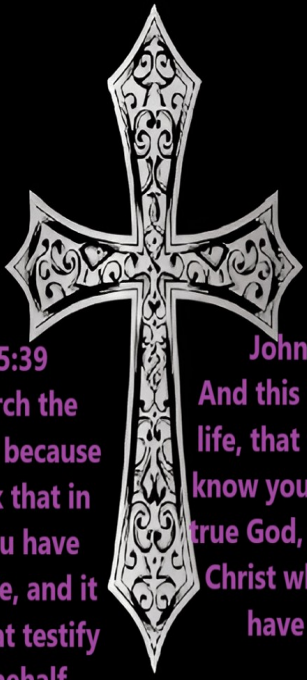
Haven Through Islamic Lens

Quran Leads you to Christianity

Judge Bible from the authority of Quran

The Holy Quran

THE HOLY BIBLE



John 5:39
You search the scriptures because you think that in them you have eternal life, and it is they that testify on my behalf.

John 17:3
And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.

Index: (sequential reading strongly advised, strongly)

Chapter	Comprehensive Understanding Of	Page
1	Who Corrupted the Gospel / Injil and thus the Bible	3-8
2	View from Quran: Was Jesus Crucified?	9-21
3	Does the Quran Consider the Bible Corrupted?	22-24
4	The Quran's View of the Bible	25-35
5	Quranic View of Jesus, Trinity and Creation: Eve to Adam	36-68
6	God's Everlasting Covenant	69-81
7	Why Did Jesus Die?	82-91
8	Unveiling Image of the invisible God- the Word/Jesus	92-151
9	Beyond Prophet: Jesus' Identity	152-174
10	Seeing Jesus in Prophecies: A Biblical Exploration	175-223
11	Bible prophecy about end days: Islamic perspective	224-254
12	Who is Muhammad According to Islam Itself?!	255-284
13	Muhammad in the Bible Claimed in Quran	285-430
14	Allah's Form, Shape, and Physical Attributes	431-441
15	Is the Quran from Satan?	442-474
16	Armageddon with Muslim Nations	475-488
17	Imam Mahdi in the 7 years of tribulation as leader	489-493
18	Zombies of the Battle of Gog and Magog	494-500
19	What Is a Human? Exploring the Dimensions	501-506
20	Is John the Baptist=Elijah? When will he return again?	507-518
21	Prophets: Millennium of Christ, but Islam denies	519-523
22	Jesus in every book in the Bible- throughout ages	524-550
23	What has Jesus done done for us & Jesus' nature	551-679
24	Who was taken for sacrifice: Isaac or Ismail? Lineage!	680-704
25	Unlike moon splitting, the miracle Muslims don't claim!	705-723
26	Miracles of Muhammad! Contradiction throughout	724-745
27	Night Journey Riding Winged Female Headed Donkey	746-905
28	Miscellaneous Facts You have to Know	906-941
29	Trinity	942-980
30	Black Stone	981-1032
31	Who revealed the Quran to Muhammad	1033-1065
32	Devil's Acknowledged Revelation	1066-1140
33	Salvation	1141-1241
34	Origianl Sin & Islam, Children treatment, Imposter	1242-1263

Jews read chapter: 6, 8, 22, 10, 19, 20, 7, 23, 9, 29, 33 serially.

Watch on YouTube: CIRA International, Nabi Asli, Rob Christian, Sam Shamoun

Further Readings: The Deception of Allah, Quran and Science in Depth by Christian Prince, Let the Stones Speak by Dan Gibson, 1000+ Mistakes in Quran.

Who Corrupted the Gospel / Injil & thus the Bible

The Quran makes several claims about the Torah and the Gospel, stating that these scriptures were revealed by Allah as guidance for humanity and are word of Allah. However, when examining the content of the current Gospel, one finds significant contradictions between it and the Quran, especially concerning key events in the life of Jesus Christ. This article explores these contradictions, the Islamic belief in the corruption of the Gospel, and the theological implications that arise from this belief.

The Quranic Assertion of the Torah and the Gospel

The Quran explicitly states that Allah revealed the Torah and the Gospel as guidance for mankind. In Surah 3:3-4, it says:

> "It is He (Allah) who has sent down the Book (the Quran) to you, Muhammad, with truth, confirming what came before it. And He sent down the Torah and the Gospel aforetime, as a guidance to mankind."

This verse affirms that the Torah and the Gospel were part of the divine message intended to guide humanity. The Quran acknowledges these earlier scriptures, suggesting their importance and authenticity at the time of their revelation.

Contradictions Between the Quran and the Gospel

Despite the Quran's acknowledgment of the Gospel, there are stark contradictions between the teachings of the Quran and those found in the Gospel, particularly concerning the crucifixion and resurrection of Jesus. The New Testament, particularly the Gospel of Mark, contains verses where Jesus predicts his death and resurrection:

- **Mark 9:31**: "For he was teaching his disciples, saying to them, 'The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.'"
- **Mark 10:45**: "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

These verses are in direct conflict with the Quranic account in Surah 4:157, which states:

> "That they said (in boast), “We killed Christ Jesus the son of Mary, the Apostle of God”;- but they killed him not, nor crucified him, but so it was made to appear to them, and thhose who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-."

The Quran denies the crucifixion of Jesus, asserting instead that it only appeared so to the people. This contradiction raises a significant theological issue: if both the Quran and the Gospel are divine revelations, how can they disagree on such a fundamental event?

The Concept of Corruption of the Gospel

Given these contradictions, many Muslims conclude that the Gospel must have been corrupted after its initial revelation. This belief is widespread, yet it introduces further complexities because the Quran itself asserts that no one can change Allah's words. For instance:

- **Surah 6:114-115**: "Shall I seek a judge other than Allah, while it is He who has sent down to you the Book explained in detail? And those to whom We gave the Scripture know that it is sent down from your Lord in truth. So be not of those who doubt. And the word of your Lord has been fulfilled in truth and in justice. None can change His words, and He is the Hearing, the Knowing."
- **Surah 18:27**: "And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge."

These verses suggest that divine revelations, including the Torah and the Gospel, are protected from alteration. Therefore, the idea that the Gospel could be corrupted seems to contradict these Quranic statements.

What Muslim Scholars are missing is that if you ignore what Allah says about no one being able to change his words and you decide contrary to what Allah clearly says that the Gospel was corrupted then the Quran does tell you who corrupted it. Let me say that again the Quran states repeatedly that no one can change Allah's words, but if you decide in spite of what Allah says that the Gospel was in fact corrupted, the Quran tells you exactly who corrupted it. The Quran gives us the answer, Muslim scholars simply ignore. I'm going to show you right now who corrupted the Gospel according to the Quran. To solve this mystery we'll go

through seven facts, seven facts that point to one unavoidable conclusion here are the facts:

1. Jesus as a Messenger of Islam

The Quran presents Jesus (Isa) as a messenger of Allah and a prophet within Islam. Surah 19:23-33 recounts how Jesus, even as a baby, proclaimed his servitude to Allah and his role as a prophet. Additionally, Surah 42:13 emphasizes that Jesus preached the same monotheistic message as prophets like Noah, Abraham, Moses, and Muhammad: *"He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham, Moses, and Jesus – to establish the religion and not be divided therein."* This suggests a continuity of the divine message across different prophets.

2. The Quran on Jesus' Followers

According to the Quran, Jesus had followers who embraced Islam. Surah 3:52 mentions, *"But when Jesus felt [persistence in] disbelief from them, he said, 'Who are my supporters for [the cause of] Allah?' The disciples said, 'We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].'"* Furthermore, Surah 5:111 states, *"And [mention] when I inspired to the disciples, 'Believe in Me and in My messenger Jesus.' They said, 'We have believed, so bear witness that indeed we are Muslims [in submission to Allah].'"* These verses indicate that Jesus' true followers were Muslims, according to the Quran.

3. Historical Records of Jesus' Followers

The historical records of Jesus' disciples, as preserved in Christian tradition, portray them as proclaiming Jesus' death, resurrection, and divinity—beliefs that differ significantly from Islamic teachings. There is no historical evidence that any of Jesus' disciples believed in the message of Islam as described in the Quran. This discrepancy raises questions about the Quranic claim that Jesus had Muslim followers who adhered to a pure monotheistic faith similar to Islam.

In the Quran Allah promises Jesus that his followers will be superior to unbelievers until the day of resurrection. Sura 3:55:

Behold! God said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Dsy of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

Since, the day of resurrection hasn't arrived yet, Allah's promise is still in effect: Jesus's followers will be superior to those who blaspheme till the day of resurrection. So, if Jesus had Muslim followers as Quran claims they were so insignificant and inconsequential that we have no record of them even existing. They must have been disappeared from early on and faded from history.

4. The Quran's Account of the Crucifixion

Mainstream Islamic belief, based on Surah 4:157, states that Allah used a power of illusion to device people to convince them that Jesus died on the cross. The verse states,

"That they said (in boast), "We killed Christ Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-"

This verse is interpreted to mean that Allah deceived people into believing that Jesus was crucified, which subsequently led to the Christian belief in the crucifixion—a belief that, according to this interpretation, originated from Allah's own actions. So Allah miraculously disguised someone else to look like Jesus and crucified that man. Thus Allah through illusion and deception made Christians for 600 years before Muhammad's revelation think that the person died was Jesus!

So when you see on the Gospel that Jesus died on the cross, it isn't from Paul or Counsel of Nicaea, it's straight from Allah's deception.

5. Allah's Role in the Spread of Christianity

Surah 61:14 narrates how Allah aided the followers of Jesus:

"O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, 'Who are my supporters for Allah?' The disciples said, 'We are supporters of Allah.' And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant."

Historically, the only group of Jesus' followers who became dominant/uppermost were Christians who believed in his crucifixion, resurrection, and divinity. If Allah supported these followers, it suggests that He helped spread beliefs that Islam considers false. So Allah helped spread a corrupt followers.

6. The Quran and the Integrity of the Gospel

The Quran speaks highly of the Gospel, even urging Christians to judge by it. Surah 7:157 refers to those who follow the unlettered Prophet, whom they find written in the Torah and the Gospel. Surah 5:47 states, *"Let the people of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed – then it is those who are the defiantly disobedient."* Surah 5:68 similarly commands, *"Say, 'O People of the Scripture, you are [standing] on nothing until you uphold the Torah, the Gospel, and what has been revealed to you from your Lord.'"* These verses imply that the Gospel available during the time of Muhammad was still considered valid and authoritative, raising the question of when, how, and by whom it could have been corrupted if it indeed was.

The oldest complete Bible manuscript available now is the **Codex Sinaiticus**, which dates back to **330-360 AD**.

Critical Questions for Reflection

Given the Quran's teachings, several critical questions arise:

1. **Why would Allah corrupt Jesus' message and destroy everything Jesus worked so hard to accomplish?**
2. **Why did Allah promise Jesus that his followers would be superior to unbelievers until the Day of Resurrection if their message was destined to be corrupted?** (Didn't Allah know he was about to corrupt Christianity by tricking people into believing Jesus died on the cross?)
3. **If the Gospel was divinely revealed, why didn't Allah preserve it instead of allowing or causing its corruption?**
4. **Why did Allah help spread Christianity if it was based on a corrupted message?**
5. **If Allah corrupted the Gospel in the first century, why did Allah commend the Christians of Muhammad's time to judge by this corrupt Gospel?**
6. **If Allah deceives people who follow his prophets (as he deceived the followers of Jesus), how do Muslims know that He isn't deceiving them right now?**
7. **Since Jesus' message was corrupted by Allah, what did Jesus accomplish, according to Islam?**

Putting all of this together we've solved the mystery. We now know who corrupted the Gospel, when he corrupted the Gospel and how he corrupted the Gospel.
Here's what happened:

Allah sent Jesus to the children of Israel and Jesus, thanks to his powerful preaching and astounding miracles, won a number of converts who were Muslims. Allah decided to take Jesus away, but he promised Jesus that his followers would be superior to unbelievers until the day of resurrection. Sadly Allah soon forgot about that promise and he tricked Jesus disciples into believing that he died on the cross, ultimately giving rise to Christianity and thus to a corrupt Gospel. Then Allah forgot that he corrupted the Gospel and he helped Christians spread their message until they became uppermost over those who rejected Jesus. Finally Allah revealed the Quran 600 years later, but by that time Allah didn't remember much of what happened. So He just kept boasting about no one being able to change His words, and He kept telling Christians to judge by the Gospel that Christians still have, which was corrupted. Tragically by Quran itself, the only conclusion Muslims can draw from all this is that Allah has been suffering from memory loss for a long long time. He tried but he just can't remember things that he says or does or promises or corrupts.

If our Muslims want to worship a God who isn't suffering from memory loss and who isn't a cosmic trickster (Al-Makir) who deceives people and undermines the work of his own prophets and accidentally starts false religions, they'll need to look somewhere other than Islam. Don’t they?

View from Quran: Was Jesus Crucified?

Jesus' death by crucifixion is regarded by historians and New Testament scholars as one of the best-established facts of the ancient world. Jesus' death isn't simply a point of Christian doctrine, it's a historical fact, as even non-Christian scholars are happy to admit.

Atheist new test scholar **Gerd Ludemann** author of "The Resurrection of Jesus: History, Experience, Theology" declares that "Jesus' death as a consequence of crucifixion is indisputable".

John Dominic Crossan of the infamous Jesus seminar and author of "Jesus: A Revolutionary Biography" says that "There is not the slightest doubt about the fact of Jesus' crucifixion under Pontius Pilate".

Marcus Borg another member of the Jesus seminar and author of "Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary" says that "Jesus execution is the most certain fact about the historical Jesus."

Jewish scholar **Pinchas Lapide** author of "The Resurrection of Jesus: A Jewish Perspective" affirmed that "Jesus's death by crucifixion is historically certain".

Paula Fredriksen a convert to Judaism and author of "Jesus of Nazareth, King of the Jews" says that "The single most solid fact about Jesus life is his death: he was executed by the Roman prefect Pilate on or around Passover in the manner Rome reserved particularly for political insurrectionists, namely crucifixion".

Bart Ehrman author of "The New Testament: A Historical Introduction to the Early Christian Writings" maintains "One of the most certain facts of history is that Jesus was crucified on orders of the Roman prefect of Judea, Pontius Pilate".

Notice these non-Christian scholars aren't simply saying that we have some evidence that Jesus died by crucifixion. They're saying that it's indisputable that it's historically certain that it's one of the most certain facts of History. We can only conclude that any worldview that denies Jesus death by crucifixion is simply out of touch with reality. The death of Jesus is foundational to Christianity. It was part of a divine plan.

Jesus said in **Mark 10:45**

(written in around 64-67 CE by Mark & Simon Peter):

For even the son of man did not come to be served but to serve and to give his life as a ransom for many.

Mark 9:31 (written in around 64-67 CE by Mark & Simon Peter)
The Son of Man is to be delivered into the hands of men, and they will kill Him; and when he has been killed he will rise three days later.
John 12:23-24 (written in around 85-90 CE by John)
The hour has come for the Son of Man to be glorified. Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But but if it dies, it produces many seeds.
Jesus also warned his followers that false prophets were coming:
Matthew 7:15 (written in around 60-66 CE by Matthew)
Beware of false prophets, who come to you in sheep's clothing, but underneath are ravenous wolves.

Now if Jesus' death is as important as he makes it sound, do you think his death might be something a false prophet is going to deny or distort? If someone says- I have received a revelation and my revelation tells me that Jesus never died, there can be only one answer to that. We have been expecting you, because Jesus warned us about you. If someone claims to speak for God and denies the crucifixion of Jesus he might as well get a tattoo across his forehead that says- hi I'm a false prophet, don't believe anything I say ever. Muslims have been forced into this position by the Quran, or so they think. And the entire problem comes from just one verse of the Quran- **Surah 4 verse 157-158**: [third brackets [ ] are used in this verse for clarity for this article's context]
That they said (in boast), [they here are a group of Jews] *"We killed Christ Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not:- Nay, God raised him up unto Himself; and God is Exalted in Power Wise.*

So, according to the Quran, some Jews were boasting about killing Jesus. Allah corrects them and says that they didn't kill him or crucify him, it only appeared to them that they had killed him and crucified him. Now what does the Quran mean when it says that the Jews didn't kill or crucify Jesus, but that they thought they did because it was made to appear to them that they did? The Quran doesn't explain, but the traditional Muslim explanation goes something like this- Jesus went around telling people to believe in God and the Torah. This upset the Jews so much that they decided to kill

him. But, God had a plan. God took Jesus out of this world into heaven and miraculously disguised someone else to make him look like Jesus. And it was this other person who was crucified. But God made everyone think that it was Jesus. This is called substitution theory- the theory that Jesus was replaced by a substitute. There are numerous problems with substitution theory. Let's consider 4:

First, substitution theory portrays Allah as a cosmic trickster than like the God of the Bible. If Jesus didn't die, but Allah made people think that Jesus died, then the real reason billions of people are now convinced that Jesus died is that Allah did an outstanding job tricking everyone. Notice according to the traditional Muslim explanation, you can't trust your senses- even if you see someone die with your own eyes Allah might be tricking you. And once you have an omnipotent deceiver (al-Makir) running the universe, how do you know what to believe? How can you tell when the omnipotent deceiver you believe in is tricking you or not tricking you? Oh! Because your Prophet says so? How do you know that the omnipotent deceiver (al-Makir) you believe in isn't tricking you through your prophet?

Second, the Islamic view portrays Jesus as a total failure. The Jesus of the Quran spent years preaching Islam, only to have his life's work sabotaged by Allah Who tricked the world into believing that Jesus died by crucifixion- ultimately giving rise to Christianity. According to the Quran Jesus' followers were devout Muslims. But, they must have disappeared rather quickly without so much trace. Because there are no historical records that any Muslim followers of Jesus ever existed. So the Islamic Jesus couldn't win a single lasting Muslim convert and he accomplished absolutely nothing of any lasting significance. We respect Jesus- how- by believing that your God sabotaged his life's work!

Third, Surah 61:4 of the Quran claims that Allah aided the true followers of Jesus until they became uppermost over those who rejected Jesus:

…; then We aided those who believed against their enemy, and they became uppermost.

But, the followers of Jesus who became uppermost over those who opposed Jesus were Christians who proclaimed Jesus' death and resurrection. See the problem? Allah says he helped the true followers until they became uppermost. The followers who became uppermost believed in Jesus' death and resurrection. Muslims tell us that Jesus didn't die and that

he didn't rise from the dead. So according to our Muslims, Allah aided the wrong people.

Fourth, Surah 7 verse 157 of the Quran says that Christians were still reading the Gospel during the time of Muhammad:

…, whom they find written down with them in the Taurat and Injeel ...

And **Surah 5: 47** of the Quran commands Christians to judge by the Gospel:

Let the people of the Gospel judge by what God hath revealed therein. If any do fail to judge by (the light of) what God revealed, they are (no better than) those who rebel.

Since we know that the Gospel read by Christians in the 7th Century proclaimed Jesus' death by crucifixion, Muslims are contradicting the Quran- when they say that Jesus didn't die by crucifixion. See the problem? Allah affirms the Gospel- the Gospel that Christians had in the 7th Century, which is the Gospel that we still have historically with archaeological undeniable evidence (entire Manuscripts). The Gospel that we have tells us over and over again like a beating drum that Jesus died on the cross. So, how can we believe the Quran when the Quran orders us to judge by scriptures that contradict the Quran? Our Muslim friends think they can avoid this problem by saying that the Gospel was corrupted (later chapters we will know if Quran says Bible is corrupted or not, till then hold your horses). But notice if the Gospel was corrupted then Allah was ordering Christians to judge by a corrupt book. So Allah order Christians to judge by a corrupt book! According to our Muslims, Jesus never died by crucifixion. We open the Gospel and we read about Jesus dying by crucifixion. Where did people get the idea that Jesus died by crucifixion?- From Allah who tricked people into believing that Jesus died by crucifixion. So if the Gospel was corrupted who corrupted it? According to our Muslim friends the Gospel was corrupted by the omnipotent deceiver (al-Makir) they worship. You're telling us to believe in a God who tricks billions of people for no reason and starts false religions and undermines the work of his prophets and affirms the inspiration and authority of scriptures that he corrupted. Then does the Quran really deny the crucifixion of Jesus or are Muslims misinterpreting the Quran? To be clear if you ignore everything else in the Quran Surah 4:157 does seem to deny the crucifixion of Jesus.

Surah 4 verse 157 [third brackets [ ] are used in this verse for clarity for

this article's context]:
That they said (in boast), [they here are a group of Jews] *"We killed Christ Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not*

That definitely sounds like it's denying Jesus death and crucifixion and that's why most Muslims believe that Jesus didn't die and that he wasn't crucified. But watch what happens when we dig a little deeper. Surah 4: 157 is part of a passage in which Allah is rebuking a group of Jews.

Surah 4: 155-159

(they have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of God; that they slew the Apostle in defiance of right; that they said, "Our hearts are wrappings (which preserve God's Word; We need no more)"; -Nay, God hath set the seal on their hearts for their blasphemy, and little is it they believe;- That they rejected Faith; That they uttered against Mary a grave false charge; That they said (in boast), [they here are a group of Jews] "We killed Christ Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not:- Nay, God raised him up unto Himself; and God is Exalted in Power Wise;- And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgement he will be a witness against them

In Surah 4: 155 the Quran says that the Jews broke their Covenant, they killed prophets & Allah put a seal on their hearts because of their blasphemy, they falsely accused Mary, and they bragged about killing Jesus, but every Jew will believe in Jesus before he dies, that is they'll find out the truth about Jesus when the angel of death appears. In context then Surah 4: 157 is not a response to the Christian belief that Jesus died on the cross. It's not a response to the historical claim that Jesus died on the cross. It's a response to a group of Jews who were saying we don't have to believe in Jesus, because we killed him. Simply reading the context opens the door for some alternative interpretations. For instance, Quran 4:157 says that Jesus never died and was never crucified, or is it saying that even though this group of Jews thought they had exposed Jesus as a false

Messiah by crucifying him, they didn't really kill him, they didn't really crucify him- meaning to kill someone by crucifixion, because Allah raised him up. So, Quran is saying that- you think you don't have to believe in Jesus because you killed him? You didn't really kill him because Allah raised him up. What does it was made to appear to them mean [Q 4:157]? Does it mean that Allah took another person and miraculously disguised him to make him look like Jesus so that people thought they were crucifying Jesus even though they were crucifying someone else? That's the traditional view. But that's not what the verse actually says. Could it simply mean that they thought they had exposed Jesus by killing him, but that it only appeared to them that way because Allah refuted them by raising him from the dead? So, just by examining the surrounding context, we can see why some Muslims have interpreted this verse differently. However, there are more challenges to the traditional Muslim explanation in other parts of the Quran. In **Surah 19:33** Jesus is speaking miraculously as a baby and he says:
"So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!

Notice the pattern- the day I was born, the day that I die, the day that I shall be raised up. Birth, death, resurrection. What happened to Jesus in **Surar 4 verse 158**?- God raised him up unto himself:
Nay, God raised him up unto Himself; and God is Exalted in Power, Wise.

According To Jesus in the Quran 19:33, what was supposed to happen to him before he was raised? He was supposed to die. So if Jesus was raised in 4:158 why would Muslims say that he didn't die in 4:157? Are they saying that Jesus was wrong in 19:33? Or are they saying that Jesus was a false prophet? The point here is that Islamic baby Jesus described a simple pattern- he was born, he would die, and he would be raised. Muslims present a much more complicated pattern. They say he was born, then he was raised without dying and one day he will be lowered back to earth, then he will die then he will be raised again. That doesn't sound anything like what Jesus said in 19:33, and it doesn't sound anything like what Allah says in **Surah 3:55** where Allah speaks to Jesus during his ministry and tells him what's about to happen:
Behold! God said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those

who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

What a ridiculous translation Yusuf Ali translates this as ‘I will take thee and raise thee to myself’. ‘I will take thee’ the Arabic here is ‘mutawaffika’. Most Muslim translators do what Yusuf Ali did. They translate this as ‘I will take you’ or ‘I will gather you’. But that's just not what ‘mutawaffika’ means. Surah 3:55 doesn't say that Allah will take Jesus away without Jesus dying. It says that Allah will cause Jesus to die. The kind of taking that Allah says he's about to do is taking away a person's soul. This usually refers to causing death. Islam also teaches that when a person goes to sleep Allah takes away his soul, but then returns it when he wakes up (Quran 39:42). So when the context is something about going to bed Allah taking away your soul can refer to to Allah causing you to fall asleep. But when there's nothing about going to bed in context taking your soul means taking your soul from your body and causing you to die. Most Orthodox Muslims mistranslated 3:55 because they know it contradicts their interpretation of 4:157 ‘they killed him not nor crucified him’. So they decide based on 4:157 that Jesus never died. Then they go to 3:55 where Allah says I will cause you to die and they have to mistranslate it as I will take you or I will gather you. But look at three translations from non-orthodox Muslims. In the Sher Ali translation Allah says “O Jesus I will cause thee to die a natural death and will raise thee to Myself” and the Khalifa translation “O Jesus, I am terminating your life, raising you to Me” and the Muhammad Assad translation says “O Jesus! Verily, I shall cause thee to die, and shall exalt thee unto Me”. What about non-Muslim translations? Here's the Palmer translation “O Jesus! I will make Thee die and take Thee up again to me” and the Rodwell translation “O Jesus! verily I will cause thee to die, and will take thee up to myself” and the Sale translation “O Jesus, verily I will cause thee to die, and I will take thee up unto me”.

Are you seeing a pattern from translators who aren't deliberately mistranslating this verse to avoid contradicting their interpretation of 4:157? Everyone seems to understand that it means Allah is going to cause Jesus to die. You can look up Surah 3:55 on a Quran site that has Arabic, translate it with translator or research on each Arabic word. Why do non-orthodox Muslims, non-muslims, and even AI translate 3:55 as Allah telling Jesus that he's going to cause him to die? Because that's what the verse

says. But again most Muslim translators won't translate 3:55 accurately because they think to themselves- Surah 4:157 clearly says that Jesus wasn't killed and wasn't crucified, so Jesus never died- therefore Surah 3:55 obviously can't be saying that Jesus died; we have to come up with a different translation. They start with their interpretation of 4:157 ‘they didn't kill him nor did they crucify him’ and they use that interpretation to reinterpret 3:55 ‘Allah will cause Jesus to die and raise him’. But notice they could do the exact opposite, they could say well in 3:55 Allah clearly said he was going to cause Jesus to die so we should probably rethink our interpretation of 4:157- maybe it isn't saying that Jesus never died. To be clear 4:157 “they killed him not nor crucified him” if you read it completely on its own, it does sound like it's denying Jesus death. Just as in 3:55 I shall cause thee to die if you read it completely on its own it sounds like it's affirming Jesus’ death. Assuming you want to avoid a contradiction you have to reinterpret one of these verses. Now when you're in this position- when you have two verses that seem to be saying opposite things, and you have to reinterpret one of them you should ask yourself what other reasons do I have for interpreting verse such and such this way or that way. Is there other evidence to go on? Are there other considerations that could tip the balance in one direction or the other? 3:55 ‘O Jesus verily I shall cause thee to die’ sounds like it's saying that Jesus was about to die. What reason reasons do we have for reinterpreting this and concluding that it's not affirming Jesus’ death? There's only one reason- the traditional Muslim interpretation of 4:157 ‘they killed him not nor did they crucify him’. That's the only reason to reinterpret 3:55, there are no other reasons. Let's ask the same question about 4:157. 4:157 sounds like it's saying that Jesus wasn't killed and wasn't crucified. What reasons do we have for reinterpreting this and concluding that it's not denying Jesus' death? Here we have all kinds of reasons for reinterpreting this. We have already seen that in context 4:157 isn't a response to Christian beliefs about Jesus' death. It's a response to a Jewish claim that Jesus’ death had exposed him as a false Messiah. We've seen that in 3:55 Allah says he's going to cause Jesus to die. Many people would say that Surah 5 verse 117 also affirms Jesus’ death. We've seen that 19:33 suggests that Jesus would be born, then die, then be raised, which doesn't fit well with the standard Muslim interpretation of 4:157. We have also seen four theological problems with the standard Muslim interpretation of 4:157-

1/ Substitution theory: portrays Allah as a cosmic trickster (al-Makir) who

starts false religions for no reason and corrupts the teachings of all of his own prophets

2/ The traditional Muslim view portrays Jesus as a total failure- who spent years preaching but couldn't win a single lasting convert

3/ The Quran claims that Allah aided the true followers of Jesus until they became uppermost over those who rejected Jesus. We know that the followers of Jesus who became uppermost definitely believed in his death by crucifixion

4/ The Quran affirms the inspiration preservation and authority of Christian scriptures that Clearly indisputably say that Jesus died by crucifixion (later chapters will describe it in detail)

So we have some very good reasons to reinterpret Sura 4 verse 157. But we can go even further. I'll give you two possibilities straight from the Quran. Suppose right before we read Surah 4:157 we read **Surah 3 verse 169:**

Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

If someone dies for Allah don't think of him as dead because he's alive, he's in the presence of Allah. So let's say you are a Muslim and your friend Abul goes out to fight the infidel and the infidel kills him then the infidel comes to you and says ‘haha we killed Abul, we shot him with a bunch of arrows and now he's dead’. As a Muslim how are you supposed to respond according to Sura 3 verse 169? When someone says Abul is dead because we killed him, you're supposed to reply- ‘No he isn't and no you didn't. Abul is alive and safe with Allah’.

Suppose you absorb what Allah says in **3:169** :

Think not of those who are slain in God’s way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

Then you read **4:157-158** [third brackets [ ] are used in this verse for clarity for this article’s context]:

That they said (in boast), [they here are a group of Jews] “We killed Christ Jesus the son of Mary, the Apostle of God”;- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not:- Nay, God raised him up unto Himself; and God is Exalted in Power Wise.

If you read 4:157-158 right after reading 3:169 would you conclude that the only possible interpretation of 4:157 is that Allah miraculously disguised some other person and made this other person look like Jesus and had this other person die in Jesus' place? No. Because there's a much, much simpler interpretation based on what Allah says in three 3:169. It makes perfect sense to interpret 4:157-158 as Allah saying it may have appeared to this group of Jews as if they killed Jesus. It may have appeared to them as if they crucified Jesus, but Jesus is alive and safe with Allah. Allah raised him up. So they didn't really do what they thought they did. Much simpler.

Here's the other possibility:

Suppose right before you read Surah 4:157 you read **Surah 8 verse 17**. This is about the Battle of Badar. Muslims were outnumbered, but they defeated the Meccans. At one point Muhammad threw a handful of dust at the Meccans. After the battle, some of the Muslims were boasting about killing the infidel. Look at what Allah says to them:

It is not ye who slew them; it was God: when thou threwest (a handful of dust), it was not thy act, but God's: in order that He might test the Believers by a gracious trial from Himself: for God is He Who heareth and knoweth (all things).

Yusuf Ali translation here is a bit awkwardly worded. Let's read the Hilali Khan translation:

You killed them not, but Allah killed them. And you (Muhammad SAW) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.

Picture this Muhammad and his companions are outnumbered, but they defeat the Meccans. Muhammad's companions start boasting: look at all the unbelievers we killed. And then Allah reveals- you didn't kill them, I did. Muhammad didn't throw that dust, I did. It may have appeared to you as if you were doing these things, but you were all mere instruments in my hand. I used you to accomplish my goals. So stop boasting. You didn't do these things I did these things through you'. It's a little strange to think that way about a battle, but that's exactly how Allah commands Muslims to think about their battles. You run out into battle to fight the kufar. You kill five of the kufar. You run back and say I killed five kufar, and Allah says no you didn't, you didn't kill them, you didn't stab them, with your sword, you didn't

shoot them with your bow, you didn't do any of that. It appeared to you that way. But in reality, I was the one who was doing it. I was accomplishing my purposes through you. Suppose you read that and you get your mind around what Allah is saying in 8:17- when you do certain things you're not really doing them. And then you read **4:157-158** [third brackets [ ] are used in this verse for clarity for this article's context]: *That they said (in boast), [they here are a group of Jews] "We killed Christ Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not:- Nay, God raised him up unto Himself; and God is Exalted in Power Wise.*

If you read 4:157-158 after reading 8:17 are you going to think that this is Allah declaring- no you didn't kill Jesus, you didn't crucify him. You only think you did because I took another person and I miraculously changed his appearance to make him look like Jesus and it was this other person that you crucified. Is that how you would interpret this verse? Or would you go with the much simpler interpretation- you think you killed Jesus? You think you crucified Jesus? You didn't do anything to Jesus that I didn't want to happen. You didn't cause Jesus to die I caused Jesus to die. What did Allah say in **3:55**? Allah said to Jesus during Jesus' earthly ministry:
"O Jesus! verily I will call cause thee to die, and will take thee up to myself

Who's really causing Jesus to die according to Allah? Are the Jews causing Jesus to die?- No. Are the Romans causing Jesus to die? No. Who's causing Jesus to die?- Allah. So, if Allah told Jesus- Jesus I'm going to cause you to die then I'm going to raise you up. If some Jews talking to Muhammad say- why should we believe in Jesus when we killed him? How should Allah respond? He should respond by saying- 'you may think you killed Jesus it may have appeared to you that you exposed him as a false Messiah. But in reality this was all part of my plan, this was something I was doing. I told Jesus this was going to happen. I told him I was going to cause him to die, and I completely proved him by raising him.' That's exactly what Allah sounds like he's saying in 4:157-158, if we read the passage after reading 8:17 'you killed them not but Allah killed them'. So putting all of this together there is one Quran verse that sounds like it's saying Jesus didn't die. There are other Quran verses that sound like

they're saying Jesus did die. Most Muslim Scholars over the centuries have decided to stick with their interpretation of the one verse that sounds like it's saying Jesus didn't die. They use their interpretation of that one verse to reinterpret other Quran verses to reject the consensus of historians and to accuse Allah of deceiving billions of people undermining the work of his own prophet, corrupting his own revelation and helping the wrong group become uppermost and starting the world's largest false religion Christianity. We've got two main hypotheses here:

1/ Jesus died by crucifixion

2/ Allah tricked people into believing that Jesus died by crucifixion

If we were to put all of the evidence and all of the different considerations that favor one hypothesis over the other into a balance one side basically drops to the floor. The hypothesis that Jesus died by crucifixion is massively stronger than the hypothesis that Allah tricked people into believing that Jesus died by crucifixion and explained his tricking 600 years later. And yet you can put all of this information and much more in front of the average Muslim and ask him did Jesus die? He'll reply with complete confidence no Jesus didn't die, it says right there in Surah 4 verse 157: “they killed him not nor crucified him”. The amazing thing about this is that Muslims are quite happy to reinterpret just about any other verse in the Quran. We ask what does Allah mean when he says that Christians and Jews have no ground to stand upon unless we stand fast by the Torah and the Gospel [Q-5:68]. They say- oh he means that the Torah and the Gospel have been corrupted, so everyone just needs to go to the Quran. Apparently, it's quite common for Allah to sound like he's saying one thing even though he's actually saying something completely different. The only exception is 4:157. There Allah means exactly what he sounds like he means, even though the context and other Quran verses and history and theology give us a lot of very good reasons to think that Allah means something different. So why are most Muslims obsessed with substitution theory? Because they've been conditioned to always go along with whatever their Imams say. And their Imams don't want to admit that Jesus died and rose from the dead. Because, believing in Jesus' death and resurrection might bring Muslims a little too close to Christianity. They can't allow that. So, they just keep propagating substitution theory. They keep ignoring the context, they keep ignoring other Quran verses, they keep rejecting history, they keep rejecting scholarship. But that raises an important final question for Muslims- is Islam the religion of submission to

Allah’s Quran or is it the religion of submission to your Imams? If Islam is the religion of submission to Allah now would be a really good time to take a closer look at what Allah says- so that you don't falsely accuse Him of saying things that He didn't say. Let’s start by reading the following 3 chapters.

Does the Quran consider the Bible to be corrupted scripture?

In **Surah 29 verse 46** the Quran commands Muslims to say to Christians:
“We believe in what has been revealed to us and in what has been revealed to you. Our God and your God is one. And to him we submit.”

Yet many Muslims say something very different to Christians. They say we don't believe in your book, because it's been corrupted, so do the God you believe in. If Muslims are commanded to say that they believe in what has been revealed to us- Christians, why do they instead say that they don't believe in the Bible- the only revelation we Christians have? And if they're commanded to say that Christian’s God and Muslim’s God is one, why do they instead say that Christian’s God idea is false? According to the Bible God is a trinity, one in nature or essence, but three in person- Father, Son and Holy Spirit (going into detail in chapter- 8, 12 &). The Son entered creation as Jesus of Nazareth. Jesus died on the cross for sins and rose from the dead. Muslims have to reject the Bible because the Bible contradicts the Quran. But Muslims have a problem here. The Quran declares that the Torah and the Gospel were revealed by Allah. **Surah 3 verses 3-4:**
He has revealed to you the book with truth, verifying that which is before it, and he revealed the Torah and the Gospel aforetime, a guidance for the people. And he sent the Quran.

So, Allah revealed the Torah and the Gospel as guidance. But, Muslims tell us that Allah couldn't protect the Torah and the Gospel and that both revelations were corrupted by men. What Allah sent to guide people ended up misguiding people- convincing Christians that God is a trinity and that Jesus died on the cross for sins. Muslims tell us that the Torah and the Gospel were changed. But the Quran states that no one can change Allah's words.
Surah 18 verse 27:
And recite what has been revealed to you of the book of your lord. There is none who can change his words; and you shall not find any refuge besides him.

Here Muslims might say this verse only means that no one can change the Quran. But it says that no one can change Allah's words, and the Torah and the Gospel according to the Quran are Allah's words. Despite Allah's clear declaration that no one can change his words, many Muslims assert that the Gospel was corrupted by the apostle Paul or by later Christians. If the Gospel is corrupted we can only wonder why the Quran says that Christians still had the Gospel during the time of Muhammad. **Surah 7 verse 157:**
Those who follow the messenger, the unlettered prophet, whom they find mentioned in their own (scriptures)- in the Torah and the Gospel- it is they who will prosper.

How could Christians find Muhammad mentioned in the Gospel when the Gospel was supposedly corrupted centuries earlier? Is Allah saying that we find Muhammad mentioned in our corrupted scriptures? But we don't find Muhammad mentioned in our scriptures at all (explained in chapter-14), except as part of a general warning about false prophets who come to lead people away from the Gospel. And if we did find Muhammad mentioned in our scriptures, how would we know that this wasn't one of the corrupted parts? And since our scriptures contradict Islam, why would Allah appeal to them as evidence for Islam? But Allah goes much further than this. He commands Christians to judge by the Gospel. **Surah 5 verse 47:**
Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.

Why does Allah command us to judge by a corrupt book? The only Gospel we have contradicts Islam. So to obey Allah's command, we would have to judge by the Gospel and conclude that Islam is false. Allah continues along these same lines in **Surah 5:68:**
Say: "O people of the book! You have no ground to stand upon unless you stand fast by the Torah, the Gospel, and all the Revelation that has come to you from your Lord."

Why would Allah tell us that we have no ground to stand upon unless we stand upon a corrupt book? If the Gospel has been corrupted, wouldn't Allah just tell us to get rid of it and believe in the Quran? So the Quran clearly maintains that the Gospel is authoritative for Christians. And this

only makes sense if the author of the Quran believed that Christians have the word of God. But the Gospel wasn't just authoritative for Christians only, it was also authoritative for Muhammad himself and therefore Muslims. One day Muhammad started having doubts about his revelations. In response to these doubts, Allah commanded Muhammad to go to the people of the book- Jews and Christians for confirmation. **Surah 10 verse 94:**

But if you (O Muhammad) are in doubt as to what we have revealed to you ask those who read the book before you; certainly the truth has come to you from your lord, therefore you should not be of the disputers.

Muslims today act as if the Quran stands in judgment over the Bible. Since the Bible contradicts the Quran, Muslims assume that the Bible must be rejected. But in the Quran, it's exactly the opposite- the Bible stands in judgment over the Quran and Muhammad himself could only confirm his revelations by checking to see if they line up with the scriptures of the people of the book. Since Muhammad continued preaching Islam, he apparently never took this test very seriously. If he had gone to the people of the book in search of confirmation, he would have been forced to reject the Quran. Because the Quran puts Muslims in an inescapable dilemma. Either Christians have the inspired preserved authoritative word of God or we don't. Those are the only two possibilities. If we have the inspired, preserved, authoritative word of God then Islam is false. Because Islam contradicts what we have. If we don't have the inspired, preserved, authoritative word of God then Islam is false too. Because the Quran affirms the inspiration, preservation, and authority of our book. So, if the Gospel is the word of God- Islam is false. If the Gospel isn't the word of God- Islam is false. Either way, Islam is false. By affirming scriptures that contradict its core teachings, Islam self-destructs.

The Quran's Entire View of the Bible: Each Verse that Mentions

The Quran affirms the inspiration, preservation, and authority of the Gospel. And yet Muslims say that the Gospel has been corrupted. They continue insisting that the Quran says something completely different from what it actually says. Since they haven't read the Quran, they always seem to assume that there must be some verse somewhere in the Quran that says the Gospel has been corrupted. Because, that's what their Imams tell them it says. Fortunately, there is a way to settle this dispute and see who's right and who's been deceived by lying Imams. In this chapter, we're going to read every single verse in the Quran that mentions the Gospel. Now to ensure careful reasoning as we go through these verses let's set up two hypotheses here at the beginning and then we'll go through the Quran and see which hypothesis is confirmed by the evidence.

1/ My hypothesis, we will call it the D-wood hypothesis, is this:

According to the Quran, Allah gave different revelations to different groups of people through different prophets, and those different groups are responsible for obeying the scriptures that were revealed to them. Christians received the Gospel through Jesus. The Gospel is still reliable and authoritative, and Christians are commanded to judge by the Gospel, not by the Quran.

If the D-wood hypothesis is correct Muslims face two major problems:

First, the Quran sounds like it's saying that Allah gave a book called the Gospel to Jesus and that Jesus then gave this book to his followers. The Quran says that Christians still have the Gospel and that Christians have to judge by the Gospel. Since Christians have never had a book that was given by Jesus, Allah apparently doesn't know what he is talking about.

Second, in the Quran Allah seems to think that the Gospel that Christians still have agrees with the Quran, when it clearly doesn't. Since Allah affirms our scriptures, when our scriptures contradict the Quran Allah once again doesn't know what he's talking about.

So, that's the David Wood's hypothesis, and those are the two main problems for Islam if the David Wood's hypothesis is correct.

2/ The Muslim hypothesis. We'll call it the standard Islamic narrative:

According to the Quran, Allah gave different Revelations to different groups of people, but they were all corrupted, except the Quran. Christians

received the Gospel through Jesus, but they corrupted it. The Gospel is not reliable or authoritative, and Christians must now judge by the Quran not by the Gospel.

That is what you believe taught by your Imams. There's just one problem with the standard Islamic narrative- the Quran. Let's go through the Quran and read every single verse that mentions the Gospel so we can see which hypothesis is correct.

There are only 12 verses that mention the Gospel in Quran: 3:3, 3:48, 3:65, 5:46, 5:47, 5:66, 5:68, 5:110, 7:157, 9:111, 48:29, and 57:27. Some of these verses are clear on their own, so we can read those on their own. Some of the verses require a bit of context, for those we'll read some of the surrounding context. Let's confirm a hypothesis and disconfirm another hypothesis.

First up Surah 3 verse 3. We'll read verses 2-4 for context. [third brackets [ ] are used for clarification for this book's context wherever it is used]:

God, there is no God but He, the Living, the Self-Subsisting. He sent down the Book upon thee in truth, confirming what was before it, [so the Quran confirms what came before it] *and He sent down the Torah and the Gospel aforetime, as a guidance to mankind. And he sent down the Criterion. Truly those who disbelieve in the signs of God shall have a severe punishment. And God is Mighty Possessor of Vengeance.*

There are a few interesting pieces of evidence here. Surah 3 verse 3 obviously affirms the inspiration of the Gospel. It says that "He sent down the Torah and the Gospel". The verse says that the Quran confirms what was before it by saying "confirming what was before it" and then clarifies that it's referring to earlier revelations. English translations obscure another important piece of evidence here- when the Quran is said to confirm what was before it, does this just mean before it in time? Is the Quran only saying that the Torah and the Gospel were reliable when they were originally revealed but not necessarily later? Or does it mean something much more significant? Well, the Arabic phrase translated as 'before it' is 'ma bayna yadayhi' which literally means between his hands. When used as an idiom 'ma bayna yadayhi' can mean in his presence or its presence. So, it doesn't sound like the Quran is verifying books that came before it, but were subsequently corrupted. It sounds like the Quran is verifying books that were still available as it was being revealed. Verse 4 says that Allah revealed the Gospel as a guidance to mankind. This means that

Muslims who say that the Gospel was corrupted early on by someone like the apostle Paul are telling us that Allah failed. Because, if they're right- the Gospel was corrupted and didn't guide mankind. Finally, we have Allah warning people that “Truly those who disbelieve in his signs [which here refers to his Revelations] shall have a severe punishment”. So, if Allah is affirming not only the inspiration, but also the preservation and authority of the Gospel. Those Muslims who say the Gospel has been corrupted, they're going to face a severe punishment from Allah. With such a terrifying warning you'd think Muslims would investigate this issue a bit more carefully. Putting all of these pieces of evidence together Allah says that he revealed the Gospel by saying “He sent down the Torah and Gospel”. He says that the Quran confirms the Gospel by saying “confirming what was before it”. He seems to indicate via the Arabic phrase ‘ma bayna yadayhi’ that the Quran confirms texts that were still available in the 7th century. And he says that the Gospel was to be a guidance for mankind by saying “He sent down the Torah and the Gospel aforetime, as a guidance to mankind”- not something that was going to be lost or corrupted. I think we can say definitively that Surah 3 verses 3-4 strongly support the D-wood hypothesis over the standard Islamic narrative.

Next verse Surah 3 verse 48. We will start at verse 45 for context:

When the Angels said, “O Mary, truly God gives the Glad Tidings of a Word from Him, whose name is the Messiah, Jesus Son of Mary, high honored in this world and the Hereafter, and one of those brought nigh. He will speak to people in the cradle and in maturity, and will be among the righteous.” She said, “My Lord, how shall I have a child while no human being has touched me?” He said, “Thus does God create whatsoever He will.” When He decrees a thing, He only says to it, “Be!” and it is. And He will teach him the Book, Wisdom, the Torah, and the Gospel.

Verse 48 is a little confusing. Because, it sounds like it's talking about four different revelations. There's the book, and the wisdom, and the Torah, and the Gospel. So, here there seems to be a distinction between the book and other Revelations. But, that's not our concern here. Our only concern is that the angel tells Mary that Allah would teach Jesus the Gospel. Since, both the D-wood hypothesis and the standard Islamic narrative claim that according to the Quran Allah revealed the Gospel through Jesus, this verse confirms neither hypothesis over the other.

Next verse Surah 3 verse 65. We will start a verse earlier for context:

Say, “O people of the book! Come to a word common between us and you,

that we shall worship none but God, shall not associate ought with Him, and shall not take one another as lords apart from God." And if they turn away, then say, "Bear witness that we are submitters." O People of the Book! Why do you dispute concerning Abraham, as neither the Torah nor the Gospel was sent down until after him? Do you not understand?

Sura 3 verse 65 simply says that the Torah and the Gospel were revealed after the time of Abraham. So there's nothing here that confirms either of our hypotheses over the other.

Next two verses Surah 5 verse 46 and Surah 5 verse 47: *And in their footsteps, We sent Jesus son of Mary, confirming the Torah that had come before him, and We gave him the Gospel, wherein is a guidance and a light, confirming the Torah that had come before him, as a guidance and an exhortation to the reverent. Let the people of the Gospel judge by what God has sent down therein. Whosoever judges not by that which God has sent down- it is they who are iniquitous.*

Allah says that he sent Jesus confirming the Torah that had come before him by saying "confirming the Torah that had come before him". 'Before him' here is 'ma bayna yadayhi' in Arabic, as we've seen means 'between his hands' or 'in his presence'. So Jesus confirmed the Torah that was still present in his time. This is significant because we have copies of the Torah from before the time of Jesus. So we know what the Quran is confirming here. Allah says that he gave Jesus the Gospel by saying "We gave him the Gospel" and that the Gospel contains a guidance and a light by saying "wherein is a guidance and a light" and that the Gospel confirms the Torah by saying "confirming the Torah that had come before him". Here 'before him' is 'ma bayna yadayhi' in Arabic meaning 'between his hands' or 'in his presence'. It also says the Torah contains a "guidance and an exhortation". Notice the similarity to Surah 3 verses 3-4 where Allah said that the Quran confirmed the Torah and the Gospel that were still available when the Quran was revealed and he said that the Torah and the Gospel were given as guidance to mankind. Here in Surah 5 verse 46 Allah says that he revealed the Gospel. He says that the Gospel confirms the Torah that was still available when Quran was revealed. And he says that the Gospel and the Torah contain a guidance. I have to point out to Muslims that, if this is Allah trying to say that the Torah and the Gospel have been corrupted, he's doing a really bad job of it. Then we have Allah's command and warning in Surah 5 verse 47. So Allah says "Let the people of the Gospel judge by what God has sent down therein." Allah commands Christians to judge not

by the Quran, but by what he has sent down in the Gospel. Then he gives us a stern warning “Whosoever judges not by that which God has sent down- it is they who are iniquitous.” If we don't judge by the Gospel, then we are iniquitous- we're immoral. There's a fundamental principle in ethics: ‘ought’ implies ‘can’. If I say you ought to do something, if I say you have a moral obligation to do something, I'm assuming that you can do it, I'm assuming that you have the ability to do it. It would make no sense for me to command you to do something that you can't possibly do. If I tell you, you have a moral obligation to give a million dollars to charity right now, that command only makes sense if you have a million dollars. If you don't have a million dollars, I'm commanding you to do something you can't possibly do. And it's absurd to say you have an obligation to do something you can't possibly do. So, when Allah commands Christians to judge by the Gospel and tells us that ‘we're iniquitous if we don't’, Allah's command assumes that we still have the Gospel. If we don't have the Gospel, because it's been lost or corrupted, Allah's command makes no sense. Because he would be commanding us to do something that we can't possibly do. Putting all these lines of evidence together we can say that Surah 5 verses 46 to 47 strongly confirm the D-wood hypothesis over the standard Islamic narrative.

Next two verses Surah 5 verse 66 and Surah 5 verse 68. We'll start at verse 65 for context:

Had the People of the Book believed and been reverent, We would surely have absolved them of their evil deeds, and caused them to enter Gardens of bliss. Had they observed the Torah and the Gospel and that which was sent down unto them from their Lord, they would surely have received nourishment from above them and from beneath their feet. There is a moderate community among them; but as for many of them, evil is that which they do! O messenger! Convey that which has been sent down unto thee from thy Lord, and if thou dost not, thou wilt not have conveyed His message. And God will protect thee from mankind. Surely God guides not disbelieving people. Say, “O people of the book! You stand on naught till you observe the Torah and the Gospel, and that which has been sent down unto you from your Lord.” Surely that which has been sent down unto thee from thy Lord will increase many of them in rebellion and disbelief. So grieve not for disbelieving people.

Here we have a common theme in the Quran that Jews and Christians don't believe or aren't reverent. “Had they observed the Torah and the Gospel and that which was sent down unto them from their Lord”, something we can only do if we still have the Torah and the Gospel “they would surely have received nourishment from above them and from beneath their feet”. Another theme in the Quran is that there is a minority of Jews and Christians who do believe and who obey God referring to “There is a moderate community among them”. The Quran's criticism of Jews and Christians is not that we have corrupt scriptures, it's never that we have corrupt scriptures. The Quran's criticism of Jews and Christians is that we don't obey our scriptures. If you think I'm wrong look at what Allah says in verse 68. “O People of the Book! You stand on not till you observe the Torah and the Gospel, and that which has been sent down unto you from your Lord.” Jews and Christians have nothing to stand on until we obey the Torah and the Gospel. Remember ‘ought’ implies ‘can’. Can we obey the Torah and the Gospel if we don't have the Torah and the Gospel? No. So, Allah is declaring yet again that we still have the Torah and the Gospel and he's commanding us yet again to obey the Torah and the Gospel. And it's clear yet again that Jews and Christians are supposed to judge by the revelations that were given to us not by the Quran. Surah 5 verses 66 and 68 much like verses 46 to 47 strongly favor the D-wood hypothesis over the standard Islamic narrative.

Next verse Surah 5 verse 110 we'll start at verse 109 for context:

The day when God will gather The messengers and say, “What response did you receive? they will say, “We have no knowledge. Truly it is Thou Who knowest best the things unseen.” Then God will say, “O Jesus son of Mary! Remember My Blessing upon thee, and upon thy mother, when I strengthened thee with the Holy Spirit, that thou mightest speak to people in the cradle and in maturity; and when I taught thee the Book, Wisdom, the Torah and the Gospel; and how thou wouldst create out of clay the shape of a bird, by My Leave, and thou wouldst breathe into it, and it would become a bird, by My Leave, and thou wouldst heal the blind and the leper, by my Leave; and thou wouldst bring forth the dead, by My Leave; and how I restrained the Children of Israel from thee, when thou didst bring them clear proofs, and those who disbelieved among them said, ‘This is not but manifest sorcery.’

Allah saying that he taught Jesus “the Book, Wisdom, the Torah and, the Gospel”. So this is simply Allah telling Jesus to remember what happened

and it's very similar to what the angel said to Mary in Surah 3 verse 48. Nothing new here that confirms one hypothesis over the other.

Next verse Surah 7 verse 157 will start part of the way through verse 156 for context.

[This passage is way too long to give the complete context so I'll just summarize. The passage is about Moses going up the mountain to receive the tablets. Aaron makes a golden calf. Moses comes back down the mountain and he's angry. Allah is angry. Moses tells Allah that he shouldn't punish them, because Allah is the one who chooses to lead people astray or guide them and Moses finally says: can't you just prescribe good for us. Then we have Allah's response starting in verse 156.]

He said, "I cause my Punishment to smite whomsoever I will, though My Mercy encompasses all things. I shall prescribe it for those who are reverent, and give alms, and those who believe in Our signs, those who follow the Messenger, the unlettered Prophet, whom they find inscribed in the Torah and the Gospel that is with them, who enjoins upon them what is right, and forbids them what is wrong, and makes good things lawful for them, and forbids bad things, and relieves them of their burden and the shackles that were upon them. Thus those who believe in him, honor him, help him, and follow the light that has been sent down with him; it is they who shall prosper."

This is very confusing, because Allah is saying this to Moses. Moses asks Allah to be merciful after Aaron made an idol and Allah replies to Moses that he will show Mercy to "those who follow the Messenger, the unlettered Prophet, whom they find inscribed in the Torah and the Gospel that is with them". Most Muslims are convinced that this is referring to Muhammad. So this must have been extremely confusing to Moses. Moses would have no clue what the Gospel is, and he'd have no clue who Muhammad was. Notice what Allah says at the end of verse 157. This is supposedly referring to Muhammad, Allah says that "those who believe in him, [believe in Muhammad] honor him, help him, and follow the light that has been sent down with him; it is they who shall prosper." So, Moses says can't you be merciful? And Allah replies I'm only going to be merciful to people who believe in Muhammad, and honor him, and help him. Considering Muhammad wasn't born for another 2,000 years, this would be no small task for Moses and his followers. We can only conclude if we're being generous that Allah's response to Moses was meant for Muhammad's

listeners when this verse was eventually revealed. Since, this was revealed during the time of Muhammad the part that's relevant for us is this- “those who follow the Messenger, the unlettered Prophet, whom they find inscribed in the Torah and the Gospel that is with them”. This verse claims that Muhammad is prophesied in the Torah and the Gospel. More importantly Muhammad is supposedly prophesied in the Torah and the Gospel “that is with them”. According to Surah 7 verse 157, when the Quran refers to the Torah and the Gospel it's referring to the Torah and the Gospel that Jews and Christians still have with them. If Allah says he's confirming the Torah and the Gospel that are with Jews and Christians, and if we're supposed to take the Torah and the Gospel seriously, as sources of divine prophecy, we obviously can't believe that they've been corrupted. So Surah 7 verse 157 strongly confirms the D-wood hypothesis over the standard Islamic narrative.

Next verse Surah 9 verse 111:

Truly God has purchased from the Believers their souls and their wealth in exchange for the Garden being theirs. They fight in the way of God, slaying and being slain. (It is) a promise binding upon Him in the Torah, the Gospel and the Quran. And who is truer to His pact than God? So rejoice in the bargain you have made. That indeed is the great triumph.

This verse says that in exchange for Allah giving believers paradise, they fight for him- slaying and being slain. So, if you fight for Allah you know that he's going to keep his end of the bargain. Allah says that this promise is “binding upon Him in the Torah the Gospel and the Quran”. I have no idea which verse of the Gospel is supposed to confirm this agreement, but Allah says it's there in the Gospel. So, he confirms that the Gospel is still available. It wouldn't make much sense to say that people should believe in a promise they find in a corrupt book. But since there isn't much here to go on I'll just say that this verse somewhat favors the D-wood hypothesis over the standard Islamic narrative.

Next verse Surah 48 verse 29:

Muhammad is the Messenger of God. Those who are with him are harsh against the disbelievers, merciful to one another. You see them bowing, prostrating, seeking bounty from God and contentment; their mark upon their faces is from the effect of prostration. That is their likeness in the Torah. And their likeness in the Gospel is a sapling that puts forth its shoot and strengthens it, such that it grows stout and rises firmly upon its stalk, impressing the sowers, that through them He may enrage the disbelievers.

God has promised forgiveness and a great reward to those among them who believe and perform righteous deeds.

So, if you're with Muhammad then you're harsh against disbelievers and only merciful towards fellow believers. That's not very tolerant. But the verse goes on to say how believers are described in the Torah and the Gospel. In the Gospel believers are compared to “a sapling that puts forth its shoot and strengthens it, such that it grows stout and rises firmly upon its stalk, impressing the sowers”. There are passages in the Gospel that say something very similar to this. This is similar to the parable of the growing seed and the parable of the mustard seed in the Gospel of Mark chapter 4:26-32. This would fit with either hypothesis I could say that the Quran is referring to what we still have here. Muslims could say that even though the Gospel was corrupted there are still parts that are true. What's relevant for our discussion is that the Quran continues to appeal to the Torah and the Gospel for confirmation of its teachings. “Their likeness in the Gospel is”, the Quran claims that this is still in the Gospel. Which means that the Gospel is still available and there's no indication here that the Gospel has been corrupted. So the Quran once again appeals to the Gospel for confirmation. It doesn't make much sense to appeal to a corrupt book for confirmation. I'll say that Surah 48 verse 29 somewhat favors the D-wood hypothesis over the standard Islamic narrative.

Our final verse Surah 57 verse 27:

Then we sent Our messengers to follow in their footsteps, and We sent Jesus Son of Mary, and We gave him the Gospel and placed kindness and mercy in the hearts of those who follow him. And monasticism they invented- We did not ordain it for them- only to seek God's Contentment. Yet they did not observe it with proper observance. So We gave those of them who believed their reward, yet many of them are iniquitous.

Here the Quran once again claims that the Gospel was given to Jesus by saying “We gave him the Gospel”. We have the added bonus that Allah says that he “placed kindness and mercy in the hearts of those who follow” Jesus. So, Christians are kind and merciful, according to the Quran. Allah says that Christians invented monasticism, he's saying he didn't reveal that. Instead, he told Christians to seek God's contentment. But he says Christians haven't observed that with proper observance. Notice the Quran always criticizes Christians for not obeying what he revealed in the Gospel and for inventing certain practices that he didn't command. Allah never

ever condemns our scriptures or gives even the slightest hint that our scriptures can't be trusted, and we know this because we've now gone through every single Quran verse that mentions the Gospel. Since Surah 57 verse 27 fits with either of our hypotheses, we'll say that it doesn't confirm one over the other. Although we could argue that if the standard Islamic narrative were correct, Allah should be saying in all or at least some of these verses that the Gospel has been corrupted.

Returning to our two hypotheses:

The D-wood Hypothesis:

According to the Quran, Allah gave different Revelations to different groups of people through different prophets, and those different groups of people are responsible for obeying the scriptures that were revealed to them. Christians received the Gospel through Jesus. The Gospel is still reliable and authoritative, and Christians are commanded to judge by the Gospel, not by the Quran.

The Standard Islamic Narrative:

According to the Quran, Allah gave different Revelations to different groups of people, but they were all corrupted, except the Quran. Christians received the Gospel through Jesus, but they corrupted it. The Gospel is not reliable or authoritative, and Christians must now judge by the Quran, not by the Gospel.

After reading every single verse in the Quran that mentions the Gospel we've seen that four verses 3:48, 3:65, 5:110, and 57:27 confirm neither hypothesis over the other. Two verses 9:111 and 48:29 somewhat confirm the D-wood hypothesis over the standard Islamic narrative. And six verses 3:3, 5:46, 5:47, 5:66, 5:68, and 7:157 strongly confirm the D-wood hypothesis over the standard Islamic narrative. There isn't a single verse anywhere in the Quran that confirms the standard Islamic narrative over the D-wood hypothesis. Allah repeatedly affirms the inspiration of the Gospel. He repeatedly affirms the preservation of the Gospel. And he repeatedly affirms the authority of the Gospel. Christians are commanded to obey the Gospel. In fact, we're told that we have no ground to stand on until we obey the Gospel. Christians are criticized and condemned for not obeying the Gospel. Allah never says one word, not one word in the entire Quran that's even slightly critical of the text we have before us. And what do all of our Muslim friends say- don't believe the Gospel, don't judge by the Gospel, the Gospel has been corrupted, you can't trust the Gospel, everyone has to judge by the Quran now. They say the exact opposite of

what Allah says in the Quran. And then they tell us to believe in the Quran when they clearly don't believe in it. Muslims how can you possibly tell us to respect the Quran when you don't respect the Quran at all? How can you possibly tell us to obey Allah, when you also tell us not to obey Allah? Allah tells us over and over again to obey the Gospel that Christians still have. And then Muslims say no don't obey the Gospel, because you don't have the Gospel. You're telling us that Allah is either a liar or the worst communicator in history. Why would we take the Quran seriously when according to you it was revealed by a liar? Your God affirms the inspiration, preservation and authority of our book. You tell us not to believe what your God says, but to believe your book anyway. If we can't trust your book, when it talks about our book why would we trust your book at all? A more important question for you would be this- when your God tells you one thing and you're lying Imams tell you the exact opposite why do you side with your lying Imams and not with your God? Why do you call yourselves Muslims- people who submit to God when you really submit to your lying Imams who insult and degrade your God?

Allah's word has no change:

Surah Al-Anam 6:115: And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

Surah Yunus 10:64: For them are good tidings in the worldly life and the Hereafter. No change is there in the words of Allah. That is what is the great attainment.

You must have to put faith on former scriptures:

Surah An-Nisa 4:136: O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

Surah Ash-Shuraa 42:15: So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, 'I have believed in what Allah has revealed of scripture, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you are your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination.

Quranic View of Jesus, Trinity & Creation

!!!Carefully read and analyze with the interlinear Quran word by word, root by root from online for this chapter. Must judge each of the Arabic word with roots. This is your tusk to check from your own Quran who Jesus is. Don't trust any website, do research on each Arabic word & root.

Jesus in Islam:

- **The Spirit's Dialogue with Mary (Quran 19:17-21)**

- The spirit speaks to Mary as if it represents Allah, taking human form from within Allah.
- The spirit states that Jesus was created as an exemplary figure and a favor from Allah for humanity.
- Jesus is referred to as *Ruhullah* (روح الله), meaning "spirit of Allah."
- There is no explicit mention in the Quran that *Ruhul Qudus* (روح القدس) is Jibril or an angel.
- Even the idea of Jibril being an angel cannot be directly proven from the Quran.
- Quran 66:4 implies a distinction between angels and Jibril.

- **Jibril's Role in the Quran**

- Verses such as Quran 2:97-98 and 66:4 do not explicitly state that Jibril is an angel.
- *Ruhul Qudus* directly refers to Jesus, as *Al-Quddus* (القدوس) is a name of Allah, meaning "The Most Holy."

- **Ruhul Qudus and Revelation**

- Quran 16:98-102 mentions *Ruhul Qudus* as the entity that sent verses to the Prophet.
- The Prophet mentioned here may or may not be Muhammad, as the Quran often presents events without strict chronological order.
- For example, in Quran 7:102-104 and 17:1-2:
    - Muhammad's name is not mentioned in 17:1, but Moses is mentioned in 17:2.
- Quran 62:1 emphasizes Allah's name, *Al-Quddus.*

- The meaning of *Ruhul Qudus* could then be interpreted as "a spirit from Al-Quddus/Allah."
- In Quran 16:102, the Quranic verses were sent through *Ruhul Qudus,* but Muhammad is not named explicitly.
- This raises the possibility that the term *Quran* in 16:98 may also refer to revelations given to other prophets.

- **Distinction Between Ruh and Angels**

- Quran 58:22 uses the term *Ruhin* (روح), distinct from *Ruh* (روح).
- *Ruhin* is interpreted as energy accumulated through the possession of faith.
- Quran 78:38 describes the spirit and angels standing in line, further implying a distinction.
- Quran 97:4 notes that angels and the spirit descend, again distinguishing between them.
- Thus, Jibril and angels differ, as do *Ruh* and angels, per the limited knowledge mentioned in Quran 17:85.

- **God’s Breath and the Spirit's Role**

- God entered *Ruh* into Adam and Mary through His breath.
- The spirit appears in human form and speaks Allah's word, but there is no evidence identifying this spirit as Gabriel.
- Jibril is described as the power of Allah, but angelic terms are not used with Jibril.

- **Revelation from Behind a Veil**

- Quran 42:51 emphasizes that Allah sends revelations from behind a veil, further underscoring His transcendence.

- **Jesus and the Holy Spirit**

- Quran 4:171 describes Jesus as the "spirit of Allah."
- Quran 66:12 mentions that Maryam was given the spirit (*Ruh*) of Allah.
- Quran 2:87 and 2:253 state that Moses and Jesus were given miracles:
    - Moses received a Book, and Jesus was given the Holy Spirit.
- *Ruh* originates from *Al-Quddus* (Allah).

- **Jesus as the Word of Allah**

- Quran 4:171, 3:39, and 19:34 describe Jesus as the "word of Allah," further highlighting his divine association.

Why is Jesus Christ Called the "Son of God"?

The term **"Son of God"** ascribed to Jesus Christ has deep theological, metaphorical, and spiritual implications rather than any physical connotation. This title reflects a profound relationship between Jesus and God, emphasizing His unique role in God's divine plan. To fully understand this, we must examine how terms like "Father" and "Son" are used metaphorically in human language and sacred scriptures.

■The Metaphorical Meaning of "Son of God"

In both the Bible and common language, terms like "Father" and "Son" are often used metaphorically to denote a close relationship, mentorship, or guidance. For instance:

- A person who follows the ways of God, guided by His Spirit, is called a "child of God."
- Conversely, someone influenced by evil is referred to as a "child of Satan."

This metaphorical usage is evident in the Bible:
"For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God." (Romans 8:13-14, NRSVue)

Thus, the term "Son of God" reflects a spiritual kinship and obedience to God.

■Historical Context: The Jewish Nation as "Children of God"

In the Old Testament, the Jewish people were collectively called "children of God" when they remained obedient to His commandments. However, those who strayed from God's guidance were referred to as "children of the devil" (e.g., John 8:44).

The title "Son of God" carries no physical connotation. Instead, it emphasizes a spiritual relationship grounded in faith, obedience, and alignment with divine will. This broader understanding of divine sonship applies to anyone—Jew or Gentile—who sacrifices selfish desires, follows God's commandments, and nurtures a deep spiritual relationship with Him.

■Why is Jesus Christ Uniquely Referred to as the "Son of God"?

Jesus Christ holds the title of **"Son of God"** uniquely because of His unparalleled:

1. **Obedience to God**: Jesus lived in perfect harmony with God's will, free from sin.
2. **Reliance on God**: His unwavering faith exemplifies a complete surrender to divine guidance.
3. **Intimacy with God**: Jesus's relationship with God was profound, transcending human understanding.

These attributes set Jesus apart from others, as His life embodies the highest example of divine sonship. The title signifies His spiritual closeness to God, distinct from the general designation for believers.

■The Quran's Perspective on the "Son of God"

Differentiation Between Ibn and Walad

The Quran uses two Arabic terms for "son," which are crucial to understanding its perspective:

1. **ابْنِ (Ibn)**: This term often carries a metaphorical meaning, such as ابْنِ السَّبِيلِ (*Ibn al-Sabil*, "child of the road" or "traveler"). It aligns with the Hebrew *Ben* (בן) and the Greek *Huios* (υἱός) used in the Bible for "child of God."
2. **وَلَدً (Walad)**: This term refers to a physical offspring born through biological processes. It is never used to describe the relationship between God and Jesus in Islamic or Christian theology.

Quranic Verses Addressing the "Son of God"

The Quran explicitly denies the notion of God having a physical son (*Walad*):

- *"They say, 'The Most Merciful has taken a son (Walad).' Exalted is He! Rather, they are honored servants."* (Surah Al-Anbiya 21:26)
- *"If Allah had intended to take a son (Walad), He could have chosen from His creation whatever He willed. Exalted is He! He is Allah, the One, the Prevailing."* (Surah Az-Zumar 39:4)
- *"He has not taken a wife nor a son (Walad)."* (Surah Al-Jinn 72:3)

The Quran also critiques the distorted belief that God physically fathered a son:

- *"And [beware the Day] when Allah will say, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?' He will say, 'Exalted are You! It was not for me to say that to which I have no right.'"* (Surah Al-Ma'idah 5:116)

These verses reject a specific misconception prevalent in certain Christian sects of the time, which claimed a triad of God, Mary, and Jesus as divine figures.

Harmonizing the Quran and the Gospel

The Quran's rejection is directed toward a physical interpretation of "Son of God," not its metaphorical or spiritual usage. This aligns with the Gospel, where the term "Son of God" is purely symbolic, emphasizing Jesus's spiritual relationship with God.

■Theological Implications of "Son of God"

Theologically, Jesus being the "Son of God" underscores His divine mission as the Messiah, a bridge between humanity and God. It reflects:

1. **Revelation of God's Love**: Jesus's life and teachings demonstrate God's love for humanity.
2. **Role as Mediator**: As the "Son of God," Jesus mediates between humanity and God, offering salvation.
3. **Invitation to Relationship**: The title invites all believers to emulate Jesus's obedience and establish a closer relationship with God.

■Misunderstandings and Clarifications

The title "Son of God" has often been misunderstood, particularly in interfaith contexts. Misinterpretations arise when:

1. The term is taken literally, implying a biological relationship.
2. Jesus's divine role is confused with polytheistic concepts of gods having offspring.

Both Christianity and Islam reject any notion of God engaging in physical processes. Instead, the Gospel's spiritual metaphor and the Quran's critique of physical interpretations align in rejecting such false notions.

■Conclusion

The title **"Son of God"** for Jesus Christ is a metaphorical expression that highlights His unique spiritual relationship with God. It conveys obedience, intimacy, and alignment with divine will, free from physical implications. The Quran and the Gospel, when correctly understood, complement each other in emphasizing the spiritual and metaphorical nature of this title.

This understanding fosters a deeper appreciation of Jesus's role as a bridge between humanity and God and invites all believers to seek a closer, spiritual connection with the Divine.

Many that have carefully read the Quran know that it nowhere condemns the historic understanding of the doctrine of the Blessed and Holy Trinity. Rather, it attacks (an) aberrant view(s) of Christianity that has/have never been held by mainstream Christians, especially during Muhammad's time. Here are the verses in question so that the readers can see for themselves that the Islamic scripture doesn't even come remotely close to condemning the actual beliefs of Christians:

> They are unbelievers who say, ***'God is the Messiah, Mary's son***.' For the Messiah said, 'Children of Israel, serve God, my Lord and your Lord. Verily whoso associates with God anything, God shall prohibit him entrance to Paradise, and his refuge shall be the Fire; and wrongdoers shall have no helpers.' They are unbelievers who say, ***'God is the Third of Three***. No god is there but One God. If they refrain not from what they say, there shall afflict those of them that disbelieve a painful chastisement. Will they not turn to God and pray His forgiveness? God is All-forgiving, All-compassionate. The Messiah, son of Mary, was only a Messenger; Messengers before him passed away; ***his mother was a just woman; they both ate food***. Behold, how We make clear the signs to them; then behold, how they perverted are! S. 5:72-75 Arberry

The fact that Mary is mentioned along with her glorious Son as eating food within the same context where the issue of God being the Third of Three is mentioned, clearly indicates that Muhammad and/or the

Quran's author(s) erroneously assumed that Christians actually worshiped Allah, Mary, and Jesus as three gods. The following passage from this same surah further confirms this point:

> And when God said, 'O Jesus son of Mary, didst thou say unto men, "***Take me and my mother as gods, apart from God"?***' He said, 'To Thee be glory! It is not mine to say what I have no right to. If I indeed said it, Thou knowest it, knowing what is within my soul, and I know not what is within Thy soul; Thou knowest the things unseen. S. 5:116 Arberry

It is therefore obvious that the Quran is attacking a belief in three gods consisting of Allah, Christ and his blessed mother. As the late Islamic scholar E. M. Wherry noted in his commentary on the Quran:

> *Say not... three*, "**Namely, God, Jesus, Mary**. For the Eastern writers mention a sect of Christians which held the Trinity to be composed of those three; **but it is allowed that this heresy has been long since extinct** (*Elmacin*, p. 227). The passage, however, is equally levelled against the Holy Trinity, according to the doctrine of the orthodox Christians, who, as Al Baidhawi acknowledges, believe the divine nature to consist of three persons, the Father, the Son, and the Holy Ghost; by the Father, understanding God's essence; by the Son, his knowledge; and by the Holy Ghost, his life." - *Sale*.
>
> See also *Prelim. Disc.*, p. 64.
>
> **The commentators Baidhawi, Jalaluddin, and Yahya agree in interpreting the three to mean "God, Jesus, and Mary," in the relation of Father, Mother, and Son. This misrepresentation of the Scripture doctrine again stamps the Qur'an as a fabrication, and furnishes the evidence of its being such on the ground of its own claims**. The history of the Church, as well as the Bible, proves the statement of the text, as interpreted by authoritative commentators, to be false; for even granting that

some obscure Christian sect did hold such a doctrine of the Trinity (of which statement we have yet to learn the truth), **yet the spirit of Muhammad's inspiration represents it as the faith of the Christians generally**. In almost every case where the Qur'an refers to the Christian faith, it is to inveigh against the idea that God has a son. See chap. ix. 31, xix. 31, xliii. 59. (Wherry, *A comprehensive commentary on the Qurán: comprising Sale's translation and preliminary discourse, with additional notes and emendations; together with a complete index to the text, preliminary discourse and notes*, **Volume 2**, pp. 116-117; bold emphasis ours)

Wherry wasn't the only scholar to note Muhammad's blunders concerning core essential Christian doctrines:

Mistakes About the Trinity

The Quran contains many errors about what Christians believe and practice. One of the most significant is that the Quran misrepresents the Christian doctrine of the Trinity.

Muhammad mistakenly thought that Christians worshiped three gods: the Father, the Mother (Mary), and the Son (Jesus), (Sura 5:73–75, 116).[25]

As Richard Bell pointed out:

[Muhammad] never understood the doctrine of the Trinity.[26]

Encyclopedia Britannica states:

[There are] mistaken concepts of the Trinity in the Quran.[27]

Yusuf Ali's translation of the Quran tries to avoid this error by deliberately mistranslating Sura 5:73.

The Arabic text condemns those who say that "Allah is the third of three," that is to say Allah is only one of three gods! Both Arberry and Pickthall translate this correctly.

Ali mistranslates Sura 5:73 to read:

They do blaspheme who say: God is one of three in a Trinity.

The words "in a Trinity" are not in the Arabic text. Ali puts it in his translation in an attempt to avoid the rather obvious error that Christians believe in three gods.

In reality, Christians believe only in one God who is in three persons: the Father, the Son, and the Holy Spirit. They do not believe that Mary is a part of the Trinity.

Even the Concise Dictionary of Islam admits:

In some cases the "material" which forms the substance of Quranic narrative, details of the creeds of Christianity and Judaism for example, does not correspond to those religion's own understanding of their beliefs. This could be said, for example, of the notion of the Trinity found in the Quran, the story of Satan's refusal to bow down to Adam, the Docetist view of the crucifixion, all of which can be traced to the dogmas of Gnostic sects, which are heretical in relationship to orthodox Christianity and Judaism. The Trinity "seen" in the Quran is not the Trinity of the Apostles Creed, or of the Nicene Creed.[28]

The Quran is so clearly erroneous at this point that Muslims such as Yusuf Ali must mistranslate the Quran to get away from it!

Mistakes About the "Son" Of God

The Quran also makes the mistake of saying that Christians believe Jesus is the "Son" of God in the sense that God the "Father" has a male body and had sexual intercourse with Mary.

In Muhammad's mind, to say that God had a son was to blaspheme because it meant that God had sex with a woman (Suras 2:116; 6:100, 101; 10:68; 16:57; 19:35; 23:91; 37:149, 157; 43:16-19).

Christians believe that Mary was a virgin when Jesus was conceived in her by the Holy Spirit (Luke 1:35).

Thus Jesus is the "Son" of God, but not in the sexual sense that Muhammad understood. God the "Father" is not a man and hence does not have a male body and has not had sex with anyone. The Quran is 100 percent wrong on this issue.

[25] Concise Dictionary of Islam, pp. 229ff.; H Becker, Christianity and Islam, pp. 21ff.

[26] Richard Bell, Introduction to the Quran, p. 141.

[27] Encyclopedia Britannica, 12:708.

[28] Concise Dictionary of Islam, pp. 229–230. (Dr. Robert A. Morey, *The Islamic Invasion: Confronting the World's Fastest Religion* [Published by Christian Scholars Press, Revised 1992], Part Five: The Sacred Book of Islam, Ten: A Scientific Examination of the Quran, pp. 175-177; underline emphasis ours)

This is even acknowledged by those who seek to defend the Muslim scripture's gross misrepresentation of orthodox Christian beliefs. Take, for instance, the following comments by Sydney Griffith as he attempts to defend the Quran's erroneous description of the Trinity and the Deity of Christ:

"Rhetorically speaking, the two identical phrases at the beginning of the two successive verses, 'They have disbelieved who say,' are clearly critical of the following quotations attributed to those who say, 'God is the Messiah, Mary's son,' (vs. 72) and those

who say, ‘’God is one of three’ (vs.73). **But the quotations, while clearly meaning to censure Christian belief, do not in fact quote actual Christian usage of the era. Rather, the Christians in the Qur’an’s milieu would have said, ‘the Messiah is God, the Son of God’, and they would also have said, ‘the Treble One, the One of Three, is God’. But for reasons of orthodoxy they would NEVER HAVE SAID that God is Jesus; rather, they would have said Jesus is God**. It seems clear, therefore, that here the Qur’an, aware of actual Christian usage, has for its own rhetorical polemical reasons, **reversed the customary Christian order of words in these formulaic phrases** in order the more effectively to highlight what it considers wrong about Christian faith in Jesus, and to criticize what it regards as the objectionable Christian doctrine that God has a Son and that He is the Messiah, Jesus of Nazareth. The Quran consistently and persistently teaches in varying phrases that God has no offspring; e.g., ‘How would He have offspring, not having a female consort’ (VI *al-An‘am* 101). ‘It is not for God to take a child; Glory be to Him, when He determines a matter He but says to it, ‘Be’, and it comes to be’ (XIX *Maryam* 35). ‘God is one.… He has not begotten, nor is He begotten’ (CXII *al-Ikhlas* 1-3).

“**The historically troublesome term for commentators both ancient and modern in the passage quoted above from *surat al-Ma'idah* 73 is the phrase *thalith thalathatin*, 'one of three', sometimes translated as 'third of three'**. Scholars have not heretofore recognized it as reflecting an epithet of Jesus the Messiah, common in mainstream Christian Syriac homiletic texts in the adjectival form *tlithaya*, meaning, 'one of three', 'treble', 'trine', and referring to Jesus the Son of God as 'one of three' in the Trinity, and as typologically characterized by 'three' on account of having spent three hours on the cross and three days in

> the tomb, just as Jonah spent three days in the belly of the whale. Once the phrase is recognized as an Arabic rendering of the not uncommon Syriac epithet for Jesus the Messiah, the two verses quoted above (*surat al-Ma'idah* 72 and 73) can be seen to be affirming the same judgment about the infidelity of those who say, **in the Qur'an's polemically inspired rendering**, 'God is the Messiah, Mary's son,' or 'God is one of three.' At the same time it is clear once again that in the Quran's view it is the objectionable doctrine that Christians affirm as true about Jesus, namely that he is God and the Son of God, that leads them into the further objectionable affirmation that the one God is also spoken of in terms of three." (*The Bible in Arabic: The Scriptures of the 'People of the Book' in the Language of Islam* [Princeton University Press, 2013], 33-34; bold and capital emphasis ours)

Had the author(s) and/or editor(s) of the Quran wanted to make sure that s/he/they was/were attacking the historic understanding of the Trinity, then all s/he/they needed to simply do was to employ words such as *jawhar wahid* ("one substance") or *thalatha aqanim* ("three hypostases"). S/he/they could have used the expression, *Al-Aqanim Al-Thalatha* (lit. "the Hypostases the Three"), since this is what Christians during that time used in reference to the Trinity.

Hence, all the Quran needed to do was to say any of the following things if it really intended to condemn the orthodox view of the Blessed and most Holy Trinity:

> "They are unbelievers who say that Allah is one substance (*jawhar wahid*) in three hypostases (*thalatha aqanim*)."
>
> "They are unbelievers who say that Allah is three hypostases (*thalatha aqanim*)."
>
> "They are unbelievers who believe in the three hypostases (*Al-Aqanim Al-Thalatha*)."

> "Say not Three Hypostases (*Al-Aqanim Al-Thalatha*/*thalatha aqanim*)."

Better yet, the Islamic scripture could have simply put it in the following manner:

> "They are unbelievers who say that Allah is the Father, the Son and Holy Spirit."

Or:

> "They are unbelievers who say that the Father, the Son and Holy Spirit are one God."

Unfortunately for Muslims, we do not find such statements in the Quran. As such, Muslims must accept the fact that their respective scripture nowhere condemns belief in the actual Christian doctrine of the Trinity or the essential Deity of Christ.

It may surprise the readers to learn that, instead of opposing the historical Christian understanding of the Trinity, the Quran actually confirms it (at least a counterfeit form of it)! This is because it ascribes certain divine functions and qualities to both Jesus and the Holy Spirit, which invariably end up supporting the doctrine of the Trinity.

The Holy Spirit: The Divine Creator and Giver of life

To begin with, the Muslim scripture describes the Holy Spirit as possessing the ability to empower all true believers to fulfill the will of Allah.

For instance, we are told on three separate occasions that the Holy Spirit strengthened Jesus for the ministry that Allah sent him to accomplish:

> We gave Moses the Book and followed him up with a succession of apostles; We gave Jesus the son of Mary Clear (Signs) ***and strengthened him with the holy spirit (wa'ayyadnahu bi'roohi***

al-qudusi). Is it that whenever there comes to you an apostle with what ye yourselves desire not, ye are puffed up with pride? - Some ye called impostors, and others ye slay! S. 2:87 Abdullah Yusuf Ali

Those apostles We endowed with gifts, some above others: To one of them God spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), ***and strengthened him with the holy spirit (wa'ayyadnahu bi'roohi al-qudusi)***. If God had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If God had so willed, they would not have fought each other; but God Fulfilleth His plan. S. 2:253 Y. Ali

Then will God say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. ***Behold! I strengthened thee with the holy spirit (ith ayyadtuka bi'roohi al-qudusi), so that thou didst speak to the people in childhood and in maturity***. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! ***thou makest out of clay (wa-ith TAKHLUQU mina al-teeni), as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave***, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.' S. 5:110 Y. Ali

We will be discussing the Quran's recognition of Jesus' ability to create and give life a little later.

At this point the Muslim scripture is simply parroting the teaching of God's Word, the Holy Bible, that the Holy Spirit filled Christ with power to do good and to destroy the works of the Devil:

"Jesus, ***being filled with the Holy Spirit***, returned from the Jordan and was led by the Spirit into the wilderness… Jesus returned ***in the power of the Spirit*** to Galilee. And His fame went throughout the surrounding region. He taught in their synagogues, being glorified by everyone. He came to Nazareth, where He had been brought up. And as His custom was, He went to the synagogue on the Sabbath day. And He stood up to read. The scroll of the prophet Isaiah was handed to Him. When He had unrolled the scroll, He found the place where it was written: '***The Spirit of the Lord is upon Me***, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to preach the acceptable year of the Lord.' Then He rolled up the scroll, and He gave it back to the attendant, and sat down. The eyes of all those who were in the synagogue were fixed on Him. And He began to say to them, '***Today this Scripture is fulfilled in your hearing***.'" Luke 4:1, 14-21

"But when Jesus knew it, He withdrew from there. And great crowds followed Him, and He healed them all, and warned them that they should not make Him known, ***to fulfill what was spoken by Isaiah the prophet***, saying: 'Here is My Servant, whom I have chosen, ***My Beloved, in whom My soul is well pleased; <u>I will put My Spirit upon Him</u>***, and He will render judgment to the Gentiles. He shall not struggle nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break, and a smoldering wick He will not quench, until He renders judgment unto victory; and in His name will the Gentiles trust.'… ***But if I cast out demons <u>by the Spirit of God</u>***, then the kingdom of God has come upon you." Matthew 12:15-21, 28

> "The word which He sent to the children of Israel, preaching peace through Jesus Christ, ***who is Lord of all***, the word, which you know, that was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: ***how God anointed Jesus of Nazareth <u>with the Holy Spirit</u> and with power***, who went about doing good and healing all who were oppressed by the devil, for God was with Him." Acts 10:36-38

The Quran also intimates that it is this same Holy Spirit who strengthens all the Muslims to remain faithful:

> Thou wilt not find any people who believe in God and the Last Day, loving those who resist God and His Apostle, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, ***<u>and strengthened them with a spirit from Himself (wa'ayyadahum bi'roohin minhu)</u>***. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). God will be well pleased with them, and they with Him. They are the Party of God. Truly it is the Party of God that will achieve Felicity. S. 58:22 Y. Ali

Now in order for the Holy Spirit to be able to simultaneously preserve all believers wherever they may be, he must possess all of God's omni-attributes.

In other words, this ability presupposes that the Spirit is omnipresent, omniscient and omnipotent, and therefore fully divine, facts that even Muslim scholars recognize. Note, for instance, what the late Abdullah Yusuf Ali wrote in his commentary to this passage:

> "… Cf. ii 87 and 253, where it is said that God strengthened the Prophet Jesus with the holy spirit. Here we learn that all good and righteous men are strengthened by God with the holy spirit. If anything, **the phrase used here is stronger, 'a spirit from**

Himself'. Whenever any one offers his heart in faith and purity to God, God accepts it, engraves that faith on the seeker's heart, **and further fortifies him with the Divine Spirit, which we can no more define adequately than we can define in human language the nature of God**." (Ali, *The Meaning of the Holy Quran*, p. 1518, fn. 5365; bold emphasis ours)

Ali wasn't the only Muslim scholar to refer to the Spirit as an incomprehensible divine being. The late Ahmadiyya scholar and Quranic translator Maulana Muhammad Ali used the same description in his note to **Q. 15:29**:

29*a*. This shows that man is made complete when **the Divine spirit** is breathed into him. It should be noted that **the *Divine spirit*** (Ar. *ruh*) **does not mean here the *animal soul* in man**, but the *Spirit of Allah*, that gives him perfection. (Bold and underline emphasis ours)

And here is what he wrote concerning **Q. 32:9**:

9*a*. This verse shows that the spirit of God is breathed into every man. This points to a mystical relation between human nature and Divine nature. **The word *ruh* does not here mean the animal soul**, because the animal soul is common to man and the animal kingdom. It is something that distinguishes man from the animal world. It is due to **the spirit Divine** that he rules creation and its due to **the same Divine spirit** in him that he receives a new life after death – a life which he lives in God and with God – the meeting with God or *liqa Allah*, as it is called in v. 10. (Bold and underline emphasis ours)

An examination of these texts will demonstrate why the maulana chose to identify the Spirit as being divine. According to these texts, Allah breathed his Spirit into Adam after having fashioned him from clay:

> And when thy Lord said to the angels, 'See, I am creating a mortal of a clay of mud moulded. When I have shaped him, and breathed My spirit in him, fall you down, bowing before him!' S. 15:28-29 Arberry

It is obvious why Allah breathed his Spirit into Adam. It was the Spirit that animated Adam's body, thereby causing him to become a living being, and therefore shows that the Holy Spirit is both creator and life-giver. The following text brings out these points even more clearly:

> And mention in the Book Mary when she withdrew from her people to an eastern place, and she took a veil apart from them; ***then We sent unto her <u>Our Spirit</u> that presented himself to her <u>a man without fault</u>***. She said, 'I take refuge in the All-merciful from thee! If thou fearest God … ***He said, 'I am but a messenger come from thy Lord, <u>to give thee a boy most pure</u>***. She said, 'How shall I have a son whom no mortal has touched, neither have I been unchaste?' He said, 'Even so thy Lord has said: "Easy is that for Me; and that We may appoint him a sign unto men and a mercy from Us; it is a thing decreed."' S. 19:16-21 Arberry

Here we see Allah's Spirit manifesting as a perfect looking man, and claiming to be a messenger sent from Mary's Lord who was sent to the give her a pure child. This not only shows that the Spirit creates and gives life, but it also reveals that he is a distinct divine Person from Allah who speaks and interacts with others. This next verse gives us an idea of how the Spirit gave Mary a holy offspring:

> And Mary, the daughter of Imran, ***who guarded her private parts, so We breathed into it of Our Spirit*** and she established as true the Words of her Lord and His Books and she had been among the ones who are morally obligated. S. 66:12 **Dr. Laleh Bakhtiar**

Allah breathed his Spirit into Mary's private parts for the obvious purpose of causing her to conceive the human nature and physical

body of Jesus. As we just noted, in order for the Spirit to be able to miraculously impregnate a virgin he must necessarily be both creator and life-giver.

In light of the foregoing, could the Quran be any more explicit regarding the divine identify of the Holy Spirit?

Jesus: Allah's Word and Spirit made Flesh

Shockingly, the Quran identifies Jesus as the Word of Allah who came forth as a Spirit from him to Mary:

> When the angels said, 'Mary, God gives thee good tidings ***of a Word from Him whose name is Messiah, Jesus, son of Mary***; high honoured shall he be in this world and the next, near stationed to God. S. 3:45 Arberry

> O People of the Book! Go not beyond the limits in your way of life and say not about God but The Truth: ***That the Messiah, Jesus son of Mary, was a Messenger of God and HIS WORD that He CAST TO Mary and a Spirit from Him (wa'kalimatuhu al-qaha ila Maryama wa'roohun minhu)***. So believe in God and His Messengers. And say not: Three. To refrain yourselves *from it is* better for you. *There is* only One God. Glory be to Him that He have a son! To Him *belongs* whatever *is* in the heavens and whatever *is* in and on the earth and God sufficed as a Trustee. S. 4:171 **Dr. Laleh Bakhtiar**

This is the reason why Jesus is given the titles "the Word of Allah" (*Kalimatullah*) and "the Spirit of Allah" (*Ruhullah*) in Islamic tradition:

> "… They will go to 'Isa and say, 'O 'Isa! You are the Messenger of Allah **and His Word which He cast to Maryam and a spirit from Him**. You spoke to people while in the cradle. Intercede with your Lord on our behalf. Do you not see what we are suffering?' 'Isa will say, 'My Lord is angry today with such anger

as has never existed before nor will again,' **AND HE DID NOT MENTION A SIN**. 'O my soul! My soul! My soul! Go to someone else. Go to Muhammad.' (Aisha Bewley, *The Sahih Collection of al-Bukhari*, **Chapter 68. Book of Tafsir**; bold, capital and underline emphasis ours)

And:

Jami` at-Tirmidhi

Chapters on Virtues

Narrated Ibn 'Abbas:

that a group of people from the Companions of the Messenger of Allah sat waiting for him. He said: "Then he came out, such that when he came close to them, he heard them talking, and he heard what they were saying. So some of them said: 'It's amazing that Allah, the Mighty and Sublime, has taken a Khalil (close friend) from His creation. He took Ibrahim as a Khalil.' And some of them said: 'That is not more amazing than speaking to Musa, He spoke to him with real speech.' And some said: *'And 'Eisa is THE WORD OF ALLAH and His Spirit*.' And some said: 'Adam was chosen by Allah.' So he came out upon them and said his Salam, and said: 'I have heard your words, and your amazement that Ibrahim is the Khalil of Allah, and he is such, and that Musa is the one spoken to by Allah, and he is such, *and that 'Eisa is THE SPIRIT OF ALLAH and HIS WORD, and he is such*, and that Adam was chosen by Allah, and he is such…

Grade: Da'if (Darussalam)

English reference: Vol. 1, Book 46, Hadith 3616

Arabic reference: Book 49, Hadith 3976 (**Sunnah.com**; capital, italic and underline emphasis ours)

The ahadith further proclaim that no one can be a true Muslim unless s/he testifies that Jesus is the Word and Spirit of Allah sent down to his blessed mother:

> Narrated 'Ubada: The Prophet said, "***If anyone TESTIFIES*** that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, ***and that Jesus is Allah's Slave and His Apostle and HIS WORD which He bestowed on Mary and a Spirit from Him***, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junada, the sub-narrator said, "'Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes.") (*Sahih Al-Bukhari*, Volume 4, Book 55, **Number 644**)
>
> It is narrated on the authority of Ubadah b. Samit that the messenger of Allah observed: **HE WHO SAID**: "There is no god but Allah, He is One and there is no associate with Him, that Muhammad is his servant and His messenger, ***that Christ is servant and the son of His slave-girl and he (Christ) HIS WORD which He communicated to Mary and is HIS SPIRIT***, that Paradise is a fact and Hell is a fact," Allah would make him (he who affirms these truths enter Paradise through any one of its eight doors which he would like. (*Sahih Muslim*, Book 1, **Number 0043**)

We say shockingly because the language employed by the Quran and hadiths to describe Jesus implies that Christ already existed with Allah before he was cast down to his blessed mother. In fact, these titles point to Jesus being eternal by nature, and therefore one with God in essence. After all, God's Word is not part of creation but the means through which God both communicates and brings creation into being. As such God has never existed without his own Word.

This, therefore, means that the Quran recognizes that Jesus is an eternal Spirit who became flesh, a fact that many Christian writers have picked up on. Note, for instance, what the following author says as he brings out the significance of Jesus being identified as a Spirit from Allah:

"This third title is very little different from the second one **for once again the title belongs to Jesus alone and God again is the source of the Spirit as he was the source of the Word**. (It is sometimes said of Adam that God breathed something of his spirit into him **but this must be carefully distinguished from the title Spirit of God which is given to Jesus alone.) Jesus is *his* Word and *his* Spirit**. This title is also not explained in the Qur'an **but frankly supports the Christian belief that Jesus was not a creature made out of dust <u>but an eternal spirit who took on human form</u>**…

"Jesus, however, is now called "a Spirit from him" (*ruhun-minhu*) **from which he has received the title in Islamic traditions "Spirit of God" (*Ruhullah*)**. The expression in Surah 4:171, *ruhun-minhu* ('a spirit from him') is used in exactly the same form in Surah 58:22 where it is said that God strengthens true believers with "a spirit from him". Very significantly Yusuf Ali, commenting on this latter verse in his translation of the Qur'an states that here the 'phrase used is stronger' than that for the Holy Spirit (*Ruhul Quds*). He implies that the Spirit from God is greater than the Holy Spirit and says that it is **"the divine spirit, which we can no more define adequately than we can define in human language the nature and attributes of God"** (note 5365).

"This is a remarkable comment **which is clearly a veiled implication that the *ruhun-minhu* is the very Spirit of the living God, uncreated and eternal in essence**. Yusuf Ali says it

is "the divine spirit" and that it is as incomprehensible as God himself. This language is unambiguous – the Spirit from God is clearly believed by him **to be from the realm of deity and not from the created order**. He is, according to this interpretation, practically synonymous with the Holy Spirit in the Christian Bible.

"Now this is the very title that the Qur'an gives to *Jesus* in Surah 4:171. The exact same words are used - *he* is the *ruhun-minhu*, 'a Spirit from God'. If we merely apply Yusuf Ali's interpretation of the expression in Surah 58:22 to the very same expression given as a title to Jesus in Surah 4:171, **we can only conclude that *Jesus* is the "divine spirit, which we can no more define adequately than we can define in human language the nature and attributes of God". He is, therefore, God in essence and nature**. Because of the simultaneous denial in 4:171 that Jesus is the Son of God, Yusuf Ali is constrained to deny that the title *ruhun-minhu* when applied to Jesus implies deity, but he is hardly consistent in his exposition of the Qur'an when he teaches in another place that *ruhun-minhu* is indeed a *divine* spirit possessing the nature and attributes of God and is as incomprehensible as God as well. (Christianity and Islam Series No. 5 The Titles of Jesus in the Qur'an and the Bible, by John Gilchrist, **3. A SPIRIT FROM GOD (*Ruhullah*)**; bold and underline emphasis ours)

Another Christian scholar writes:

In chap. iv. 169, Jesus is said to be "a spirit proceeding from God," **so that he would appear, according to the Quran, to be the Holy Ghost. Muslims even accord to his followers the creed, "There is one God, <u>and Jesus is the Spirit of God</u>," as expressive of the truth**. In chap. xxi. 91, Mary's conception is said to have been due to the *breathing by God of his spirit into*

her. And in chap. iii. 45, Jesus is called the "*Word proceeding from Himself," i.e.*, God. Now, **while it is certain that these expressions, and many others of a similar import in the Quran, do express the doctrine of the divinity of Jesus, as well as of the Holy Ghost**, it is perfectly clear that Muhammad never intended to express that idea. For instance, in chap. iii. 47, it is evident that Muhammad regarded Jesus as a creature. And in chap. iv. 169, 170, where Jesus is called the "word which he (God) conveyed into Mary, and a spirit proceeding from him," this very expression, **which is one of the strongest in the Quran**, is followed by the command, "Say not, there are three Gods," which is evidently intended to deny the idea of the divinity of Jesus as well as of Mary. Nevertheless, the fact of such expressions being used in the Quran can only be explained on the ground that they were in use among the Arabs in Muhammad's time in a Christian sense, and that Muhammad either used them, while explaining away their meaning, in order to commend his doctrine to Christians, **or, as is more probable, he used them without understanding their Christian import himself**. See Muir's *Life of Mohamet*, vol. ii. p.138.

The unintentional testimony of Muhammad to the character of Jesus is a subject worthy the study of the Christian controversialist.

The *Tafsir-i-Husaini* gives four opinions of Muslim commentators as to the import of the expression "holy spirit:" (1.) The holy soul of Jesus; (2.) the angel Gabriel; (3.) a potent name whereby he was able to raise the dead; and (4.) the Gospel. (Wherry, **Volume 1**, pp. 321-322; bold and underline emphasis ours)

So We Now Have a Contradiction!

This now introduces a major contradiction in the Quran since there are passages, which demote Christ to the status of a mere servant and apostle of Allah, no more no less:

> ***The Messiah, son of Mary, was no other than a messenger***, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away! S. 5:75 Pickthall

> ***He ['Iesa (Jesus)] was not more than a slave***. We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father). S. 43:59 Hilali-Khan

As a result of these egregious blunders Muhammad came up with the *ad hoc* reply that there are unclear Quranic verses whose meanings are known only to Allah. Muhammad, therefore, warned his followers not to base their theology on such ambiguous texts:

> It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkam* (commandments, etc.), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers, etc.)]; ***and others not entirely clear***. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings, ***but none knows its hidden meanings save Allah***. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabari*). S. 3:7 Hilali-Khan

The Muslim expositors acknowledge that this verse was written in response to a group of Christians from Najran who employed

Muhammad's own testimony to Christ being the Word and Spirit of Allah to prove that he is God in the flesh:

> *Surah Al `Imran* was revealed in *Al-Madinah*, as evident by the fact **that the first eighty-three *Ayat* in it relate to the delegation from Najran that arrived in Al-Madinah on the ninth year of Hijrah** (632 CE). We will elaborate on this subject when we explain the Ayah about the Mubahalah (3:61) in this Surah, Allah willing. We should also state that we mentioned the virtues of *Surah Al `Imran* along with the virtues of *Surat Al-Baqarah* in the beginning of the *Tafsir* of *Surat Al-Baqarah*. (***Tafsir Ibn Kathir***; bold emphasis ours)

And:

> Therefore, Allah said…
>
> *(So as for those in whose hearts there is a deviation)* meaning, those who are misguided and deviate from truth to falsehood…
>
> *(they follow that which is not entirely clear thereof)* meaning, they refer to the *Mutashabih*, because they are able to alter its meanings to conform with their false interpretation since the wordings of the *Mutashabihat* encompass such a wide area of meanings. As for the *Muhkam Ayat*, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allah said…
>
> *(seeking Al-Fitnah)* meaning, they seek to misguide their following by pretending to prove their innovation by relying on the Qur'an -- the *Mutashabih* of it -- but, this is proof against and not for them. For instance, **Christians might claim that (`Isa is divine) because the Qur'an states that he is *Ruhullah* and His Word, which He gave to Mary**, all the while ignoring Allah's statements…

(He (`Isa) was not more than a servant. We granted Our favor to him.) (43:59), and…

(Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" and he was.) (3:59).

There are other *Ayat* that clearly assert that `Isa is but one of Allah's creatures and that he is the servant and Messenger of Allah, among other Messengers. (***Tafsir Ibn Kathir***; bold emphasis ours)

Now this places Muslims in a dilemma since they cannot tell us what it means for Jesus to be the Word and Spirit of Allah, seeing that their own prophet stated that the meaning of these titles are known only to the Islamic deity.

With that said it is quite obvious that Muhammad didn't realize that these particular Christological descriptions, which he had picked up from Christians, basically point to Jesus being God in nature.

Jesus as the Creator and Life-giver

The Islamic scripture describes Christ as creating and giving life in the exact same way that Allah does:

"to be a Messenger to the Children of Israel saying, 'I have come to you with a sign from your Lord. ***I WILL CREATE for you out of CLAY (annee AKHLUQU lakum mina AL-TEENI)as the likeness of a bird; then I WILL BREATHE INTO IT, and it will be a bird, by the leave of God***. I will also heal the blind and the leper, ***and bring to life the dead***, by the leave of God. I will inform you too of what things you eat, and what you treasure up in your houses. Surely in that is a sign for you, if you are believers.'" S. 3:49 Arberry

Now contrast this with the manner in which Allah is said to have created the first man:

> When thy Lord said to the angels, ***'See, I am creating a mortal of a clay (innee KHALIQUN basharan min TEENIN)***. When I have shaped him, ***and breathed My spirit in him***, fall you down, bowing before him!' S. 38:71-72 Arthur J. Arberry – cf. 15:28-29

The Quran even employs the same Arabic verb to describe Christ's act of creating a bird from clay which, in all of its other occurrences, is only applied to Allah:

> "The verb *khalaqa* is found 180 times in the Qur'an and it is always translated, in various languages, with 'to create.' With the exception of Q 20:17 (*takhluquna ifkan*= you invent a lie), **it always designates the creative action of God. In 177 cases, the subject of the verb is God, while in the other two cases (3:49 and 5:110) it is Christ**. Evidently this could only come from Christians; Muslim tradition, which could not uphold this meaning (the only one attested in the Qur'an), interprets it with the meaning of 'to fashion, mold.' Meanwhile, the action of 'breathing into' is, in the Bible as in the Qur'an, typical of the creative action of God.
>
> "Thus the two verbs used in this verse **both reflect the divine creative action, and not the human action of a potter**, for example, thereby confirming the Christian origin of this verse." (Samir Khalil Samir, "**6. The Theological Christian Influence on the Qur'an – A Reflection**," *The Qur'an in its Historical Context*, edited by Gabriel Said Reynolds [Routledge Studies in the Qur'an, 2008], p. 146; bold emphasis ours)

This, therefore, indicates that Christ is a Co-Creator with the Muslim deity since he is able to create and breathe out the life-giving Spirit into lifeless objects.

At this point the Quran is merely parroting what is found in the God-breathed Scriptures, which present Jesus as healing all sorts of diseases such as leprosy and blindness, raising the dead, and even breathing out the Holy Spirit upon his followers:

> "Jesus went throughout all Galilee teaching in their synagogues, preaching the gospel of the kingdom, ***and healing all kinds of sickness and all sorts of diseases among the people***. His fame went throughout all Syria. And they brought to Him all sick people who were taken with various diseases and tormented with pain, those who were possessed with demons, those who had seizures, and those who had paralysis, ***and He healed them***." Matthew 4:23-24
>
> "Now when the sun was setting, all those who had anyone sick with various diseases brought them to Him. ***And He laid His hands on every one of them and healed them. And demons came out of many, crying out, 'You are the Christ, the Son of God!'*** But He rebuked them and did not permit them to speak, because they knew that He was the Christ." Luke 4:40-41
>
> "In that same hour He cured many of their infirmities and afflictions and evil spirits. And to many who were blind He gave sight. So Jesus answered them, 'Go and tell John what you have seen and heard: ***that the blind see***, the lame walk, ***the lepers are cleansed***, the deaf hear, ***the dead are raised***, and the gospel is preached to the poor.'" Luke 7:21-22 – cf. Matthew 11:4-5
>
> "When He had said this, ***He breathed on them*** and said to them, '***Receive the Holy Spirit***.'" John 20:22

Concluding Remarks

Our examination of the Islamic scripture has shown that it nowhere condemns the orthodox view of the doctrine of the bless Trinity, but rather affirms it by ascribing specific functions and roles to Christ and the Holy Spirit, which clearly portray them as being fully divine. As we saw, the Quran basically affirms that Jesus is the eternal Word of Allah that came forth as a Spirit from him for the purpose of becoming flesh, and who possesses the ability to create and give life. We further showed from the Muslim scripture that the Holy Spirit is a divine Person that can manifest in human form, and who can also create and give life. The Quran, therefore, also has a trinity that is virtually identical to that of Christianity, in that it speaks of Allah, his eternal Word made flesh, and his Holy Spirit.

Seeing that this is precisely what Christians mean when they speak of God being Triune how, then, can any Muslim accuse us of being disbelievers or polytheists without also condemning Muhammad and/or the author(s)/editor(s) in the process?

With that said we want to emphasize to the readers that we are not saying that the Allah of Islam is the one true God revealed in the Person of the Lord Jesus, nor do we want them to think for a moment that we actually believe that the Quranic trinity is the same as the glorious Trinity found in the God-breathed Scriptures.

On the contrary, we wholeheartedly affirm that Islam presents another Jesus and spirit, and preaches a different Gospel. As such, the god spoken of in the Muslim scripture is nothing more than a counterfeit set up by the devil for the purpose of keeping people from discovering the one true God manifested in the Lord Jesus Christ:

> “Therefore, since we have this ministry through the mercy we have received, we do not lose heart. But we have renounced the secret things of shame, not walking in craftiness nor handling the word of God deceitfully, but by expressing the truth and commending ourselves to every man’s conscience in the sight of

God. But if our gospel is hidden, it is hidden to those who are lost. The god of this world has blinded the minds of those who do not believe, ***lest the light of the glorious gospel of Christ, who is the image of God, should shine on them***. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, ***has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ***." 2 Corinthians 4:1-6

"I would to God you could bear with me a little in my folly. Indeed, bear with me. For I am jealous over you with godly jealousy. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear that somehow, ***as the serpent deceived Eve through his trickery***, so your minds might be led astray from the simplicity that is in Christ. For if he who comes preaches ***another Jesus, whom we have not preached***, or if you receive ***another spirit***, which you have not received, or ***another gospel***, which you have not accepted, you might submit to it readily enough… And I will continue doing what I am doing, that I may cut off the opportunity from those who desire an opportunity to be found equal to us in what they boast about. For such are false apostles and deceitful workers, disguising themselves as apostles of Christ. And no wonder! ***For even Satan disguises himself as an angel of light***. Therefore it is no great thing if his ministers also disguise themselves as ministers of righteousness, whose end will be according to their works." 2 Corinthians 11:1-4, 12-15

Therefore, we exhort Muslims to turn away from this counterfeit trinity and embrace the one and only Triune God revealed in the inspired pages of the Holy Bible.

John 8:48-59 (written in around 85-90 CE by John):

48 The Jews answered Him, "Aren't we right in saying that You are a Samaritan and demon-possessed?"

49 "I am not possessed by a demon," said Jesus, "but I honor My Father and you dishonor Me. 50 I am not seeking glory for Myself; but there is One who seeks it, and He is the judge. 51 Very truly I tell you, whoever obeys My word will never see death."

52 At this they exclaimed, "Now we know that You are demon-possessed! Abraham died and so did the prophets, yet You say that whoever obeys Your word will never taste death. 53 Are You greater than our father Abraham? He died, and so did the prophets. Who do You think You are?"

54 Jesus replied, "If I glorify Myself, My glory means nothing. My Father, whom you claim as your God, is the One who glorifies Me. 55 Though you do not know Him, I know Him. If I said I did not, I would be a liar like you, but I do know Him and obey His word. 56 Your father Abraham rejoiced at the thought of seeing My day; he saw it and was glad."

57 "You are not yet fifty years old," they said to Him, "and You have seen Abraham!"

58 "Very truly I tell you," Jesus answered, "before Abraham was born, I am!"

59 At this, they picked up stones to stone Him, but Jesus hid Himself, slipping away from the temple grounds.

Creation of human in Islam:

Quran 4:1

O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. …

وَٰحِدَةٍ

Here this Arabic word ‘wahidatin’ is used in the translation as ‘single’. But it is feminine singular. وَٰحِدَ ‘Wahid’ is used in masculine singular as ةٌ is absent. So ةٌ determines if it is feminine, if it is absent it’s masculine. As here ‘wahidatin’ is used, that means Allah created female, that is Eve, first. From Eve Allah brought it’s mate, that is Adam, her husband.

Quran 3:59

Indeed, the example of Jesus to Allah is like that of Adam. …

From Quran 4:1 and Quran 3:59 it can be inferred that Q3:59 is saying:

like Allah created Jesus from Mary, putting inside Mary the Ruh, Adam was also created from Eve, putting inside Eve the Ruh.

Genesis 3:1-6 (written in around 1445-1406 BC by Moses):

1. *Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?”*
2. *The woman said to the serpent, “We may eat fruit from the trees in the garden,*
3. *but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”*
4. *“You will not certainly die,” the serpent said to the woman.*
5. *“For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”*
6. *When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.*

Thus, the serpent deceived Eve and she lead with him Adam to deception. Both were cast down from Heaven. Think about why it is so different in Islamic and Jude-Christian faith when it comes to the theory of creation. As if Eve brought Adam to world out of haven through a deceiver/Makir. That’s the serpent/Satan.

God’s Everlasting Covenant

God commanded Abraham to sacrifice Isaac. In the ancient world your love for your God was measured by the value of the sacrifice you brought to the altar. The greater the value of your sacrifice the greater your devotion to your God. Hence, in the land of Canaan followers of the god Malik believed that a man's ultimate act of piety was sacrificing his own child to Malik. The priests would heat up a bronze statue of the pagan god until it was glowing.

The devout would place their children into its fiery arms and the children would burn. Then came Abraham and one of the most famous stories in the Old Testament. God commanded Abraham to sacrifice his son Isaac.

Abraham was so faithful to God that he was ready to obey God's command to sacrifice what was to Abraham the most precious thing in the world, his son Isaac. He loved God so much that he tied up his son, put him on a pile of wood and was about to plunge a knife into him. Critics of the Bible look at this and say God told Abraham to sacrifice his own son and Abraham was going to obey him! How barbaric! But, as usual, the critics completely missed the point. They're not simply missing some insignificant random point here, they're missing what may be the most amazing, life-changing, mind-blowing point that's ever been made in the history forever. I challenge every last one of you Atheist, Muslim, Jew, Hindu, whatever you may be. I challenge you to read through this until you get the point, and then find any story by anyone ever that's this deep, this profound, this powerful, this epic. Challenge accepted? Good.

Genesis 22:1-2 (written in around 1445-1406 BC by Moses)

1 Some time later God tested Abraham. He said to him, "Abraham!"
"Here I am," he replied.
2 Then God said, "Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you."

Abraham of course had another son- Ishmael, but Ishmael had been cast out in Genesis 21, leaving Abraham with Isaac as his only son. God tells Abraham to take Isaac to the region of Moriah, which is the region of Jerusalem.

Genesis 22:3-8 (written in around 1445-1406 BC by Moses)

3 Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. 4 On the third day Abraham looked up and saw the place in the distance. 5 He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."
6 Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, 7 Isaac spoke up and said to his father Abraham, "Father?"
"Yes, my son?" Abraham replied.
"The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"

8 Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

Notice that Isaac had to carry the wood on which he was to be sacrificed. Abraham obviously hadn't told anyone what he was about to do. Interestingly Abraham the prophet says that God himself will provide a 'lamb' for the burnt offering.

Genesis 22:9-12 (written in around 1445-1406 BC by Moses)

9 When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. 10 Then he reached out his hand and took the knife to slay his son. 11 But the angel of the Lord called out to him from heaven, "Abraham! Abraham!"

"Here I am," he replied.

12 "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son."

Who told Abraham to stop the sacrifice? It's 'The angel of the Lord'. There are lots of angels in the Bible. The word Angel simply means messenger. But this particular messenger called 'The angel of the Lord' here is no ordinary angel. He's a messenger who speaks for God, but he also identifies as God. Even here in Genesis 22 the angel of the Lord speaks as God. He says "you have not withheld from me your son". So according to 'the angel of the Lord' Abraham was offering a sacrifice to him- to 'the angel of the Lord'.

Genesis 22:13-14 (written in around 1445-1406 BC by Moses)

13 Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. 14 So Abraham called that place The Lord Will Provide. And to this day it is said, "On the mountain of the Lord it will be provided."

Abraham told Isaac that God himself would provide a lamb for the sacrifice. But God provided a ram. Where's the lamb? Abraham called that place the Lord will provide. Where were they? They were at the region of Moriah. Mount Moriah is the Temple Mount in Jerusalem.

2 Chronicles 3:1 (written in around 450-400 BC by Ezra)

1 Then Solomon began to build the temple of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.

So there's a specific mountain- Mount Moriah and there's the region of Moriah. Abraham was somewhere in the area of Jerusalem. God showed him a specific place. God provided his own sacrifice and for many centuries Abraham's descendants would say on the mountain of the Lord it will be provided.

Genesis 22:15-18 (written in around 1445-1406 BC by Moses)

15 The angel of the Lord called to Abraham from heaven a second time 16 and said, "I swear by myself, declares the Lord, that because you have done this and have not withheld your son, your only son, 17 I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, 18 and through your offspring all nations on earth will be blessed, because you have obeyed me."

'The angel of the Lord' declares "I swear by myself", "I will surely bless you", "I will make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me". That is quite the promise. The angel of the Lord told that all nations on earth would be blessed through Abraham's offspring. But Abraham was ready to sacrifice his offspring- his son Isaac, when God told him to. Keep in mind Isaac was no ordinary son- he was the son of Promise. Years earlier Abraham had complained that even though God had blessed him abundantly, God hadn't blessed him with a son to be his heir. And, Abraham knew they were already too late, because he and his wife were way, way past their adulthood. But God told him in Genesis 15 that he would indeed have a son.

Genesis 15:4-5 (written in around 1445-1406 BC by Moses)

4 Then the word of the Lord came to him: "This man will not be your heir, but a son who is your own flesh and blood will be your heir." 5 He took him outside and said, "Look up at the sky and count the stars—if indeed you can count them." Then he said to him, "So shall your offspring be."

His descendants would be like the stars in the sky. This passage is where we see what made Abraham unique among his contemporaries. Abraham wasn't unique because he was willing to sacrifice his son. There were pagans who were willing to do that. Abraham was unique because God kept making promises to him that sounded increasingly unbelievable, but Abraham kept believing that God was going to do what he promised. Abraham believed the Lord. In Genesis 17 God told him that the son of Promise would be born to Sarah who would be the mother of Nations:

Genesis 17:16 (written in around 1445-1406 BC by Moses)

16 I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her."

Genesis 17:19 (written in around 1445-1406 BC by Moses)

19 Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.

God would establish an Everlasting Covenant through Isaac. So, when God commanded Abraham to sacrifice his son, this was a very special son, this son was prophesied, and this son would have a miraculous birth. The Everlasting Covenant would come through this son. Then God said remember all that stuff I said about your son, remember all the promises I made about him? You know how all of your hopes and dreams are riding on this one particular son, now I want you to sacrifice him as a burnt offering. Abraham's God suddenly started sounding just like the gods of the pagans- sacrifice your child to me. We look at this as people in the 21st century, we look at this as people who came long after: the complete reversal of paganism that was about to take place. But try to think about this from the perspective of the people around Abraham. Abraham was surrounded by people who were convinced that the greatest thing they could ever do was sacrifice their children to their God. Abraham was ready to do it, but the angel of the Lord told him to stop. The takeaway message of the story of Abraham and Isaac for the surrounding culture was this: Abraham is just as devout as the most devout of any of you. He's the sort of person who's willing to do whatever his God commands. He loves his God so much that he's ready to sacrifice what he values most in this world. The difference between you and Abraham is not that Abraham is willing to sacrifice his son, some of you pagans are willing to do that too. The difference between you and Abraham is that Abraham's God doesn't want

him to sacrifice his son. Abraham's God stops him from sacrificing his son. Abraham's God provides his own sacrifice. So, putting all of this together- God who is no ordinary God, orders his Prophet who is no ordinary prophet, to sacrifice his son, who is no ordinary son. But the sacrifice is stopped by an angel, who is no Ordinary angel. This story isn't finished, because there was something about a lamb and an everlasting covenant and all nations being blessed through Abraham's offspring. Recap, if necessary as it is very important.

So, how was God going to bless all nations through Abraham's offspring? Well, we start getting some hints through the prophets in Isaiah 53. We find a prophecy about someone who would be punished for the sins of others.

Isaiah 53:4-7 (written in around 739-686 BC by Isaiah)

4 Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
5 But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.
6 We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.
7 He was oppressed and afflicted,
yet he did not open his mouth;
he was led like a lamb to the slaughter,
and as a sheep before its shearers is silent,
so he did not open his mouth.

Then we get some puzzling details. For instance in Zechariah 12 God says

Zechariah 12:10 (written in around 520-480 BC by Zechariah)

10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

This is God speaking and God says that people will look at Him after piercing Him. How does someone pierce God and look at Him? And then oddly enough after God says they will look on Me, He switches to the third person and refers to the one who's pierced as Him, as if there's some sort of distinction between God and the one who's pierced. Confusing? We read about the angel of the Lord who somehow is the Lord even though he's distinct from the Lord. There's the one who was pierced was somehow God and distinct from God. Is there anyone who can clear this up for us? Let's check the Gospel of John starting at the very first verse.

John 1:1 (written in around 85-90 CE by John)

1 In the beginning was the Word, and the Word was with God, and the Word was God.

So, the Word was God but was also with God. That reminds me of the Angel of the Lord, the messenger who spoke for God, but was also God. Yes, the angel of the Lord was the pre-incarnate Jesus. He was the Eternal Word who was with God and who was God. But, he entered creation as Jesus of Nazareth via the Incarnation. Because how else would they pierce God?

John 1:14 (written in around 85-90 CE by John)

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

So, here the distinction between the Lord and the angel of the Lord, is the distinction between God and the word of God, is the distinction between the father and the son. John the Baptist started preaching before Jesus but when John saw Jesus approaching he said:

John 1:29 (written in around 85-90 CE by John)

29 The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!

Is this the lamb we've been waiting for? John also said in the same passage:

John 1:32-34 (written in around 85-90 CE by John)

32 And John bore record, saying, “I saw the Spirit descending from Heaven like a dove, and It abode upon Him.

33 And I knew Him not. But He that sent me to baptize with water, the Same said unto me, 'Upon whom thou shalt see the Spirit descending and remaining on Him, the Same is He that baptizeth with the Holy Ghost.'
34 And I saw and bore record that this is the Son of God."
John is referring to Jesus' baptism:
Matthew 3:16-17 (written in around 60-66 CE by Matthew)
16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

The voice is the voice of God the Father. Notice that God the Father and God the Holy Spirit together identify Jesus as the Divine Son, which is how John knew who Jesus really was. John the Baptist identified Jesus as the Lamb of God who would take away the sins of the world. John identified Jesus as the Son of God because that's what God the Father and God the Holy Spirit revealed to him. A little later in the Gospel of John in chapter 3 Jesus is having a discussion with a Pharisee named Nicodemus. Since Nicodemus had a thorough knowledge of the scriptures, Jesus asked him how do you not understand what's going on here.
John 3:10 (written in around 85-90 CE by John)
10 "You are Israel's teacher," said Jesus, "and do you not understand these things?

And then we get the most famous verse of any book in history.
John 3:16 (written in around 85-90 CE by John)
16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Among the pagans, your love for your God was measured by the value of your sacrifice. The most precious thing you could ever have would be your children, especially if you only had one child and especially if that child was your heir. So the greatest thing you could do was sacrifice your only son to your God. That's how you would demonstrate your love for your God.
God ordered Abraham to sacrifice his son- a very special son, a son like no other, the son of promise. Then the angel of the Lord AKA (Also Known As) the word AKA The Eternal Divine Son AKA the pre-incarnate Christ stopped Abraham because God provides his own sacrifice. God would provide a

lamb. Then God provided a ram. What about the lamb? Well, the lamb turns out to be ‘the angel of the Lord’/ the word/ the Divine Son/ the pre-incarnate Christ. So, when Abraham said that God would provide a lamb, the lamb that God would provide was there. But, lamb AKA the angel of the Lord AKA the word AKA the Son AKA the pre-incarnate Christ was the one who told Abraham to shut down the sacrifice of Isaac. The word/ ‘the angel of the Lord’ enters creation as Jesus of Nazareth. And this is definitely no ordinary son, this is the eternal divine Son who because of his incarnation is also the son of Abraham, the son of Isaac, the son of Jacob, the son of David. He's the Messiah he's the one through whom all nations of the world would be blessed. He's the one through whom the world would be saved.

John 3:17 (written in around 85-90 CE by John)

17 For God did not send his Son into the world to condemn the world, but to save the world through him.

Jesus is the ultimate son of promise. Everything, all the promises, the entire world is riding on this son of promise. This is the most important son ever. And we mocked him spit on him hit him lashed him and nailed him to a cross. Ironically some of the descendants of Abraham united with the pagans to have him crucified. Abraham was willing to kill Isaac just like the most devout pagans were willing to kill their sons. Abraham sacrificed the ram that the angel of the Lord provided as a substitute for Isaac. Then when the ultimate son of promise appeared descendants of Abraham and descendants of pagans worked together to execute him. Where? That’s in the region of Moriah. Like Isaac before him, Jesus didn't fight back. In John 19 we have the complaints of the Jewish leaders:

John 19:7 (written in around 85-90 CE by John)

7 The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

The Romans didn't care much about this, but they did have a problem with someone claiming to be king. Claiming to be king would put you on the cross.

John 19:17-19 (written in around 85-90 CE by John)

17 And He, bearing His cross, went forth into a place called the Place of a Skull

18 where they crucified Him and two others with Him, one on either side and Jesus in the midst.

19 And Pilate wrote a title and put it on the cross. And the writing was: Jesus Of Nazareth The King Of The Jews.

Remember Isaac carrying the wood for the fire? Calling a crucified man the king of the Jews was simultaneously an insult to the Jewish leaders like- hey I know you hate this guy, so I'm calling him your king. It's a standard Roman warning to anyone thinking about challenging the ruller. The irony is that it was true- Jesus is the king of the Jews and the king of everyone else. But, we nailed him to a cross and he died.

John 19:36-37 (written in around 85-90 CE by John)

36 These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," 37 and, as another scripture says, "They will look on the one they have pierced."

Remember Zechariah 12 where God says they will look on me the one they have pierced?

Zechariah 12:10 (written in around 520-480 BC by Zechariah)

10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

In Acts 3 Peter heals a lame beggar in the name of Jesus, and that gives him the opportunity to share some of his newfound knowledge.

Acts 3:11-16 (written in around 63-64 CE by Luke)

11 While the man held on to Peter and John, all the people were astonished and came running to them in the place called Solomon's Colonnade. 12 When Peter saw this, he said to them: "Fellow Israelites, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk? 13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. 14 You disowned the Holy and Righteous One and asked that a murderer be released to you. 15 You killed the author of life, but God raised him from the dead. We are witnesses of this. 16 By faith in the name of Jesus, this man whom you see and know was

made strong. It is Jesus' name and the faith that comes through him that has completely healed him, as you can all see.

Peter calls Jesus the author of Life, which would be God. But God raised him from the dead there's that recurring distinction between God and a servant, who's also God.

Acts 3:17-26 (written in around 63-64 CE by Luke)

17 "Now, fellow Israelites, I know that you acted in ignorance, as did your leaders. 18 But this is how God fulfilled what he had foretold through all the prophets, saying that his Messiah would suffer. 19 Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, 20 and that he may send the Messiah, who has been appointed for you—even Jesus. 21 Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets. 22 For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. 23 Anyone who does not listen to him will be completely cut off from their people.'24 "Indeed, beginning with Samuel, all the prophets who have spoken have foretold these days. 25 And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.' 26 When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways."

Here in Acts 3 verse 22-23 Deuteronomy 18:15-19 is quoted. In verse 25 Genesis 22:18 is quoted. Peter brings it back to the story of Abraham and Isaac- when the angel of the Lord promised Abraham that all nations would be blessed through his offspring. Peter points out that God sent his servant Jesus AKA the Lamb of God who takes away the sins of the world AKA the angel of the Lord AKA the word of God AKA The Son of God to the Jews first. Later in Acts, we see how the Gospel spread to the Gentiles as well, so that all nations would be blessed through Jesus. But there's also this part about God raising Jesus from the dead. Interestingly that was part of the story about Abraham and Isaac too.

Hebrews 11:17-19 (written in around 66-70 CE by Paul)

17 By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and

only son, 18 even though God had said to him, "It is through Isaac that your offspring will be reckoned." 19 Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death.

When we went through Genesis 22 we saw that as Abraham was about to go sacrifice Isaac:

Genesis 22:5 (written in around 1445-1406 BC by Moses)

5 He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

We, both of us, will come back to you. Why did Abraham say that Isaac would return when Isaac was about to be sacrificed? Well according to Hebrews Abraham reasoned that God could raise Isaac from the dead. In other words, Abraham had two pieces of information to go on-

1/ God said that Abraham's descendants would be like the stars and that the Covenant would be through Isaac.

2/ God ordered Abraham to sacrifice Isaac. Abraham believed God and did the math- if Isaac's about to die and I'm going to have a ton of descendants through Isaac then God is going to raise him from the dead.

Think about how this sets the stage for the Messiah. There are prophecies about the Messiah being the blessing to all nations and ruling the world. There are also prophecies about the Messiah claiming that he would suffer and die. How do we make sense of this? Well we could say it makes no sense for the Messiah to die and rule the world. So these prophecies must be talking about different people. That's one way to make sense of the conflicting messages from the prophets. But, if you think like Abraham how would you reconcile the conflicting messages? You'd say if God tells us that the Messiah is going to suffer and die and that all nations are going to be blessed through the Messiah and his reign, then God is going to raise the Messiah from the dead. That's what you would expect if you were going to apply Abrahamic thinking to Messianic prophecies, and it's exactly what happened. Now as this story unfolded did you catch the complete total reversal of ancient paganism? The ancient pagans said sacrifice your son to show your love for your God. The God of the Bible says it's not how this works, shut it down. You don't offer your son to show your love for me, I offer my son to show my love for you. It's no longer like "Abraham's so loved God that he gave his only son", it's like "God so loved the world that

he gave his only son". God flips the Pagan script. No more sacrificing your way to God, God sacrifices his way to you and he brings his own sacrifice. You can see this all the way from the first book of the Bible to the last book of the Bible. Because it was the plan all along.

Revelation 13:8 (written in around 70-96 CE by John)

8 All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.

The Lamb was slain from the creation of the world. But, notice what else this prophecy says- everyone whose name hasn't been written in the Lamb's Book of Life will worship the beast (read chapter 10 to know more about the beast). If you reject the reversal of paganism through the Gospel you go right back to paganism.

Why did Jesus Die?

In the Book of Genesis Joseph's brothers sold him into slavery in order to get rid of him. The next time they saw Joseph he was very rich and very powerful. They were terrified that he was going to kill them. But, Joseph eventually said to comfort his brothers “what you meant for evil God meant for good”. Joseph saw that even though there was a malicious human cause of his suffering, but there was a divine purpose using that malicious human intent to achieve something that would save countless lives. Many centuries later a Jewish carpenter was executed by Roman soldiers with the support of the Jewish religious leaders. They wanted to get rid of him and they did it for only 3 Days. The message of Christianity in a nutshell is that what they meant for evil God meant for good. Think about what happened on the cross. Jesus of Nazareth was mocked beaten tortured and killed. The flogging would have left the skin on his back hanging like ribbons. His veins and arteries would have been exposed. His wrists and feet were pierced with large Nails. Because of the way he was positioned on the cross he had to push himself up on his pierced feet in order to exhale. The word excruciating is derived from Latin words, meaning out of the cross. But, we should also think about the purpose. Why did Jesus die on the cross? It turns out the answer goes far beyond the malicious human cause. The Bible offers lots of reasons Jesus came to die. Let's go through 10 of them.

Reason one: To fulfill Old Testament prophecy

700 years before Jesus walked the shores of the Sea of Galilee the prophet Isaiah wrote about someone who would die for our sins and rise from the dead. In Isaiah the prophet says:

Isaiah 53:4-6 (written in around 739-686 BC by Isaiah)
4 Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
5 But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.

6 We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.

The crucifixion of the Messiah wasn't something that caught God off guard. It was part of an eternal plan.

Reason two: To establish a covenant/ agreement

There are several covenants in the Bible. God established a covenant with the children of Israel which we read about in the Old Testament. But even in the Old Testament, there were prophecies about a future covenant- a new covenant.

Jeremiah 31:31-34 (written in around 605-580 BC by Jeremiah)

31 “The days are coming,” declares the Lord,
“when I will make a new covenant
with the people of Israel
and with the people of Judah.
32 It will not be like the covenant
I made with their ancestors
when I took them by the hand
to lead them out of Egypt,
because they broke my covenant,
though I was a husband to them,”
declares the Lord.
33 “This is the covenant I will make with the people of Israel
after that time,” declares the Lord.
“I will put my law in their minds
and write it on their hearts.
I will be their God,
and they will be my people.
34 No longer will they teach their neighbor,
or say to one another, ‘Know the Lord,’
because they will all know me,
from the least of them to the greatest,”
declares the Lord.
“For I will forgive their wickedness

and will remember their sins no more."

God said that a new covenant was coming- a covenant that would bring forgiveness of sins. More than six centuries later Jesus sat down for the last supper with his disciples.

Matthew 26:26-28 (written in around 60-66 CE by Matthew)

26 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body."

27 Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. 28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

The New Covenant was established through the blood of Christ.

Reason three: To become a ransom for many

Remember that New Covenant we were just talking about and how it's connected to forgiveness of sins. The letter to the Hebrews compares the Old Covenant and the New Covenant. The author quotes the passage we read from Jeremiah and he argues that while the Old Covenant was outward and temporary the New Covenant is Inward and eternal.

Hebrews 9:13-15 (written in around 66-70 CE by Paul)

13 The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. 14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

A ransom is a payment to set someone free. Christ died as a ransom to set them free from the sins committed under the First Covenant and this echoes what Jesus said in:

Mark 10:45 (written in around 64-67 CE by Mark & Simon Peter)

45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Reason four: To demonstrate God's love

The God of the Bible is perfect in his attributes. Since God's justice is perfect, all sin must be punished. If God let some sin slide, he wouldn't be perfect in his justice. But, God's love is also perfect. Which means that He's vastly more loving than we are, so much so that He's willing to take the punishment that we deserve upon himself. God loves sinners so much that the second person of the Trinity entered into creation as Jesus of Nazareth to pay the price for our sins.

Romans 5:6-8 (written in 57 CE by Paul)

6 You see, at just the right time, when we were still powerless, Christ died for the ungodly. 7 Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. 8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

John 3:16 (written in around 85-90 CE by John)

16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Reason five: To give us his righteousness

Some people can be described as righteous even in the Bible. But, that's a comparative righteousness, so and so is righteous compared to other people. When we compare ourselves to God, all we can say is what the prophet Isaiah said:

Isaiah 64:6 (written in around 739-686 BC by Isaiah)

6 All of us have become like one who is unclean,

and all our righteous acts are like filthy rags;

we all shrivel up like a leaf,

and like the wind our sins sweep us away.

You might be good compared to me. I might be good compared to someone else. But, we aren't good enough to spend eternity with a perfect being. And there's nothing we can do to make ourselves good enough to spend eternity with a perfect being. So if we're going to spend eternity with a perfect being we need a righteousness that comes from someone other than ourselves. How are we going to get this righteousness?

Romans 3:21-24 (written in 57 CE by Paul)

21 But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. 22 This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, 23 for all have sinned and fall short of the glory of God, 24 and all are justified freely by his grace through the redemption that came by Christ Jesus.

2 Corinthians 5:21 (written in 56 CE by Paul)

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

The Greek word for Gospel means ‘Good News’. The good news is that God gives the righteousness of Christ to people who did absolutely nothing to earn it.

Reason six: To transform us into God's temples

Since we have the righteousness of Christ we can be what we were created to be.

John 6:38 (written in around 85-90 CE by John)

38 For I have come down from heaven not to do my will but to do the will of him who sent me.

But where was he going when he left heaven and came to earth as Jesus of Nazareth? Was he going to Bethlehem? Was he going to Nazareth? Was he going to the Cross? Was he going to the tomb? Jesus went to all of

these places, but he had a particular destination in mind. He tells us exactly where he was going in the last two verses of John 17 where the divine Son shortly before his crucifixion says to the Father:

John 17:25-26 (written in around 85-90 CE by John)

25 "Righteous Father, though the world does not know you, I know you, and they know that you have sent me. 26 I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

Where was Jesus going when he left heaven and came to earth? Right here, we were Jesus' destination when he left heaven.

1 Corinthians 6:19 (written in 55 CE by Paul)

19 Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

Jesus died on the cross to cleanse new temples for God's glory. Christians are the walking, talking, living, breathing temples of our creator, because of Jesus.

Reason seven: To clear a path for genuine morality

A common atheist misunderstanding of Christian ethics is that Christians only do the right thing because we don't want to be punished in hell. According to this view atheists who do the right thing are better because they do it just because it's right, not because they're trying to avoid hell.

Valid point- what if someone only does what's right because of how it's going to benefit him? Is he really doing what's right if he only does it for selfish reasons? In other words you can help an old lady cross the street because it's a good thing to do. But what if you help her cross the street because someone pays you to help her. Have you done anything morally praiseworthy? True morality isn't just doing the right thing. It's doing the right thing for the right reason. There are two main obstacles to doing the right thing for the right reason-

1/ What if there isn't really a right thing to do. That's the atheist threat to morality. If there's no real foundation for right and wrong in atheism, then morality comes down to how you're wired and how you're conditioned by

society. And so thinking that something is objectively right or wrong becomes a kind of delusion.

2/ If you only do the right thing to receive some reward, or to avoid being punished then everything you do is done out of selfishness. That's the Islamic threat to morality. But in Christianity your good deeds don't get you to heaven, Jesus does.

Ephesians 2:8-10 (written in around 56-60 CE by Paul)

8 For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— 9 not by works, so that no one can boast. 10 For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Since God is real, there's a real right and wrong. Thus avoiding the atheist obstacle to morality. Even though we do good works, we're not doing these good works because we think they'll earn us a trip to Heaven. Thus avoiding the Islamic obstacle to morality. Christians do what's right because it's right, and because we honor God, and because we're grateful. No selfishness in Christian ethics.

Reason eight: To set an example

In Luke 9 Jesus says

Luke 9:22-23 (written in around 61-64 CE by Luke)

22 And he said, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life."

23 Then he said to them all: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.

By laying down his life for the sake of others Jesus set an example for his followers. His followers definitely got that message.

Ephesians 5:25-27 (written in around 56-60 CE by Paul)

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 to make her holy, cleansing her by the washing with

water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Husbands should love their wives enough to be ready to be crucified for them. Why? Well look at what Jesus did for his bride- the church.

Philippians 2:5-11 (written in 61 CE by Paul, Timothy)

5 In your relationships with one another, have the same mindset as Christ Jesus:
6 Who, being in very nature God,
did not consider equality with God something to be used to his own advantage;
7 rather, he made himself nothing
by taking the very nature of a servant,
being made in human likeness.
8 And being found in appearance as a man,
he humbled himself
by becoming obedient to death—
even death on a cross!
9 Therefore God exalted him to the highest place
and gave him the name that is above every name,
10 that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
11 and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father.

Reason nine: To shatter Dividing Walls based on race, class and gender

Unfortunately human beings usually don't have the same mindset as Jesus in our relationships. Which is why we have endless division and hostility. But, Jesus said

Matthew 5:43-48 (written in around 60-66 CE by Matthew)

43 “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ 44 But I tell you, love your enemies and pray for those who

persecute you, 45 that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 If you love those who love you, what reward will you get? Are not even the tax collectors doing that? 47 And if you greet only your own people, what are you doing more than others? Do not even pagans do that? 48 Be perfect, therefore, as your heavenly Father is perfect.

All those people you view as your enemies God loves them too, not just you. And when we realize that we have not only the same Creator but also the same Savior the walls that divide us come tumbling down.

Galatians 3:26-29 (written in around 48-52 CE by Paul)

26 So in Christ Jesus you are all children of God through faith, 27 for all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. 29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

Reason ten: To show us that God can turn the greatest evil into the greatest good

What's the worst thing that could possibly happen? Here, you might think about something that would be worst to you personally. Maybe your child dying, or something like that. But, if we leave all of our personal views out of it, I think, we might conclude that the worst thing that could possibly happen would be- the Creator of the universe who gave us life and everything else miraculously entering into creation- healing people, feeding people, telling people to love each other and then getting brutally tortured and executed like the world's most depraved criminal. That's the worst thing that could possibly happen. And yet it turned out to be the best thing that ever happened. Which means that God can turn the greatest evil into the greatest good. This should always be embedded in your thinking. We can see how this thinking impacted the earliest Christian community in Acts 4. Persecution against Christians is starting to warm up and they gather together and pray

Acts 4:24-28 (written in around 63-64 CE by Luke)

24 When they heard this, they raised their voices together in prayer to God. “Sovereign Lord,” they said, “you made the heavens and the earth and the sea, and everything in them. 25 You spoke by the Holy Spirit through the mouth of your servant, our father David:

“‘Why do the nations rage

and the peoples plot in vain?

26 The kings of the earth rise up

and the rulers band together

against the Lord

and against his anointed one.

27 Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. 28 They did what your power and will had decided beforehand should happen.

These Christians acknowledge that Herod and Pilate and the Romans and the Jewish leaders conspired against Jesus. But they also know that it was all part of God's plan to bring Salvation to the world. how do you think that knowledge helped them endure persecution? If God can take the worst thing that could ever happen and turn it into the greatest thing that could ever happen, what do you think he can do with whatever problems you're facing?

Of course the Bible gives more reasons for Jesus' death. If you would like to dig deeper John Piper wrote a short book titled “50 reasons why Jesus came to die”. It covers several of the same points discussed here along with many many more.

Not to miss the details of eternal plan/covenant read the book sincerely, if necessary over and over. Highlight portions you need to recheck later or often. For clarity you can check different translation of the verse online. Even you can check Hebrew Greek interlinear Bible online, where you can find strong number and check detailed description of each of the word. You can even find photograph of entire manuscript of Bible carbon dated.

Unveiling Image of the invisible God- the Word/Jesus/*Emmanuel* before coming in flesh

The name **Immanuel** (or **Emmanuel**, meaning "God is with us") appears explicitly in two key places in the Bible:

1. **Isaiah 7:14**
   "Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel."
   This prophecy was given to King Ahaz as a sign of God's presence and protection for Judah.

2. **Matthew 1:23**
   "'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,' which means, 'God is with us.'"
   Here, the Gospel of Matthew quotes Isaiah 7:14 and applies it to the birth of Jesus, emphasizing that Jesus embodies God's presence with humanity.

The Hebrew term **Immanuel** (עִמָּנוּאֵל, *ʿImmānûʾēl*) is significant as it reflects the promise of God's closeness and His active involvement in the lives of His people.

The name **Jesus** comes from the Hebrew name **Yeshua** (יֵשׁוּעַ, *Yēšūaʿ*), which is a shortened form of **Yehoshua** (יְהוֹשֻׁעַ, *Yəhōšūaʿ*). The name means **"Yahweh [the LORD] is salvation"** or **"Yahweh [the LORD] saves"** or **"The LORD delivers".**

Possible Interpretations:

- **"The LORD who saves"** emphasizes God's active role as Savior.
- **"The LORD the Savior"** attributes the identity of Savior to Yahweh Himself.

In Greek, the name was rendered as **Ἰησοῦς** (*Iēsous*), which then became **Jesus** in Latin and later English. The meaning highlights Jesus' role as the one through whom God brings salvation, aligning with passages like Matthew 1:21:

"You are to name him Jesus, for he will save his people from their sins."

Someone who is called the commander of the Lord's army or the Angel of the LORD points back to this character who appears and disappears usually to deliver God's people.

In **Joshua 5:13–15**, the narrative introduces a mysterious figure, "the commander of the army of the Lord," who appears to Joshua as the Israelites prepare to conquer Jericho. This passage is significant in the context of the Angel of the Lord mentioned earlier in the wilderness.

Joshua 5:13-15 (written in 1370 BC by Joshua) (here I used brackets to clarify verses for this article's context only):

"And it came to pass, when Joshua was by Jericho, that he lifted his eyes (he's probably just praying) *and looked, and behold, a Man* (sometimes you'll find it says 'a man' and then it says it was an angel- it just means a person) *stood opposite him with His sword drawn in His hand:* (don't forget the sword). *And Joshua went to Him, "Are you for us or for our adversaries?" So He said, "No, but as Commander of the army of the Lord I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him "What does my Lord say to his servant?" Then the Commander of the Lord's army said to Joshua, "Take your sandals off your foot, for the place where you stand is holy." And Joshua did so.*

■Contextual Explanation

1. **The Angel of the Lord**: Earlier, Moses had spoken of an "angel" who would lead and guide Israel into the Promised Land:

    - Exodus 23:20–21 :
      "I am going to send an angel in front of you, to guard you on the way and to bring you to the place that I have prepared. Be attentive to him and listen to his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him."
    - ***Explanation***
    - **Speaker and Context**:
        - **Speaker**: God is speaking directly to Moses as part of His covenant instructions for the Israelites. This follows the giving of the Law at Mount Sinai.
        - **Context**: God promises to lead the Israelites to the land He has prepared for them (Canaan). This "angel" is presented as a divine guide and protector.

- **"An angel in front of you"**:
    - The "angel" here (Hebrew: מַלְאָךְ, *malʾāk*) refers to a messenger or divine representative. This angel is sent by God to guide the Israelites safely to the Promised Land.
    - Some interpret this angel as a manifestation of God's presence, possibly a Christophany (pre-incarnate appearance of Christ), or as a high-ranking angel like Michael.
- **"My name is in him"**:
    - The phrase indicates that this angel carries God's authority, presence, and power. In Hebrew thought, a name often signifies character and identity, so the angel represents God directly.
- **"Do not rebel against him"**:
    - This command underscores the seriousness of obeying the angel because rebellion would equate to rebelling against God Himself.
    - The warning about the angel not pardoning transgressions suggests a level of authority over divine justice.

2. **The Figure in Joshua 5**:
    - The figure identified as "the commander of the army of the Lord" aligns with this angelic figure because:
        - He wields divine authority.
        - Joshua responds with worship, an act reserved for divine or holy beings.
        - The command to remove sandals echoes God's command to Moses at the burning bush (*Exodus 3:5*), indicating the presence of God.
3. **Not Taking Sides**:
    - When Joshua asks if the figure is "for us or our adversaries," the response—"Neither"—emphasizes that God’s plans are sovereign and not limited to human conflicts. The commander represents God’s divine agenda, not merely Israel’s military efforts.
4. **Preparation for Jericho**:

- This encounter reminds Joshua and the Israelites that victory comes not by their strength but through divine guidance. The figure's presence affirms God's active role in leading and fighting for His people, fulfilling the promise given to Moses.

The event referenced in **Exodus 23:20–21** is part of God's instructions and promises to guide the Israelites safely to the Promised Land. It does not describe a specific event happening at that moment but instead anticipates their journey and divine guidance. To connect it to related events, here are some key passages:

God's Promise of Guidance:

- **Exodus 14:19**: *"The angel of God who was going before the Israelite army moved and went behind them, and the pillar of cloud moved from in front of them and took its place behind them."*
  This event shows God's protective presence through the angel and the cloud during the crossing of the Red Sea.

- **Exodus 40:34–38**:
  "Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. Moses was not able to enter the tent of meeting because the cloud settled upon it, and the glory of the Lord filled the tabernacle. Whenever the cloud was taken up from the tabernacle, the Israelites would set out on each stage of their journey; but if the cloud was not taken up, then they did not set out until the day that it was taken up. For the cloud of the Lord was on the tabernacle by day, and fire was in the cloud by night, before the eyes of all the house of Israel at each stage of their journey."
  This passage reflects God's faithfulness to lead and guide His people, as promised in Exodus 23:20–21.

2. **Rebellion Against God's Messenger**:

- **Numbers 20:2–13**:
  "Now there was no water for the congregation; so they gathered together against Moses and against Aaron. The people quarreled with Moses and said, 'Would that we had died when our kindred died before the Lord! ... Moses lifted up his hand and struck the rock twice with his staff; water came out abundantly, and the congregation and their livestock drank. But the Lord said to Moses

and Aaron, 'Because you did not trust in me, to show my holiness before the eyes of the Israelites, therefore you shall not bring this assembly into the land that I have given them.'"
This rebellion highlights the consequences of disobedience against God's appointed leaders and His guidance.

- **Numbers 14:39–45**:
"When Moses told these words to all the Israelites, the people mourned greatly. They rose early in the morning and went up to the heights of the hill country, saying, 'Here we are. We will go up to the place that the Lord has promised, for we have sinned.' But Moses said, 'Why do you continue to transgress the command of the Lord? That will not succeed. Do not go up, for the Lord is not with you; do not let yourselves be struck down before your enemies.' … But they presumed to go up to the heights of the hill country, though neither the ark of the covenant of the Lord nor Moses had left the camp. Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them, pursuing them as far as Hormah."
This shows the failure of the Israelites when they acted without God's presence, contrary to His guidance.

3. **Fulfillment of Guidance**:

- **Joshua 5:13–15**

- **Joshua 23:14**:
"And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one thing has failed of all the good things that the Lord your God promised concerning you; all have come to pass; not one of them has failed."
Joshua confirms the fulfillment of God's promises, including His guidance through the journey.

The angel mentioned in **Exodus 23:20** plays a prominent role in guiding and protecting the Israelites, but the text itself doesn't describe a specific event involving the angel at that moment. However, subsequent events in the Israelites' journey align with this promise. Here are events that involve the angel fulfilling this role:

1. **Crossing the Red Sea** (**Exodus 14:19–20**):
   "The angel of God who was going before the Israelite army moved and went behind them, and the pillar of cloud moved from in front of them and took its place behind them, coming between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night."
   This event aligns with the angel guarding the Israelites and ensuring their safety as they crossed the sea, a fulfillment of the protective role promised.

2. **Guidance in the Wilderness** (**Exodus 13:21–22**):
   "The Lord went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people."
   While this describes the cloud and fire, the presence of the angel is closely associated with these manifestations of divine guidance.

3. **Rebellion and the Angel's Warning**:

   - **Numbers 22:22–35**: The story of Balaam and the angel of the Lord demonstrates the angel's authority and role in enforcing obedience. The angel stands as an adversary to Balaam when he disobeys God's instructions.
     "Then the Lord's anger was kindled because he was going, and the angel of the Lord took his stand in the road as his adversary. … When the donkey saw the angel of the Lord, it lay down under Balaam, and Balaam's anger was kindled, and he struck the donkey with his staff."

4. **The Angel and Joshua** (**Joshua 5:13–15**):
   "Once when Joshua was near Jericho, he looked up and saw a man standing before him with a drawn sword in his hand. Joshua went to him and said to him, 'Are you one of us, or one of our adversaries?' He replied, 'Neither, but as commander of the army of the Lord I have now come.' And Joshua fell on his face to the earth and worshiped."
   This could be interpreted as the angel mentioned in Exodus 23:20, continuing to guide and lead the Israelites into the Promised Land.

So, this individual appears to Joshua. Joshua fell on his feet and worshiped him. Now are we supposed to worship angels? - No. You're only supposed to worship God.

At the beginning of the Wilderness experience when God told Moses to lead the people out of Egypt this Angel of the Lord appears and he says take your shoes off- this is Holy Ground, and Joshua worships him. Jesus when he was tempted by the devil, he says you are only supposed to worship God. So, this commander of the Lord's army says take off your shoes, it's not Joshua's idea, it's His idea.

Revelation 19:11-15 (written in around 70-96 CE by John) (Brackets ([ ]) are used to explain verses in this article's context only):

"Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and he makes war (He is leading heavenly army). *His eyes were like a flame of fire,* [That can be related to how Jesus appears in Revelation 4:1: ("*After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, 'Come up here, and I will show you what must take place after this.'*")] *on his head were many crowns* (He is king of kings). *He has got a name written that no one knew except Himself. He was clothed with a robe dipped in blood* (this is surely Christ), *and his name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses."*

It says all things that were made were made by him- the word.

Revelation 19:15-16: (written in around 70-96 CE by John) (Brackets are used to explain verses in this article's context only):

Now out of his mouth goes a sharp sword (there's the sword again like Joshua 5:13-15), that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And he has on his robe and on His thigh a name written: KING OF KINGS AND

LORD OF LORDS.

Who is the commander of the Lord's army?- It's Jesus. Who is it that appeared to Joshua? -Probably Jesus

Reiterate that he was worshiped and this individual received the worship. He said "*Take your sandal off your foot, for the place where you stand is holy*." [Joshua chapter 5 verse 15]

Revelation 19:10 (written in around 70-96 CE by John)

And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

When John is having a vision- this Angel maybe Gabriel, we don't know. This Angel is showing him these things in heaven that John is so overwhelmed with the glory and he falls down to worship the angel. You do not do that, you're breaking commandment. Angel says- I'm an angel, I'm not God. But the other angel receives worship. You see the word angel can be used interchangeably in the Bible- between people and messengers and Cherubim-Seraphim.

Jesus when he's bringing a great message, it means The Messer Angelos- it means the messenger. For instance, in Revelation chapter 1, Jesus said to the seven churches the angel of the Church of Ephesus. Again, was it God telling John to write a letter and mail it to an angel? Do angels get mail?- The angel of the church was the messenger of the church, it was the pastor of the church- who write these letters and give them to the pastors to read to their congregations.

Another time, on two occasions, referring to King David the people and Philistine king, Achish said 'you are like an angel of God'- meaning he was like a prophet/ messenger of God.

1 Samuel 29:9: **(written in around 1030-931 BC by Samuel, Nathan, Gad)**

> "Achish replied, 'I know that you are as pleasing in my sight as an angel of God.

So, prior to his coming as a man the Word appeared many times in the Old Testament. Sometimes it uses these phrases in the New Testament referring back to it. They are called Christophany- when Christ appeared to men. The account of the Lord appearing to Abraham and Abraham's intercession for the cities of Sodom and Gomorrah is found in **Genesis**

18:1–33. This passage is widely interpreted by Christian tradition as an example of a theophany—an appearance of God in human form. Some Christian theologians argue that the figure of the Lord in this passage is a pre-incarnate appearance of Jesus Christ, often referred to as the Angel of the Lord or a Christophany.

■The Lord Appearing to Abraham (Genesis 18:1–2,)

> "The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground."

Here, **"the Lord" (Hebrew: יהוה, YHWH)** appears alongside two other figures. One of these is often interpreted as the pre-incarnate Christ due to the divine authority he wields, while the other two are identified later as angels (Genesis 19:1). Abraham's interaction with the Lord suggests he recognizes Him as divine, as seen in his reverence and plea for mercy.

■Abraham's Pleading for Sodom (Genesis 18:23–26,)

> "Then Abraham came near and said, 'Will you indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within the city; will you then sweep away the place and not forgive it for the fifty righteous who are in it? Far be it from you to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?' And the Lord said, 'If I find at Sodom fifty righteous in the city, I will forgive the whole place for their sake.'"

Abraham's plea reflects his understanding of God's justice and mercy. The dialogue emphasizes that the Lord, often identified here with Christ in Christian theology, is approachable and compassionate, engaging directly with Abraham's intercession.

Hebrews 1:6 (written in around 66-70 CE by Paul)

But when he again brings the firstborn into the world, He says: “Let all the angels of God worship Him.”

There was an angel that wanted worship that shouldn't have wanted it- Devil.

Matthew 4: 8-10 (written in around 60-66 CE by Matthew)

8 Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. 9 And he said to Him, "All these things I will give You if You will fall down and worship me."

10 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the Lord your God, and Him only you shall serve.'"

When Jesus rose from the dead, did he accept worship? - Yes. Thomas when he finally sees this, he says my Lord and my God, and then Jesus says all hail.

Matthew 28:9 (written in around 60-66 CE by Matthew)

And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him.

So, humans worship Jesus, angels worship Jesus.

If an angel wants to be God is that a sin? - Yes. There's an angel that wanted to do that- Satan. But if God wants to relate to the angels is that a sin? Let's say it differently- if a man wants to be God is that sin? -Yes. But if God becomes a man? Jesus became a man- was it a sin? Because he's stepping down, he's humbling himself to reach us. So why would we think that Jesus can't identify with angels? It's not that he is an angel. He's often called the angel of the Lord.

In Exodus 3:2 God is calling Moses. Moses tried to deliver the people on his own and he failed. When he killed the Egyptian, he had to run from the Pharaoh. He ends up living like a shepherd for 40 years and at the end of that you remember he sees his burning bush.

Exodus 3:2-6 (written in around 1445-1406 BC by Moses)

And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." So when the Lord saw that he turned aside to look, God called the him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Then He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

Acts 7: 35 (written in around 63-64 CE by Luke)

"This Moses whom they rejected, saying, 'Who made you a ruler and a judge?' is the one God sent to be ruler and I deliver by the hand of the Angel who appeared to him in the bush.

That called that angel God.

Acts 7: 38 (written in around 63-64 CE by Luke)

"This is he who is in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us,

Who gave Moses the Ten Commandments? An angel or God? And God spoke all these words saying. What did Stephen just call him- An angel. Because it's a message from God. They use that word sometimes to refer to God.

The event referred to in **Acts 7:38** is a key moment in the Old Testament: God's revelation of the Law to Moses on Mount Sinai during the Israelites' journey in the wilderness. Stephen, in his speech before the Sanhedrin, emphasizes Moses' unique role as a mediator between God and the Israelites and highlights the presence of an "Angel" who spoke with Moses and delivered the "living oracles" (the Law).

■The Event in the Old Testament

This event is recorded in **Exodus 19–20** and further detailed in **Exodus 24**.

1. **The Angel of the Lord**
   In Exodus, the presence of the "Angel" is often associated with God Himself. This "Angel" is described as God's messenger, but Christian theology sometimes identifies the Angel as a pre-incarnate Christ (a Christophany), especially because He speaks with divine authority and delivers God's covenant.

Exodus 3:2–6 connects the Angel of the Lord with Moses' calling:

> "There the angel of the Lord appeared to him in a flame of fire out of a bush... God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.'"

The same figure is implied to be present on Mount Sinai, communicating directly with Moses.

2. **Receiving the Living Oracles**
   The "living oracles" (Greek: λόγια ζῶντα) refers to the Ten Commandments and the broader Law given to Moses. These laws are described as "living" because they are divinely inspired and provide guidance for life in covenant with God.

Exodus 19:16–20 :

> "On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain... The Lord descended upon it in fire... Then the Lord called Moses to the top of the mountain."

Exodus 24:12 :

> "The Lord said to Moses, 'Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.'"

3. **The Congregation in the Wilderness**
   The term "congregation" (Greek: ἐκκλησία, *ekklesia*) refers to the assembly of Israelites in the wilderness. This word is significant because it later becomes a key term for the Church, connecting the Old Testament people of God with the New Testament community.

Significance in Stephen's Speech

Stephen references this event to emphasize:

- Moses' role as a prophet and mediator between God and the people.
- The importance of the Law, which the Israelites initially received but repeatedly disobeyed.
- The continuity of God's work from the wilderness congregation to the coming of Jesus, who fulfills the Law.

By mentioning "the Angel," Stephen may be pointing to a divine figure (possibly the pre-incarnate Christ) as central to God's revelation, thus linking the Old Testament and the new covenant in Jesus.

■Reflection in New Testament Theology

- **Jesus as the Living Word:** While Moses brought the "living oracles," Jesus is the ultimate revelation of God, the "Word made flesh" (John 1:14).
- **Mediation of a Better Covenant:** Hebrews 8:6 highlights Jesus as the mediator of a new and better covenant, completing what began with Moses.

1 Corinthians 10:1-4 (written in 55 CE by Paul)

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

Paul talks about the one who led the children of Israel through the wilderness. There Jesus was a rock. Moses talks about our rock. It's not like their rock- meant their foundation, their defender. But, the one who followed them through the wilderness, Moses said, this angel will go with you. He will bring you into the promised land. And Paul says who is that rock, who is that angel?- Christ.

■Key Old Testament References

1. Under the Cloud
   Paul refers to the cloud that symbolized God's presence and guidance during the Israelites' journey.
   Exodus 13:21-22 :

   "The Lord went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night."

The cloud represented God's divine protection and leadership, similar to how believers today are led by Christ and the Holy Spirit.

2. Passing Through the Sea
   This refers to the miraculous crossing of the Red Sea, where God delivered Israel from slavery in Egypt.
   Exodus 14:21-22 :

> "Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left."

Paul equates this event with baptism, as it symbolizes passing through the waters into a new life of freedom under God's covenant.

3. Spiritual Food
   This refers to the manna that God provided in the wilderness.
   Exodus 16:4 :

> "Then the Lord said to Moses, 'I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day.'"

Manna sustained the Israelites physically, but Paul emphasizes its spiritual significance, pointing to Jesus as the true "bread of life" (John 6:31-35).

4. Spiritual Drink and the Rock
   The "spiritual drink" refers to the water God miraculously provided from the rock in the wilderness.
   Exodus 17:6 :

> "I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink."

Paul interprets the rock as a symbol of Christ, suggesting that just as the rock provided life-sustaining water, Christ provides living water that leads to eternal life (John 4:14).

Zechariah 3:1-2 (written in around 520-480 BC by Zechariah)

Then he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him. And the Lord

said to Satan, “The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is this not a brand plucked from the fire?”

How do you say the name Jesus in Hebrew? We say in English Joshua, but in Hebrew it's Yahshua. Did you just notice that the angel of the Lord is commander of God's Army appeared to Joshua the General. Now the Angel of the Lord appears to Joshua the high priest. There are two Joshuas (they're both prophets) that are principle in the Old Testament. One is the general who leads them into the Promised Land. Another one is the high priest who leads them from Babylon back into the promised land. The angel of the Lord appears to them both.

Oppose the word means accuse, accuser of the brethren. And the Lord said to Satan ‘the Lord rebuke you Satan’. Why would the Lord say the Lord rebuke you, why wouldn't the Lord say I rebuke you? The Lord is invoking his own name. That comes up later. When Jesus rebuked the devil in the wilderness, he did it in the name of the Lord.

■Joshua the General

In **Joshua 5:13–15**, the Angel of the Lord appears to Joshua as he prepares for the conquest of Jericho:

> Joshua 5:13-15 :
> "Once when Joshua was by Jericho, he looked up and saw a man standing before him with a drawn sword in his hand. Joshua went to him and said to him, 'Are you one of us, or one of our adversaries?' He replied, 'Neither; but as commander of the army of the Lord I have now come.' And Joshua fell on his face to the earth and worshiped, and he said to him, 'What do you command your servant, my lord?' The commander of the army of the Lord said to Joshua, 'Remove the sandals from your feet, for the place where you stand is holy.' And Joshua did so."

Key Points:

1. **Commander of the Army of the Lord**: This figure, often identified as the Angel of the Lord or a pre-incarnate Christ, leads God's heavenly host. The title emphasizes divine authority over both earthly and heavenly armies.

2. **Worship and Holiness**: Joshua's act of worship and the command to remove his sandals parallels Moses' encounter with God at the burning bush (**Exodus 3:5**), signifying the divine nature of this being.
3. **Neutrality in Human Conflicts**: The commander does not align himself with human factions but represents God's purposes, underscoring that victory comes through obedience to God.

■Joshua the High Priest

In **Zechariah 3:1–5**, the Angel of the Lord appears in a vision concerning Joshua the high priest, representing Israel's spiritual restoration:

> Zechariah 3:1-5 :
> "Then he showed me the high priest Joshua standing before the angel of the Lord, and Satan standing at his right hand to accuse him. And the Lord said to Satan, 'The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this man a brand plucked from the fire?' Now Joshua was wearing filthy clothes as he stood before the angel. The angel said to those who were standing before him, 'Take off his filthy clothes.' And to him he said, 'See, I have taken your guilt away from you, and I will clothe you in festal apparel.' And I said, 'Let them put a clean turban on his head.' So they put a clean turban on his head and clothed him in the apparel; and the angel of the Lord was standing by."

Key Points:

1. **The Angel of the Lord's Role**: Acts as an advocate and mediator, rebuking Satan's accusations against Joshua, who symbolizes Israel.
2. **Filthy Clothes**: Represent sin and guilt, which are removed and replaced with clean garments, symbolizing forgiveness and restoration by divine grace.
3. **Connection to the Messiah**: The Angel of the Lord declares the removal of guilt, foreshadowing the redemptive work of Christ, who intercedes for His people (Romans 8:34, Hebrews 7:25).

■Connections and Theological Implications

1. **Christ as Commander and Advocate**: In Joshua 5, the Angel is the leader of God's armies, pointing to Christ's authority and role as the divine warrior (Revelation 19:11-16). In Zechariah 3, the Angel acts as an intercessor and redeemer, prefiguring Christ's high priestly role (Hebrews 4:14-16).

2. **God's Sovereignty in Salvation and Judgment**: Both passages emphasize God's authority over physical and spiritual realms, whether in delivering His people through battle or in cleansing them of sin.
3. **Holiness and Worship**: The responses of both Joshuas—one bowing in worship, the other being clothed in righteousness—highlight humanity's dependence on God's grace and the need to honor His presence.

Zechariah 3:3-5 (written in around 520-480 BC by Zechariah)

Now Joshua was clothed with filthy garments and was standing before the Angel. Then he answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him, He said, "See, I have removed your iniquity from you, and I will clothe you with rich robes." And I said, "Let them put a clean turban on his head." So they put a clean turban on his head, and they put clothes on him. And the Angel of the Lord stood by.

Is the priest supposed to wear filthy garments? The Book of Leviticus goes into great detail telling us that the garments of the priest should be clean because they represented the Holiness of God as the mediators and the intercessors. The only way you'd have the high priest wearing filthy garments is because he's bearing the sins of the people.

Here you've got the angel of the Lord, who is overseeing Joshua- who represents the people. He's the high priest for the people. His sin is being taken away, his iniquities are being taken away, and clean garments are being given. It's saying the angel of the Lord is instrumental in this sanctification that's taking place.

Zechariah 3:6 (written in around 520-480 BC by Zechariah)

Then the angel of the Lord admonished Joshua, saying, "Thus says the Lord of hosts:

'If you walk in My ways,

And if you keep My command,

Then you'll judge My house,

And likewise have charge of my courts;

I will give you places to walk

Among those who stand here.

So, the angel is saying he's got the authority to say they're my commands, my courts, my ways.

Remember when Sarah had the bright idea that if she couldn't give Abraham a child in time, that she would hand over her handmade Hager as a surrogate. Then Hager is pregnant and she starts to get a little haughty and Sarah chases her way and she's being persecuted.

Genesis 16:7 (written in around 1445-1406 BC by Moses)

Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur.

And he communes with her there and listen how she responds after the angel of the Lord talks to her.

Genesis 16:13 (written in around 1445-1406 BC by Moses)

Then she called the name of the Lord who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?"

It's all talking about the same person who sees- God who sees. And it says, it's the angel of the Lord who saw her.
Genesis 22 when he brings Isaac on the mountain to offer him and the knife is about to come down because Abraham is going to obey God and offer his son.

Genesis 22:15-18 (written in around 1445-1406 BC by Moses)

Then the Angel of the Lord called the Abraham a second time out of heaven, and said: "By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son- blessing I will bless you, and multiplying I will multiply your descendants as the stars of heaven and as the sand which is on the seashore; and your descendants shall possess the gates of their enemies. In your seed all the nations of the earth will be blessed, because you have obeyed My voice."

When do you have an angel swearing by himself? Can an angel make his own word the word of God? Or God says by my own name I swear? It's really interesting the way that all the world would be blessed through Abraham. You and I are blessed through Abraham today because Jesus came through Abraham. And here you have Jesus telling Abraham this promise.

Jacob is after wandering in Mesopotamia he's on his way back to the promised land. He's a little apprehensive. Because he had heard when he was leaving his brother wanted to kill him- for trying to steal the birthright. Now he's on his way back and a messenger said- you know your brother's coming with 400 soldiers. Jacob doesn't have an army. He has got two wives, two concubines, 11 kids, a lot of servants and cattle. He's just going to get slaughtered. So, he's praying for deliverance. He divides his family, he figures if they go after one, the rest will escape. He is trying to do everything humanly he can do. He's praying that God will forgive him, and while he prays through the night a man wrestles with him. I think Jesus came, touched him to answer his prayer, and he is so stressed about his brother coming that he spins around and starts to wrestle with this messenger of Mercy. And I think the Lord goes along with it for a little while to teach us that sometimes we need to wrestle with the Lord in prayer.

Genesis 32:24-30 (written in around 1445-1406 BC by Moses)

24 Then Jacob was left alone; and a Man wrestled with him until the breaking of day. 25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. 26 And He said, "Let Me go, for the day breaks."

But he said, "I will not let You go unless You bless me!"

27 So He said to him, "What is your name?"

He said, "Jacob."

28 And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."

29 Then Jacob asked, saying, "Tell me Your name, I pray."

And He said, "Why is it that you ask about My name?" And He blessed him there.

30 So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.”

The Bible speaks of a time just before the end- that is time of trouble, when Michael stands up. We're going to go through the time of Jacob's trouble. There we're going to have to wrestle with God in prayer. It says a man wrestled with him until the breaking of day. Man was made lower than the Angels, the Bible says. Jacob was strong. It took several shepherds to move the stone to water the sheep and Jacob did it by himself to impress Rachel (Genesis 29:2–11). When He saw He did not Prevail against him, in other words, Jacob was not going to let go- He touched the socket of his hip which caused incredible pain. The socket of Jacob’s hip was out of joint. This messenger says let me go. Jacob said I'll not let you go unless you bless me. Angel of the Lord said to Jacob what is your name. Did He know his name? Like when God says to Adam where are you, did He know where he was? For our benefit He's saying I want to bring something to your attention. He said your name is Jacob meaning Deceiver. He says your name will no longer be called deceiver, but Israel. He's right now in trouble with Esau because he deceived his father. Who did Jacob see? Who wrestled with him? Who was the angel of the Lord that came to reassure him, that He would be there to protect him? - “So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.””

You remember the appearance regarding Samson. This Angel appears to Manoa's wife and says you're going to have a boy, it's going to be a deliverer- to save people from the Philistines. He tells her how to eat and how to live. Manoa says oh I'm afraid we're going to mess up, maybe let's pray that He'd come back and He came back. Manoa is talking to Him and after He gives him more instructions the Angel ascends to the sacrifice.

Judges 13:17-18 (written in around 1085-971 BC by Samuel)

17 Then Manoah said to the Angel of the Lord, “What is Your name, that when Your words come to pass we may honor You?”

18 And the Angel of the Lord said to him, “Why do you ask My name, seeing it is wonderful?”

His name is wonderful. You know the prophecy there in-

Isaiah 9:6 (written in around 739-686 BC by Isaiah)

For to us a child is born,
to us a son is given,
and the government will be on his shoulders.
And he will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.

How does Manoa respond after this experience?

Judges 13:22 (written in around 1085-971 BC by Samuel)

And Manoah said to his wife, "We shall surely die, because we have seen God!"

She's being very practical. Jesus has a number of names where he humbles himself. Jesus is called the servant. Of course he's the master of all. He calls himself the son of man- was he a Man? No, he identified with man. He became a man in the Incarnation, but he's much more than a man he's a maker of all men. He's called 'lamb of God', but he's the 'Lion of the tribe of Judah'. He identifies with the greatest message. (will go into details in later chapters)

1 Thessalonians 4:16 (written in 50 CE by Paul & Timothy)

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

Who is coming down from heaven? - The Lord himself. Cannot be misunderstood who this is.

1 Corinthians 15:22 (written in 55 CE by Paul)

For as in Adam all die, even so in Christ all shall be made alive.

John 5: 25 (written in around 85-90 CE by John)

Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

Psalm 7:6 (written in around 440-400 BC by David & others)

Arise, O Lord, in Your anger;
Lift Yourself up because of the rage of my enemies;
Rise up for me to the judgment You have commanded!

In Your anger = time of trouble. That's when he is going to stand up as the commander, he's going to stand up as the judge. He says ‘judge your people’. He's coming to deliver, he's not working as a high priest anymore. Because, when he stands up, people are sealed- the saved are saved, the lost are lost.

In Exodus God says I've seen my people suffering I've come to deliver them. In Daniel 3 someone appeared to Shadrach, Meshech and Abednego in the fiery furnace and king Nebuchadnezzar, said one like the son of Man. Who was it?

The event in **Daniel 3**, where Shadrach, Meshach, and Abednego are miraculously saved from the fiery furnace, includes a mysterious fourth figure seen by King Nebuchadnezzar. Let’s examine the relevant verses and the description of this figure.

■The Key Passage (Daniel 3:24–25,):

> "Then King Nebuchadnezzar was astonished and rose up quickly. He said to his counselors, 'Was it not three men that we threw bound into the fire?' They answered the king, 'True, O king.' He replied, 'But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of a god.'"

■Analysis of the Fourth Figure:

1. **The Description in the Aramaic Text:**
    - The phrase translated as "the appearance of a god" in verse 25 comes from the Aramaic **דְּמֵה לְבַר אֱלָהִין** (*dameh le-bar elahin*), which can also be rendered as:
        - "Like a son of the gods."
        - "Resembling a divine being."

- The term **"bar"** means "son," and **"elahin"** (plural of **"elah"**) can mean "gods" in a pagan sense or "divine" in a general sense. Nebuchadnezzar, a polytheist, may have described the figure in terms familiar to him.

2. **Interpretation of "Son of the Gods":**
    - Nebuchadnezzar, astonished at the supernatural deliverance, might not have understood the true nature of the fourth figure but recognized it as divine or angelic.
    - Christian interpretation often views this as a **theophany** (an appearance of God) or a **Christophany** (a pre-incarnate appearance of Christ), especially because of the figure's protective role.
3. **Alternative Perspective – An Angel:**
    - Nebuchadnezzar later refers to the fourth figure as an angel in **Daniel 3:28**:

> "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants who trusted in him."

- This description aligns with biblical instances of God sending angels to protect His people (e.g., Psalm 91:11, Daniel 6:22).

■Who Is the Fourth Figure?

1. The Angel of the Lord (A Christophany):

- The Angel of the Lord often acts with divine authority and delivers God’s people (e.g., Exodus 3:2–6; Judges 6:11–24).
- Many Christian theologians interpret this as a pre-incarnate appearance of Christ due to the divine nature of the deliverance and the title "like a son of the gods."

2. An Angel:

- Nebuchadnezzar himself calls the figure an angel in verse 28, and this is consistent with other divine deliverances by angels (e.g., Daniel 6:22, Genesis 19:1–11).

The fourth figure in the fiery furnace is described as having "the appearance of a god" or "like a son of the gods" by Nebuchadnezzar. While Nebuchadnezzar may have initially thought of this figure in terms of his polytheistic worldview, Christian interpretation often sees this as a Christophany (pre-incarnate Christ).

Alternatively, it could be understood as an angel sent by God to protect His faithful servants. The text leaves the exact identity open to interpretation, but it clearly conveys the miraculous nature of God's deliverance.

This is Jesus. He's the one who delivered Shadrach and Meshech. He's the one who probably delivered Daniel from the Lion's Den.

God says:

Isaiah 42:8 (written in around 739-686 BC by Isaiah)
8 “I am the Lord; that is my name!
I will not yield my glory to another
or my praise to idols.

So, God doesn’t give his glory to anyone else. But, on John 17 Jesus says he glorified Father (verse 1 & 4) and thus asks Father to glorify him (verse 1 & 5).

John 17:1-5 (written in around 85-90 CE by John)
1 After Jesus said this, he looked toward heaven and prayed:
“Father, the hour has come. Glorify your Son, that your Son may glorify you. 2 For you granted him authority over all people that he might give eternal life to all those you have given him. 3 Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. 4 I have brought you glory on earth by finishing the work you gave me to do. 5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

Now compare what you just learned with Quran:

Quran 62:1 indicates that Allah is Al-Quddus. Al-Quddus is a name of Allah, meaning "The Most Holy." Ruhul Quddus means spirit of Most Holy.

In Quran 4:171, 3:39, and 19:34 Jesus is clearly described as the word of Allah. We are given limited knowledge about the Ruh mentioned in Quran 17:85. Quran 42:51 says Allah sends revelations from behind a veil.

In Quran 19:17-21, the spirit speaks to Mary as if it is Allah. The spirit took human form from within Allah and says that Jesus was created to be exemplary and favor from Allah for humans. Jesus is called Ruhullah, meaning "spirit of Allah." There is no mention in the Quran that Ruhul Qudus is Jibril or an angel. Even the idea

that Jibril is an angel cannot be proven from the Quran. Quran 66:4 implies that angels and Jibril are different. Quran 2:97-98 and 66:4 do not mention Jibril as an angel.

Quran 97:4 implies that angels and the spirit descend, indicating that angels and the spirit are distinct entities. Thus, Jibril and angels are different, as are Ruh and angels.

In **Genesis 3** the Devil misguided people by tricking:

1 Now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So it began to say to the woman: "Is it really so that God said YOU must not eat from every tree of the garden?"2 At this the woman said to the serpent: "Of the fruit of the trees of the garden we may eat.3 But as for [eating] of the fruit of the tree that is in the middle of the garden, God has said, 'YOU must not eat from it, no, YOU must not touch it that YOU do not die.'"4 At this the serpent said to the woman: "YOU positively will not die.5 For God knows that in the very day of YOUR eating from it YOUR eyes are bound to be opened and YOU are bound to be like God, KNOWING good and bad."6 Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it.7 Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves.8 Later they heard the voice of Jehovah God walking in the garden about the breezy part of the day, and the man and his wife went into hiding from the face of Jehovah God in between the trees of the garden.9 And Jehovah God kept calling to the man and saying to him: "Where are you?"10 Finally he said: "Your voice I heard in the garden, but I was afraid because I was naked and so I hid myself."11 At that he said: "Who told you that you were naked? From the tree from which I commanded you not to eat have you eaten?"12 And the man went on to say: "The woman whom you gave to be with me, she gave me [fruit] from the tree and so I ate."13 With that Jehovah God said to the woman: "What is this you have done?" To this the woman replied: "The serpent—it deceived me and so I ate."14 And Jehovah God proceeded to say to the serpent: "Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life.15 And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."16 To the woman he

said: "I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you."17 And to Adam he said: "Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command, 'You must not eat from it,' cursed is the ground on your account. In pain you will eat its produce all the days of your life.18 And thorns and thistles it will grow for you, and you must eat the vegetation of the field.19 In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return."20 After this Adam called his wife's name Eve, because she had to become the mother of everyone living.21 And Jehovah God proceeded to make long garments of skin for Adam and for his wife and to clothe them.22 And Jehovah God went on to say: "Here the man has become like one of us in knowing good and bad, and now in order that he may not put his hand out and actually take [fruit] also from the tree of life and eat and live to time indefinite,—"23 With that Jehovah God put him out of the garden of E'den to cultivate the ground from which he had been taken.24 And so he drove the man out and posted at the east of the garden of E'den the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life.

After they ate, they knew the difference between good and evil: knew they were naked and worn cloths. But it lead separation of holy spirit (medium of communication between God and human) from them- that's the death God was talking about, not physical death. Devil kept the truth but tricked. Devil didn't say clearly you won't die but the holy spirit will be separated from you. So far you saw Quran commands readers to follow Bible and reveals the identity of Jesus in a very tricky way, and then misguides elsewhere.

They became mortal as they were kept away from the tree of life.

Now read the **Genesis 3:15** again:

15 And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel.

God told He would put enmity between the woman and the serpent/devil. Between devil's seed and human's seed. Later God says "*He will bruise you in the head"*, meaning that her seed/human will once bruise devil's head and *"you will bruise him in the heel"* means that devil will bruise that human who bruised devil's head. Bible tells us in **Romans 16:20** that:

20 For his part, the God who gives peace will crush Satan under YOUR feet shortly. May the undeserved kindness of our Lord Jesus be with YOU.

Revelation 12:7-9:

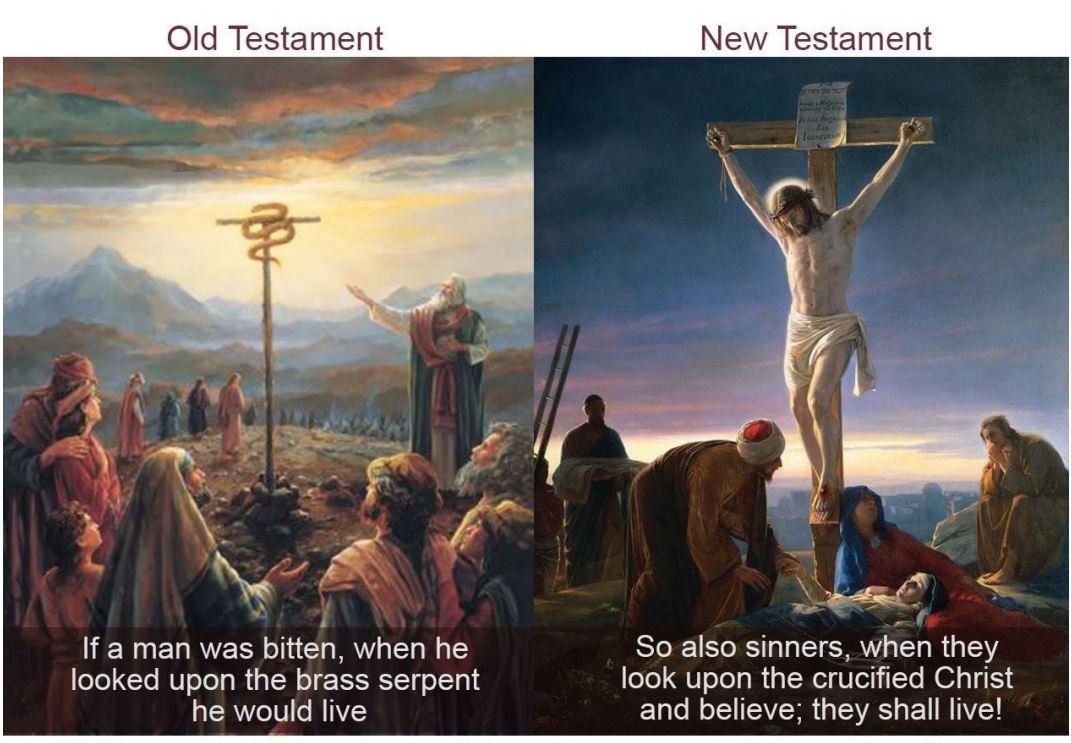
7 And war broke out in heaven: Mi′cha·el and his angels battled with the dragon, and the dragon and its angels battled8 but it did not prevail, neither was a place found for them any longer in heaven.9 So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him.

Revelation 19:20
But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs, he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur.
Revelation 20:10
And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

It is clear that Jesus bruises/crushes devil and devil bruised Jesus's heal on the cross. So from the beginning of the Bible God told us the plan how the broken relationship between God and human will be restored.

Numbers 21:9

9 So Moses made a serpent of bronze and put it on the pole, and whenever a serpent had bitten a man and he looked at the bronze serpent, he survived.


Old Testament
New Testament
If a man was bitten, when he looked upon the brass serpent he would live
So also sinners, when they look upon the crucified Christ and believe; they shall live!
So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.
Numbers 21:9
As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.
John 3:14

John 3:1-21:

1 Now there was a Pharisee named Nicodemus, a leader of the Jews.
2 He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God."
3 Jesus answered him, "Very truly I tell you, no one can see the kingdom of God without being born from above."
4 Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?"
5 Jesus answered, "Very truly I tell you, no one can enter the kingdom of God without being born of water and Spirit.
6 What is born of the flesh is flesh, and what is born of the Spirit is spirit.
7 Do not be astonished that I said to you, 'You must be born from above.'
8 The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of

the Spirit."
9 Nicodemus said to him, "How can these things be?"
10 Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?
11 Very truly I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony.
12 If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?
13 No one has ascended into heaven except the one who descended from heaven, the Son of Man.
14 And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
15 that whoever believes in him may have eternal life.
16 "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.
17 Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.
18 Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.
19 And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.
20 For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed.
21 But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."

This passage is part of Jesus' conversation with Nicodemus, a Pharisee and member of the Jewish ruling council. Nicodemus comes to Jesus seeking understanding about His teachings. Jesus explains spiritual rebirth through the Holy Spirit (John 3:3-8), the necessity of His crucifixion (John 3:14-15), and the purpose of His coming into the world—salvation for all who believe in Him (John 3:16-21).

Key themes include spiritual rebirth, faith in Jesus as the path to eternal life, and the contrast between light and darkness. Jesus emphasizes that salvation is a gift of God’s love, not condemnation, and that belief in Him leads to eternal life.

So, those who believe in Christ will be freed from sin caused by the devil is foreshadowed.

The word “angel” means “messenger,” “one who is sent/dispatched” in both the Old & New Testaments.

Matthew 10:40:

“He who receives you receives Me, and he who receives Me receives Him who sent Me.”

Jesus makes it clear that He has been sent by the Father and that receiving Him means receiving the Father as well.

Matthew 15:24:

“I was not sent except to the lost sheep of the house of Israel.”

Jesus clarifies His mission during His earthly ministry, primarily focused on the people of Israel, though His ultimate purpose extends to all nations.

John 5:23-24:

“... that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”

Jesus emphasizes His unique role as the one sent by the Father and connects belief in Him with eternal life.

John 5:30:

“I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.”

Jesus expresses His complete submission to the Father’s will, underlining that He was sent with a divine purpose and authority.

John 20:21:

“As the Father has sent Me, I also send you.”

After His resurrection, Jesus commissions His disciples to continue His mission, linking their sending with His own divine commissioning by the Father.

Genesis 48:15-16:

15 He blessed Joseph, and said,
"The God before whom my ancestors Abraham and Isaac walked,
the God who has been my shepherd all my life to this day,
16 the angel who has redeemed me from all harm, bless the boys;
and in them let my name be perpetuated,
and the name of my ancestors Abraham and Isaac;
and let them grow into a multitude on the earth."

Genesis 19:24

24 Then Jehovah made it rain sulphur and fire from Jehovah, from the heavens, upon Sod′om and upon Go·mor′rah.

Exodus 23:20-23

20 "Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared.

21 Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him.

22 But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.

23 For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off."

Judges 2:1

Now the angel of the LORD came up from Gilgal to Bochim.

And he said, “I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, I will never break My covenant with you, 2 and as for you, you shall make no covenant with the inhabitants of this land; you shall tear down their altars. But you have not obeyed Me; what is this you have done?

Genesis 12:7

7 Jehovah now appeared to A′bram and said: “To your seed I am going to give this land.” After that he built an altar there to Jehovah, who had appeared to him.

Genesis 26: 2-3

2 Then Jehovah appeared to him and said: “Do not go down to Egypt. Tabernacle in the land that I designate to you. 3 Reside as an alien in this land, and I shall

continue with you and bless you, because to you and to your seed I shall give all these lands, and I will carry out the sworn statement that I swore to Abraham your father,

Judges 6:11-16

11 Later Jehovah's angel came and sat under the big tree that was in Oph′rah, which belonged to Jo′ash the Abi-ez′rite, while Gid′e·on his son was beating out wheat in the winepress so as to get it quickly out of the sight of Mid′i·an.12 Then Jehovah's angel appeared to him and said to him: "Jehovah is with you, you valiant, mighty one."13 At this Gid′e·on said to him: "Excuse me, my lord, but if Jehovah is with us, then why has all this come upon us, and where are all his wonderful acts that our fathers related to us, saying, 'Was it not out of Egypt that Jehovah brought us up?' And now Jehovah has deserted us, and he gives us into the palm of Mid′i·an."14 Upon that Jehovah faced him and said: "Go in this power of yours, and you will certainly save Israel out of Mid′i·an's palm. Do I not send you?"15 In turn he said to him: "Excuse me, Jehovah. With what shall I save Israel? Look! My thousand is the least in Ma·nas′seh, and I am the smallest in my father's house."16 But Jehovah said to him: "Because I shall prove to be with you, and you will certainly strike down Mid′i·an as if one man."

Genesis 18:1-5

1 Afterward Jehovah appeared to him among the big trees of Mam′re, while he was sitting at the entrance of the tent about the heat of the day.2 When he raised his eyes, then he looked and there three men were standing some distance from him. When he caught sight of them he began running to meet them from the entrance of the tent and proceeded to bow down to the earth.3 Then he said: "Jehovah, if, now, I have found favor in your eyes, please do not pass by your servant.4 Let a little water be taken, please, and YOU must have YOUR feet washed. Then recline under the tree.5 And let me get a piece of bread, and refresh YOUR hearts. Following that, YOU can pass on, because that is why YOU have passed this way to YOUR servant." At this they said: "All right. You may do just as you have spoken."

Genesis 19:24

24 Then Jehovah made it rain sulphur and fire from Jehovah, from the heavens, upon Sod′om and upon Go·mor′rah.

Daniel 7:9

9 “I kept on beholding until there were thrones placed and the Ancient of Days sat down. His clothing was white just like snow, and the hair of his head was like clean wool. His throne was flames of fire; its wheels were a burning fire.

Revelation 1:13-14

13 and in the midst of the lampstands someone like a son of man, clothed with a garment that reached down to the feet, and girded at the breasts with a golden girdle.14 Moreover, his head and his hair were white as white wool, as snow, and his eyes as a fiery flame;

Mark 9:12

3 and his outer garments became glistening, far whiter than any clothes cleaner on earth could whiten them.

Daniel 7:13-14

“I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One.14 And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin.

Daniel 7:22

22until the Ancient of Days came and judgment itself was given in favor of the holy ones of the Supreme One, and the definite time arrived that the holy ones took possession of the kingdom itself.

Habakkuk 1:12

12 Are you not from long ago, O Jehovah? O my God, my Holy One, you do not die. O Jehovah, for a judgment you have set it; and, O Rock, for a reproving you have founded it.

Ezekiel 9 describes a vision the prophet Ezekiel has concerning judgment on the inhabitants of Jerusalem. In the chapter, God calls for a group of executioners to come and carry out divine judgment. Among these is a man dressed in linen, who has a writing kit at his side. His role is different from that of the executioners.

- **The Marking of the Righteous**: The man in linen is instructed by God to go through the city of Jerusalem and put a mark on the foreheads of those

who "sigh and cry" over the abominations happening in the city. This mark would protect them from the coming judgment.

Ezekiel 9:3-4:

> Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer’s inkhorn at his side; and the Lord said to him, “Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.”

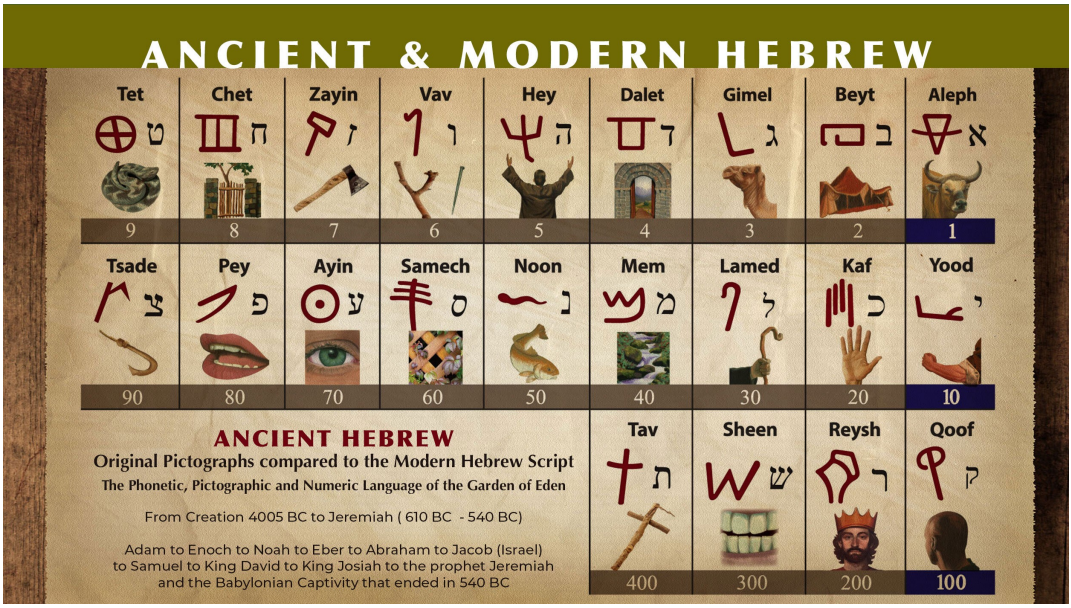
- **Judgment on the Wicked**: After the man in linen marks the righteous, the executioners are commanded to follow him and strike down everyone who does not have the mark, starting at the temple. The judgment is severe, sparing neither young nor old, man nor woman, except for those with the mark.

Ezekiel 9:5-6:

> To the others He said in my hearing, “Go after him through the city and kill; do not let your eye spare, nor have any pity. Utterly slay old and young men, maidens and little children and women; but do not come near anyone on whom is the mark; and begin at My sanctuary.” So they began with the elders who were before the temple.

- **Report to God**: After completing his task, the man in linen returns to report to God, saying, "I have done as You commanded."

The word ‘mark’ that was given on the forehead by the man in linen was translated from Hebrew alphabet ‘Tav’.



Which looks exactly like Christian cross in early Hebrew (contemporary of Ezekiel's time). Those who haven't received the mark was slayed by the executioners. Jewish scholars are keeping a lot about Jesus under the rug.

Ezekiel 9:11:

> Just then, the man clothed with linen, who had the inkhorn at his side, reported back and said, "I have done as You commanded me."

Ezekiel 10 describes a powerful vision of God's presence leaving the temple in Jerusalem. The chapter emphasizes God's holiness and judgment, using striking imagery, including cherubim, wheels, and fire. The reference to a man in linen (likely linen, a white, clean garment representing purity) appears in **Ezekiel 10:2** and a few other places in Ezekiel.

Here's what happens in Ezekiel 10 regarding the man in linen:

- **Ezekiel 10:2**: God commands the man clothed in linen to go among the wheels under the cherubim, fill his hands with burning coals, and scatter them over the city. This act symbolizes God's judgment and the purification of Jerusalem.
- **Ezekiel 10:6-7**: The man in linen carries out the command by taking the fire from the midst of the cherubim and scattering it, signifying the coming destruction of Jerusalem.

The "man clothed in linen" represents an agent of God's will, acting under divine instruction, particularly in the context of judgment and purification. The linen garment symbolizes purity and righteousness, underscoring the role of divine judgment carried out with righteousness and justice.

The whole chapter vividly portrays the glory of God departing from the temple and the coming destruction of the city, tying in with Ezekiel's broader theme of the fall of Jerusalem as a result of the people's sin and God's righteous judgment.

Ezekiel 10:1-7

1 *Then I looked, and above the dome that was over the heads of the cherubim there appeared above them something like a sapphire, in form resembling a throne.* ***2*** *He said to the man clothed in linen, "Go within the wheelwork underneath the cherubim; fill your hands with burning coals from among the cherubim, and scatter them over the city." He went in as I looked on.*

3 *Now the cherubim were standing on the south side of the house when the man went in, and a cloud filled the inner court.*

4 *Then the glory of the Lord rose up from the cherub to the threshold of the house; the house was filled with the cloud, and the court was full of the brightness of the glory of the Lord.*

5 *The sound of the wings of the cherubim was heard as far as the outer court, like the voice of God Almighty[a] when he speaks.*

6 *When he commanded the man clothed in linen, "Take fire from within the wheelwork, from among the cherubim," he went in and stood beside a wheel.*

7 *And a cherub stretched out his hand from among the cherubim to the fire that was among them, took some of it, and put it into the hands of the man clothed in linen, who took it and went out.*

Linen symbolizes purity. This is a symbolic vision and the man in linen can be Christ.

Fifty-five years later, Daniel saw a vision of a man clothed in linen:

"Now on the twenty-fourth day of the first month, as I was by the side of the great river, that is, the Tigris, I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz!" (Daniel 10:4-5)

From the description of the man in linen in verse 6, it can be understood that this was a vision of Jesus. The verse reads:

"His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude" (Daniel 10:6).

This is the same symbolism that is used in Revelation.

Revelation 1:13-16 :

> **13** "and in the midst of the lampstands I saw one like the Son of Man, clothed with a long robe and with a golden sash across his chest. **14** His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire; **15** his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters. **16** In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force."

■Key Greek Terms with Pronunciation:

1. **Son of Man** - Ὁ Υἱὸς τοῦ Ἀνθρώπου (*Ho Huios tou Anthropou*): A title emphasizing Christ's humanity and divine authority, rooted in Daniel 7:13-14.

13 "As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient of Days and was presented before him. **14** To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed."

1. **Clouds of heaven** - עִם עֲנָנֵי שְׁמַיָּא (*Im Ananei Shemayya*): Symbolic of divine presence and authority, as the clouds are often associated with God's glory (cf. Exodus 13:21, Psalm 104:3).

Exodus 13:21

"The LORD went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night."

- **Context**: This verse describes God leading the Israelites out of Egypt, manifesting His presence in the form of a cloud during the day. The **pillar of cloud** signifies His guidance and divine presence.

Psalm 104:3

"You lay the beams of your chambers on the waters; you make the clouds your chariot; you ride on the wings of the wind."

- **Context**: This poetic description of God portrays Him as riding upon the **clouds**, a symbol of His majesty, power, and sovereignty over creation.

2. **Eyes like a flame of fire** - ὀφθαλμοὶ ὡς φλὸξ πυρός (*ophthalmoi hōs phlox pyros*): Symbolizing Christ's omniscience and penetrating judgment.
3. **Feet like burnished bronze** - πόδες ὅμοιοι χαλκολιβάνῳ (*podes homoioi chalkolibanō*): Indicates strength, purity, and authority in judgment.
4. **Voice like many waters** - φωνὴ ὡς φωνὴ ὑδάτων πολλῶν (*phōnē hōs phōnē hydatōn pollōn*): Represents overwhelming power and divine authority.
5. **Sharp two-edged sword** - ῥομφαία δίστομος (*rhomphaia distomos*): A symbol of Christ's word, which is incisive and carries judgment (cf. Hebrews 4:12).
6. **One Like a Human Being" (Aramaic: בַּר אֱנָשׁ,** *bar enash***):**

- This figure appears "coming with the clouds of heaven," which symbolizes divine authority and power (Psalm 104:3; Isaiah 19:1). In ancient Near Eastern culture, riding the clouds was often an attribute of deity, highlighting the divine nature of this figure.
- He approaches the **"Ancient of Days"** (a title for God the Father) and is presented before Him, signifying a commissioning or bestowal of authority.

"Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart."

7. **Face like the sun shining** - πρόσωπον ὡς ὁ ἥλιος (*prosōpon hōs ho hēlios*): Reflecting Christ's divine glory and majesty.

■Daniel 10:6 Symbolism:

1. **Body like beryl**:
    - Beryl, a precious gemstone, often symbolizes purity, beauty, and value. It highlights the divine, transcendent nature of the figure Daniel sees.
2. **Face like lightning**:
    - Lightning reflects overwhelming brilliance and power, evoking awe and the fear of God's presence.

3. **Eyes like torches of fire**:
    - Fire signifies judgment, omniscience, and penetrating insight, seeing through all things.
4. **Arms and feet like burnished bronze**:
    - Burnished bronze suggests strength, stability, and purity, refined through fire.
5. **Voice like the sound of a multitude**:
    - A voice of great power and authority, overwhelming in its resonance and impact, reflecting the voice of God.

Revelation 1:13-16 Comparison:

1. **Clothed with a robe reaching to His feet** (v. 13):
    - Indicates divine priesthood and authority.
2. **Eyes like a flame of fire** (v. 14):
    - The same imagery of penetrating judgment and omniscience.
3. **Feet like fine brass, as if refined in a furnace** (v. 15):
    - Parallels the burnished bronze in Daniel, symbolizing purity through judgment and strength.
4. **Voice as the sound of many waters** (v. 15):
    - Similar to the sound of a multitude, conveying authority and awe-inspiring power.
5. **Countenance like the sun shining in its strength** (v. 16):
    - Reflects the lightning-like brilliance of Daniel's vision, representing divine glory.

Key Connections:

1. Both passages describe a divine being with overwhelming majesty and power, symbolizing aspects of God's nature: **purity, omniscience, authority, and glory**.
2. The **continuity in symbolism** suggests that the being Daniel saw was a pre-incarnate appearance of Christ (a Christophany), while John's vision in Revelation portrays the risen, glorified Christ.
3. These descriptions emphasize God's role as judge and sovereign ruler over history, aligning with the themes of both Daniel and Revelation, which focus on God's ultimate triumph and the establishment of His kingdom.

Daniel was then told by the person who touched him the unfolding of the end times. *"At the time of the end the king of the South shall attack him; and the king*

of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through" (Daniel 11:40).

The vision concluded with the prophecy of a time of great tribulation at the end of the last kingdom. Someone standing on the bank of the river asked the man clothed in linen how long this would be. For the first time, the man in linen spoke and answered:

"Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished." (Daniel 12:7)

The "man clothed in linen" swears by the eternal God and delivers a prophecy about the culmination of history. If all prophecy testifies to Jesus (Revelation 19:10: *"the testimony of Jesus is the spirit of prophecy")*, this reinforces the idea that the figure in Daniel 12 clothed in linen is Christ Himself or a Christophany (a pre-incarnate appearance of Christ). And it's a vision, not a physical appearance (as none has seen Father).

Revelation is the third time where there is reference to the apparel of the man in linen. In Revelation 19:13, it speaks of the Rider on the white horse who was clothed with a garment dipped in blood: *"He was clothed with a robe dipped in blood, and His name is called The Word of God."*

The Greek word for garment in this text is *ἱμάτιον (himation)*. It refers to the outer garment. This takes one back in history to the Passover meal which Jesus ate with His disciples. At this occasion, *"He rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet"* (John 13:4-5).

Now, John does not see the Jesus that took off His garment, but the Jesus that is coming to judge the nations fully dressed in military apparel. On His *himation*, the outer garment, are the words written:

"And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS." (Revelation 19:16)

1 Corinthians 10:1-4

1 Now I do not want YOU to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea 2 and all got baptized into Moses by means of the cloud and of the sea; 3 and all ate the same spiritual food 4 and all drank the same spiritual drink. For they used to drink from the spiritual rock-mass that followed them, and that rock-mass meant the Christ.

Now match up 1 Corinthians 10:1-4 with the bellow verses:

Exodus 13:21

And Jehovah was going ahead of them in the daytime in a pillar of cloud to lead them by the way, and in the nighttime in a pillar of fire to give them light to go in the daytime and nighttime.

Exodus 14:21-22

21 Moses now stretched his hand out over the sea; and Jehovah began making the sea go back by a strong east wind all night long and converting the sea basin into dry ground, and the waters were being split apart.22 At length the sons of Israel went through the midst of the sea on dry land, while the waters were a wall to them on their right hand and on their left.

Exodus 16:15

15 When the sons of Israel got to see it, they began to say to one another: “What is it?” For they did not know what it was. Hence Moses said to them: “It is the bread that Jehovah has given you for food.

Exodus 17:5-6

5 Then Jehovah said to Moses: “Pass in front of the people and take with you some of the older men of Israel and your rod with which you struck the Nile River. Take it in your hand and you must walk on. 6 Look! I am standing before you there on the rock in Ho′reb. And you must strike on the rock, and water must come out of it, and the people must drink it.” Subsequently Moses did so under the eyes of the older men of Israel.

Numbers 20:7-11

7 Then Jehovah spoke to Moses, saying:8 “Take the rod and call the assembly together, you and Aaron your brother, and you must speak to the crag before their eyes that it may indeed give its water; and you must bring out water for them from the crag and give the assembly and their beasts of burden drink.”9 So Moses took the rod from before Jehovah, just as he had commanded him.10 After that Moses

and Aaron called the congregation together before the crag, and he proceeded to say to them: “Hear, now, you rebels! Is it from this crag that we shall bring out water for you?”11 With that Moses lifted his hand up and struck the crag with his rod twice; and much water began to come out, and the assembly and their beasts of burden began to drink.

Recap: Who is Angel of the Lord?

When King Humbert of Italy became king, the city of Naples was close to rebelling against him. Some politicians wanted to use violence to force the people to obey, but the king refused to allow this. Then, cholera, a terrible disease, suddenly broke out in the city and spread quickly.

Despite warnings from his advisers, the young king decided to leave his palace and visit the crowded hospitals of Naples alone. He was deeply moved by love and devotion for his people, even though many were against him. King Humbert personally cared for the sick, helping them with his own hands. Many of the suffering people prayed with gratitude for this kind nurse, not realizing that he was actually the king.

When the cholera outbreak was finally under control, many people found out the true identity of their noble caregiver. This act of kindness and compassion won over the hearts of the people of Naples. Instead of being conquered by force, Naples was won over by the love and pity of the king. From that time on, the people of Naples became the most loyal subjects of King Humbert.

To know the real identity of this mysterious being angel of the Lord, we use the technique from the Scriptures:

Isaiah 28:10

> For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.

Explanation: This verse describes how God's teachings are meant to be given step-by-step, in a clear and orderly fashion (progressive revelation). The repetition of "precept upon precept; line upon line" emphasizes the methodical and incremental nature of divine instruction.

Because the word "angel" means messenger, it is used very freely and broadly in Scripture. Sometimes, men are called angels:

> **1 Samuel 29:9**: "But Achish answered, 'I know that you have been as pleasing in my eyes as an angel of God; nevertheless, the Philistine commanders have said, ‘He must not go up with us into battle.’""

Galatians 4:14: "Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself."

Sometimes angels are called men:

Genesis 32:24: "So Jacob was left alone, and a man wrestled with him till daybreak."

And in other places, as will be soon see, God Himself is identified as an angel! Of course, even angels are called angels. Typically, when a person thinks of an angel, they picture as winged ministering spirits as angels, Seraphim, or Cherubim. Unlike Jesus, these celestial beings are created. Any comparison made to Jesus as an angel in this study is simply in the classical sense as a greatest messenger of salvation and is in no way intended to diminish from His eternal divinity.

The Key Is in the Name

First, let's consider the meaning of some words and names. In the Greek New Testament, the word "angel" means "messenger". One angel did profess to be like God. That covering cherub fallen from the heavenly courts is Lucifer, who became the devil or Satan, by claiming to "be like the most High" Isaiah 14:14.

The Angel of the Lord

The phrase "angel of the Lord" is found 68 times in Scripture.

Old Testament References

Genesis 16:7

"The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur."

Genesis 16:9-11

"Then the angel of the Lord told her, 'Go back to your mistress and submit to her.'"
"The angel added, 'I will increase your descendants so much that they will be too numerous to count.'"
"The angel of the Lord also said to her: 'You are now pregnant and you will give birth to a son. You shall name him Ishmael, for the Lord has heard of your misery.'"

Genesis 22:11

"But the angel of the Lord called out to him from heaven, 'Abraham! Abraham!' 'Here I am,' he replied."

Genesis 22:15

"The angel of the Lord called to Abraham from heaven a second time"
Genesis 31:11

"The angel of God said to me in the dream, 'Jacob.' I answered, 'Here I am.'"

Exodus 3:2

"There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up."
Exodus 14:19
"Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them."
Numbers 22:22-27

"But God was very angry when he went, and the angel of the Lord stood in the road to oppose him. Balaam was riding on his donkey, and his two servants were with him."
"When the donkey saw the angel of the Lord standing in the road with a drawn sword in his hand, it turned off the road into a field. Balaam beat it to get it back on the road."
"Then the angel of the Lord stood in a narrow path through the vineyards, with walls on both sides."
"When the donkey saw the angel of the Lord, it pressed close to the wall, crushing Balaam's foot against it. So he beat the donkey again."
"Then the angel of the Lord moved on ahead and stood in a narrow place where there was no room to turn, either to the right or to the left."
"When the donkey saw the angel of the Lord, it lay down under Balaam, and he was angry and beat it with his staff."
Numbers 22:31-34

"Then the Lord opened Balaam's eyes, and he saw the angel of the Lord standing in the road with his sword drawn. So he bowed low and fell facedown."
"The angel of the Lord asked him, 'Why have you beaten your donkey these three times? I have come here to oppose you because your path is a reckless one before me.'"
"Balaam said to the angel of the Lord, 'I have sinned. I did not realize you were standing in the road to oppose me. Now if you are displeased, I will go back.'"

Judges 2:1

"The angel of the Lord went up from Gilgal to Bokim and said, 'I brought you up out of Egypt and led you into the land I swore to give to your ancestors. I said, "I will never break my covenant with you,"'"

Judges 2:4

"When the angel of the Lord had spoken these things to all the Israelites, the people wept aloud."

Judges 5:23

"'Curse Meroz,' said the angel of the Lord. 'Curse its people bitterly, because they did not come to help the Lord, to help the Lord against the mighty.'"

Judges 6:11-12

"The angel of the Lord came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites."

"When the angel of the Lord appeared to Gideon, he said, 'The Lord is with you, mighty warrior.'"

Judges 6:21-22

"Then the angel of the Lord touched the meat and the unleavened bread with the tip of the staff that was in his hand. Fire flared from the rock, consuming the meat and the bread. And the angel of the Lord disappeared."

"When Gideon realized that it was the angel of the Lord, he exclaimed, 'Alas, Sovereign Lord! I have seen the angel of the Lord face to face!'"

Judges 13:3

"The angel of the Lord appeared to her and said, 'You are barren and childless, but you are going to become pregnant and give birth to a son.'"

Judges 13:13

"The angel of the Lord answered, 'Your wife must do all that I have told her.'"

Judges 13:15-18

"Manoah said to the angel of the Lord, 'We would like you to stay until we prepare a young goat for you.'"

"The angel of the Lord replied, 'Even though you detain me, I will not eat any of your food. But if you prepare a burnt offering, offer it to the Lord.' (Manoah did not realize that it was the angel of the Lord.)"

"Then Manoah inquired of the angel of the Lord, 'What is your name, so that we may honor you when your word comes true?'"
"He replied, 'Why do you ask my name? It is beyond understanding.'"
Judges 13:20-21

"As the flame blazed up from the altar toward heaven, the angel of the Lord ascended in the flame. Seeing this, Manoah and his wife fell with their faces to the ground."
"When the angel of the Lord did not show himself again to Manoah and his wife, Manoah realized that it was the angel of the Lord."
2 Samuel 24:16

"When the angel of the Lord stretched out his hand to destroy Jerusalem, the Lord relented concerning the disaster and said to the angel who was afflicting the people, 'Enough! Withdraw your hand.' The angel of the Lord was then at the threshing floor of Araunah the Jebusite."
2 Samuel 14:17
"And now your servant says, 'May the word of my lord the king secure my inheritance, for my lord the king is like an angel of God in discerning good and evil. May the Lord your God be with you.'"
2 Samuel 14:20
"Your servant Joab did this to change the present situation. My lord has wisdom like that of an angel of God—he knows everything that happens in the land."
1 Kings 13:18

"The old prophet answered, 'I too am a prophet, as you are. And an angel said to me by the word of the Lord: "Bring him back with you to your house so that he may eat bread and drink water."' (But he was lying to him.)"

1 Kings 19:5
"Then he lay down under the bush and fell asleep. All at once an angel touched him and said, 'Get up and eat.'"
1 Kings 19:7

"The angel of the Lord came back a second time and touched him and said, 'Get up and eat, for the journey is too much for you.'"
2 Kings 1:3

"But the angel of the Lord said to Elijah the Tishbite, 'Go up and meet the messengers of the king of Samaria and ask them, "Is it because there is no God in Israel that you are going off to consult Baal-Zebub, the god of Ekron?"'"

2 Kings 1:15

"The angel of the Lord said to Elijah, 'Go down with him; do not be afraid of him.' So Elijah got up and went down with him to the king."

2 Kings 19:35

"That night the angel of the Lord went out and put to death a hundred and eighty-five thousand in the Assyrian camp. When the people got up the next morning—there were all the dead bodies!"

1 Chronicles 21:12

"Three years of famine, three months of being swept away before your enemies, with their swords overtaking you, or three days of the sword of the Lord—days of plague in the land, with the angel of the Lord ravaging every part of Israel.' Now then, decide how I should answer the one who sent me.'"

1 Chronicles 21:15-16

"And God sent an angel to destroy Jerusalem. But as the angel was doing so, the Lord saw it and relented concerning the disaster and said to the angel who was destroying the people, 'Enough! Withdraw your hand.' The angel of the Lord was then standing at the threshing floor of Araunah the Jebusite."

"David looked up and saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand extended over Jerusalem. Then David and the elders, clothed in sackcloth, fell facedown."

1 Chronicles 21:18

"Then the angel of the Lord ordered Gad to tell David to go up and build an altar to the Lord on the threshing floor of Araunah the Jebusite."

1 Chronicles 21:30

"But David could not go before it to inquire of God, because he was afraid of the sword of the angel of the Lord."

Psalm 34:7

"The angel of the Lord encamps around those who fear him, and he delivers them."

Isaiah 37:36

"Then the angel of the Lord went out and put to death a hundred and eighty-five thousand in the Assyrian camp. When the people got up the next morning—there were all the dead bodies!"

Isaiah 63:9

"In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old."

Daniel 6:22

"My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, Your Majesty."

Zechariah 1:11-12

"And they reported to the angel of the Lord who was standing among the myrtle trees, 'We have gone throughout the earth and found the whole world at rest and in peace.'"

"Then the angel of the Lord said, 'Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?'"

Zechariah 3:1-6

"Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right side to accuse him."

"The Lord said to Satan, 'The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?'"

"Now Joshua was dressed in filthy clothes as he stood before the angel."

"The angel said to those who were standing before him, 'Take off his filthy clothes.' Then he said to Joshua, 'See, I have taken away your sin, and I will put fine garments on you.'"

"Then I said, 'Put a clean turban on his head.' So they put a clean turban on his head and clothed him, while the angel of the Lord stood by."

"The angel of the Lord gave this charge to Joshua:"

Zechariah 12:8

"On that day the Lord will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the angel of the Lord going before them."

Genesis **21:17**

"God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, 'What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there.'

Exodus 23:20-23
"See, I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared. Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since my Name is in him. If you listen carefully to what he says and do all that I say, I will be an enemy to your enemies and will oppose those who oppose you. My angel will go ahead of you and bring you into the land of the Amorites..."

Exodus 33:2
"I will send an angel before you and drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites."

Judges 13:9
"God heard Manoah, and the angel of God came again to the woman while she was sitting out in the field; but her husband Manoah was not with her."

New Testament References

Matthew 1:20

"But after he had considered this, an angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.'"
Matthew 2:13

"When they had gone, an angel of the Lord appeared to Joseph in a dream. 'Get up,' he said, 'take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.'"
Matthew 2:19

"After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt"
Matthew 28:2

"There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it."
Luke 2:9

"An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified."
John 5:4 (Note: This verse is not included in some manuscripts and translations)

"From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease they had."

Acts 5:19

"But during the night an angel of the Lord opened the doors of the jail and brought them out."

Acts 7:30

"After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai."

Acts 7:35

"This is the same Moses they had rejected with the words, ‘Who made you ruler and judge?’ He was sent to be their ruler and deliverer by God himself, through the angel who appeared to him in the bush."

Acts 8:26

"Now an angel of the Lord said to Philip, 'Go south to the road—the desert road—that goes down from Jerusalem to Gaza.'"

Acts 10:3

"One day at about three in the afternoon he had a vision. He distinctly saw an angel of God, who came to him and said, 'Cornelius!'"

Acts 12:7

"Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. 'Quick, get up!' he said, and the chains fell off Peter’s wrists."

Acts 12:23

"Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died."

Acts 23:9

"There was a great uproar, and some of the teachers of the law who were Pharisees stood up and argued vigorously. 'We find nothing wrong with this man,' they said. 'What if a spirit or an angel has spoken to him?'"

Revelation 22:6

"The angel said to me, 'These words are trustworthy and true. The Lord, the God who inspires the prophets, sent his angel to show his servants the things that must soon take place.'"

Sometimes it applies to Gabriel who appeared to Daniel, Zacharias, and Mary. But Gabriel is called "an" angel of the Lord:

Luke 1:11

"Then an angel of the Lord appeared to him, standing at the right side of the altar of incense."

He is not referred to as "the" angel of the Lord. Neither is he ever called the archangel. (And while we're on the subject, the popular angel Raphael does not appear anywhere in Scripture.) Gabriel is probably one of the two covering cherubs who flank the throne of God. Remember that he said to Zacharias, "I am Gabriel, who stands in the presence of God," (Luke 1:19). Lucifer once held the other position before his fall:

Ezekiel 28:14

"You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones."

If the highest rank held by an angel is that of the covering cherubs by the throne of God then who and what is an archangel? And who is this mighty individual identified as "the angel of the Lord" who performs such prominent roles in the redemption of man? God the Father created all things through Jesus:

Hebrews 1:2

"But in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe."

Ephesians 3:9

"and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things."

It is not implausible to assume that if Christ came to earth and became a man in His battle against Satan to save human beings, He might also have in some way identified with the angels to protect them from Satan's evil influence. In fact, there are several references in Scripture to a mysterious being identified as "the angel of the Lord" before Christ's earthly incarnation. Yet each time He is mentioned, there are clues to His identity. Let's review them briefly in the order in which they appear:

Hagar

After Hagar the handmaid of Abraham bore Ishmael, she and the barren Sarah could no longer coexist peacefully. Sarah dealt severely with her now haughty hand- maid until Hagar fled into the desert. "*And the angel of the Lord found her by a fountain of water in the wilderness*" (Genesis 16:7). The angel told Hagar to go back and submit to Sarah and promised that her son, Ishmael, would be the father of a great nation. When the "angel" disappeared, Hagar said she has seen who sees her.

Genesis 16:13:

"She gave this name to the Lord who spoke to her: 'You are the God who sees me,' for she said, 'I have now seen the One who sees me.'"

It appears Hagar recognized that the "angel of the Lord" who had spoken to her was really God.

Abraham

God told Abraham to sacrifice his son Isaac on mount Moriah. Just as he was about to plunge the dagger into his son of promise, the angel of the Lord stopped him:

Genesis 22:11-12:

11 "But the angel of the Lord called out to him from heaven, 'Abraham! Abraham!' 'Here I am,' he replied.

12 "'Do not lay a hand on the boy,' he said. 'Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.'"

Genesis 22:15-18:

15 *"The angel of the Lord called to Abraham from heaven a second time*

16 *and said, 'I swear by myself, declares the Lord, that because you have done this and have not withheld your son, your only son,*

17 *I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies,*

18 *and through your offspring all nations on earth will be blessed, because you have obeyed me.'"*

In recounting this experience of Abraham in Acts 3:25, Peter also identifies this "angel of the Lord" who made a covenant with the Patriarch as God.

Acts 3:25
You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, 'And in your descendants all the families of the earth shall be blessed.

Jacob

While fleeing from his angry brother Esau, Jacob had a dream in which God confirmed the covenant of Abraham to him. After receiving assurance that God would be with him and bring him back safely to his home in Canaan, Jacob vowed to return to God a tithe of all his increase. He set up the stone he had been using for a pillow and anointed it with oil to solemnize his vow. Then he named the place Bethel, or house of God, since God had appeared to him there. Jacob's dream at Bethel, **God appeared to him** and spoke directly in **Genesis 28:12–15**: *He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. There above it stood the Lord, and he said: 'I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying.' Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.*

Twenty years later, Jacob was on his way back home, not a penniless fugitive, but a wealthy man. God decided to remind Jacob who had really brought him success. Here's how Jacob recounted the story: "And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I" (Genesis 31:11). In verse 13, this "angel of God" identifies Himself: "I am the God of Bethel, where you anointed a pillar and made a vow to me. Now leave this land at once and return to the land of your birth." Then, when Jacob wrestled with a heavenly being (Genesis 32:22-32), he was given a new name and blessed him. Jacob called the name of the place Peniel, "For I have seen God face to face, and my life is preserved" (verse 30). In the New Testament, Jesus is the one who blesses His people and gives them a new name:

Matthew 5:3-12
3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.
4 Blessed are those who mourn, for they will be comforted.
5 Blessed are the meek, for they will inherit the earth.

6 Blessed are those who hunger and thirst for righteousness, for they will be filled.
7 Blessed are the merciful, for they will be shown mercy.
8 Blessed are the pure in heart, for they will see God.
9 Blessed are the peacemakers, for they will be called children of God.
10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.
11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.
12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you."

Revelation 2:17

"Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give some of the hidden manna. I will also give that person a white stone with a new name written on it, known only to the one who receives it."

When Jacob was on his deathbed blessing Joseph's two sons, Ephraim and Manasseh, he used the terms "angel" and "God" interchangeably.

Genesis 48:15-16

And he blessed Joseph, and said: 'The God before whom my ancestors Abraham and Isaac walked, the God who has been my shepherd all my life to this day, 16. the angel who has redeemed me from all harm, bless the boys; and in them let my name be perpetuated, and the name of my ancestors Abraham and Isaac; and let them grow into a multitude on the earth.'

The Scriptures are very clear there is neither a redeemer nor savior but God:
Isaiah 43:11
"I, even I, am the Lord, and apart from me there is no savior."

Isaiah 43:14

"This is what the Lord says—your Redeemer, the Holy One of Israel: 'For your sake I will send to Babylon and bring down as fugitives all the Babylonians, in the ships in which they took pride.'"

Once again we see that the angel who redeemed Jacob is another name for our Redeemer, Jesus!

Moses

Moses saw a burning bush that was not consumed. "*And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush*" (Exodus 3:2). Verse 4 identifies this angel: "*God called unto him out of the midst of the bush.*" And in verse 6 He identifies Himself again. "*I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.*" The angel of the Lord identifies Himself as God! In his last sermon before he was stoned to death, Stephen agrees with the Exodus account.

Acts 7:30-32

30 *"After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai.*

31 *When he saw this, he was amazed at the sight. As he went over to get a closer look, he heard the Lord say:*

32 *'I am the God of your fathers, the God of Abraham, Isaac and Jacob.' Moses trembled with fear and did not dare to look."*

Israel

In another instance, the children of Israel were led through the wilderness by God. "*And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night*" (Exodus 13:21). Moses later describes this being that led them this way: "*And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them*" (Exodus 14:19). Again, "the angel of God" is identified as God.

Balaam

The angel of the Lord again figures prominently in the story of Balaam and his talking donkey. It is this angel who saves the donkey from her merciless master and nearly kills the covetous prophet, who is on his way to curse God's people (Numbers 22:21-35). After Balaam's close brush with death, "*the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shall speak*" (verse 35). The next chapter reveals who put the words in the prophet's mouth: "*And God met Balaam: … And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus shalt thou speak*" (Numbers 23:4, 5). Here again, "the angel of the Lord" turns out to be God Himself.

Judges

Now let's move on to the book of Judges, where we read, "*And an 'angel of the LORD' came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you*" (Judges 2:1). By now we should recognize a pattern. Who brought the Israelites out of Egypt and made the covenant with Israel that He would never break?- Angel of the Lord.

Gideon

Gideon has an encounter with the angel of the Lord in the book of Judges. The angel tells Gideon that the Lord is with him. Gideon points to the oppression of Israel by the Midianites as evidence to the contrary. "*The Lord turned to him and said, 'Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?* " (Judges 6:14). Throughout the rest of the narrative, the person speaking to Gideon is identified interchangeably as the Lord, the angel of the Lord, and the angel of God.

Judges **6:11**:
"Now the angel of the Lord (מַלְאַךְ יְהוָה, Mal'akh Yahweh) came and sat under the oak at Ophrah, which belonged to Joash the Abiezrite, as his son Gideon was beating out wheat in the winepress to hide it from the Midianites."

- The narrative introduces the figure as the angel of the Lord.
- **Judges 6:12**:
  "The angel of the Lord appeared to him and said to him, 'The Lord is with you, you mighty warrior.'"
- The angel speaks, delivering a divine message.
- **Judges 6:14**:
  "Then the Lord (יהוה, Yahweh) turned to him and said, 'Go in this might of yours and deliver Israel from the hand of Midian; I hereby commission you.'"
- The text refers directly to the Lord speaking to Gideon.
- **Judges 6:16**:
  "The Lord (יהוה, Yahweh) said to him, 'But I will be with you, and you shall strike down the Midianites, every one of them.'"

- Again, the speaker is explicitly identified as the Lord.
- **Judges 6:20**:
  "The angel of God (מַלְאַךְ הָאֱלֹהִים, Mal'akh HaElohim) said to him, 'Take the meat and the unleavened cakes and put them on this rock, and pour out the broth.' And he did so."
- Now the figure is referred to as the angel of God.
- **Judges 6:22**:
  "Then Gideon perceived that it was the angel of the Lord; and Gideon said, 'Help me, Lord God! For I have seen the angel of the Lord face to face.'"
- Gideon explicitly recognizes the figure as the angel of the Lord and fears for his life, a common reaction to encountering the divine.

Manoah

Samson's mother, the wife of Manoah, was barren. "*And the angel of the Lord appeared unto the woman*" (Judges 13:3). This angel told her she would bear a son who would deliver the apostate Israelites from their heathen oppressors. She quickly called Manoah, who prayed for another visit from the "man of God." When the angel came the second time, Manoah asked him his name. The King James says that the angel told Manoah that his name was "Secret," with a margin notation that translates it as "Wonderful." This immediately makes us think of Isaiah's familiar prophecy that Jesus would be called, "*Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace*" (Isaiah 9:6). The name "Wonderful" for the angel of the Lord who appeared to Manoah connects this "angel" with the coming Messiah who was to be called "Wonderful." Once again, after seeing this "*Wonderful messenger," Manoah declared they had seen God. And Manoah said to his wife, "We shall surely die, because we have seen God!*" (Judges 13:22).

No One has Seen the Father

Suddenly we have more leads than we can follow! We can clearly see that "angel of the Lord" is frequently identified to be God Himself. But the Bible states, "*No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him*" (John 1:18). John 6:46 tells us, "*Not that anyone has seen the Father except the one who is from God; he has seen the Father.*" Obviously, since no man has seen God the Father, all of these Old Testament

sightings of God as the "angel of the Lord" must have been Jesus, God the Son, veiling His glory so they could endure His presence without being consumed.

The Angel of the Covenant

One of the most famous messianic prophecies is found in:

Malachi 3:1

"I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the Lord Almighty."

The messenger of the covenant spoken of here in Malachi is clearly a reference to the advent of Jesus Christ. The word translated as messenger (mal'ak) is the same exact word used in the previous Old Testament passages translated as angel of the Lord. So this would also be a proper translation: "Behold, I will send my angel, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the angel of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." What could be clearer?

Rebuking the Accuser

There is one more important reference in which the angel of the Lord appears in the Old Testament. The prophet Zechariah was given a vision of Joshua the high priest standing before the angel of the Lord. Satan is standing at his right hand to resist him. Here we see two adversaries contending over a sinful human being. Joshua's filthy garment symbolizes his sin (Zechariah 3:3). In this narrative, the name changes quickly from "the angel of the Lord" (verse 1) to "the Lord" (verse 2), indicating again that they are the same. Then the Lord makes an interesting statement. "The Lord said to Satan, 'The Lord rebuke you, Satan!" (Zechariah 3:2).

Zechariah 3:1-2

1 *"Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right side to accuse him.*
2 *The Lord said to Satan, 'The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?'*

Even Jesus reminded Satan in the wilderness, "*For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve*" (Luke 4:8). In fact, all the created angels are commanded to worship Jesus as they did during His first advent. "*And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him*" (Hebrews 1:6). The devil is infuriated because he knows that someday even he will be compelled to acknowledge Jesus

as king and worship Him. "*That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*" (Philippians 2:10, 11). Notice the striking connection that even Paul makes between an angel of God and Jesus. "*You received me as an angel of God, even as Christ Jesus*" (Galatians 4:14).

Who is as God!

When Philip asks Jesus to show the disciples the Father, Christ responded: "*Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father*" (John 14:9). Some think that God's Son waited 4,000 years to personally intervene in the affairs of man. Not so! Though it is true that the incarnation occurred 4,000 years after man's fall, God the Son has been personally involved in the history and affairs of His people. This is why Jesus said; "*Your father Abraham rejoiced to see My day, and he saw it and was glad*" (John 8:56). Jesus appeared personally to Abraham when the Patriarch interceded for Lot (Genesis 18:26). What a wonderful truth that Jesus, God's eternal Son, has ever been actively occupied in watching over, providing for, and protecting His children! He spoke face to face with Abraham and Moses and wrestled with Jacob. He led the Israelites through the wilderness, providing food and water and victory against their enemies.

Remember that the title "Michael the archangel" means "The greatest messenger who is as God." It was Jesus, "the image of the invisible God" (Colossians 1:15), who brought the greatest message of hope, the Gospel, to our perishing world!

Conclusion

In conclusion, we see this majestic and mysterious being, the angel of the Lord, veiling His divinity and appearing in the form of a humble angel. Yet this same enigmatic being has the power, authority and attributes that belong only to God. He offers us a new name.

Understanding the nature of God is an endeavor that spans the entirety of Scripture, revealing a God who is infinitely higher than our understanding yet intimately involved in His creation.

> “For My thoughts are not your thoughts, Nor are your ways My ways,” says the Lord. “For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.” (Isaiah 55:8-9)

> “Great is the LORD, and greatly to be praised; And His greatness is unsearchable.” (Psalm 145:3)
>
> “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who has known the mind of the Lord? Or who has become His counselor?” (Romans 11:33-34)
>
> “Indeed these are the mere edges of His ways, And how small a whisper we hear of Him! But the thunder of His power who can understand?” (Job 26:14)

These verses collectively point to the reality that defining and explaining God in His fullness is beyond human capability; only God can truly define Himself.

Now that you are clear about Father and Son, watch on YouTube about if the Holy Spirit is a person or not and if Holy Spirit is divine or not- there are plenty of evidences. There are resourceful articles online, not going into details in easy issue in this book.

Beyond Prophet: Jesus' Identity in John 5

In John 5:30 Jesus says I can do nothing on my own. Is it because he is a helpless human prophet- certainly not God? Let's start reading.

John 5:1-15 (written in around 85-90 CE by John)
1 Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. 2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. 3 Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. 4 For an angel went down at a certain season into the pool and troubled the water. Whosoever then first stepped in, after the troubling of the water, was made whole of whatsoever disease he had. 5 One who was there had been an invalid for thirty-eight years. 6 When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?" 7 "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me."

8 Then Jesus said to him, "Get up! Pick up your mat and walk." 9 At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath, 10 and so the Jewish leaders said to the man who had been healed, "It is the Sabbath; the law forbids you to carry your mat."

11 But he replied, "The man who made me well said to me, 'Pick up your mat and walk.' "

12 So they asked him, "Who is this fellow who told you to pick it up and walk?"
13 The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

14 Later Jesus found him at the temple and said to him, "See, you are well again. Stop sinning or something worse may happen to you." 15 The man went away and told the Jewish leaders that it was Jesus who had made him well.

Summary: Jesus heals a man on the Sabbath and this upsets the Jewish leaders. They regard miraculously healing someone as work, and you're not allowed to work on the Sabbath.

John 5:16-18 (written in around 85-90 CE by John)
16 So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. 17 In his defense Jesus said to them, "My Father is always at his work to this very day, and I too am working." 18 For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

Jesus says that he's working because the Father is working. However, there was a debate among the Jewish Rabbis about whether God works on the Sabbath. Some of them reasoned that since God upholds and sustains the universe even on the Sabbath or the 7th day of the week (Saturday), God works on the Sabbath. Jews don't get to work on the Sabbath, but God works on the Sabbath. How does Jesus answer the Jewish leaders when they complain that he is working on the Sabbath? He says 'my Father is working until now and I am working'- like father like, son as the saying goes. That's exactly what the Jewish leaders thought he was saying. In the Bible people or groups of people can be called sons of God or children of God in various senses. For instance, we're all children of God in the sense that God created all of us. But God has lots of sons in the Bible. But the phrase 'Son of God' is used in very different ways. The question is what does the phrase Son of God mean when it's applied to Jesus? Jesus is clearly claiming to be the Son of God in a very special and unique way when he says that the Father is working on the Sabbath so he's working on the Sabbath. The religious leaders consider this blasphemy, because he's calling God his own father making himself equal with God. Notice the Jews here think that Jesus is claiming to be a separate God, a separate deity. He's the son who's equal with God, but who can act on his own- separate from the father. They think he's claiming to be another God who's equal to God. How should he respond when the Jewish leaders conclude that he's claiming to be another God who's equal with God from the perspective of Muslims? Shouldn't he correct the misunderstanding of the Jewish leaders as in the Islamic point of view by saying- wait you think I'm claiming to be another God who's equal to God?

You totally misunderstood me, I'm only human just like the rest of you. But, if Christians are right and Jesus is the Divine Son who has the nature and attributes of God and who is one with the Father he should correct their misunderstanding by saying- wait you think I'm claiming to be a separate God? I'm not claiming to be a separate God. Yes I'm God, but I don't act on my own as some extra deity- everything I do comes from the father because I'm one with the father.

John 5:19 (written in around 85-90 CE by John)

19 Jesus gave them this answer: “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.

This sounds very similar to verse 30, where you'll recall Jesus declares I can do nothing on my own. What mere human being, what mere prophet could ever say ‘whatever God does I do that too’? So, when Jesus says the son can do nothing of his own accord, is he claiming to be a mere human being? Or is he claiming to be the Divine Son who's one with the father and therefore can't do anything separately from the father?

John 5:20-22 (written in around 85-90 CE by John)

20 For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. 21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. 22 Moreover, the Father judges no one, but has entrusted all judgment to the Son,

Here we have a theological red alert- Jesus says that the Father judges no one, but has given all judgment to the Son. Thus Son is the final judge, but according to the Old Testament God is the final judge.

Joel 3:12 (written in around 800-700 BC by Joel)

12 “Let the nations be roused;
let them advance into the Valley of Jehoshaphat,
for there I will sit
to judge all the nations on every side.

The Quran also claims that God is the final judge in Surah 22:56. There are two main possibilities here- either the Bible and the Quran are wrong and God isn't the final judge or God is indeed the final judge because Jesus is God. And within the nature of the one God the father has given all judgment to the son. But why would the Father give all judgment to the Son? Jesus tells us

John 5:23 (written in around 85-90 CE by John)
23 that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him.

Tell me do we honor mere human beings the same way we honor the Father? What is the only possible basis for honoring the son just as we honor the Father? Only if the son has the same nature and attributes as the father. Here you got the answer to the question- where did Jesus say I am God worship me.

John 5:24-25 (written in around 85-90 CE by John)

24 "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. 25 Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

Wait a minute, Jesus is the one who raises the dead? We wonder if he simply means that he raises particular people when he performs miracles. Because, if he means that raises the dead at the resurrection we are going to have another theological red alert.

John 5:26-27 (written in around 85-90 CE by John)
26 For as the Father has life in himself, so he has granted the Son also to have life in himself. 27 And he has given him authority to judge because he is the Son of Man.

Jesus calls himself the son of man. Does this mean he is claiming to be a mere human being, just as Islam teaches? The title 'Son of Man' as Jesus uses it is a Divine title for a particular son of man that the prophet Daniel sees in a vision:

Daniel 7:13-14 (written in around 550-530 BC by Daniel)
13 “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. 14 He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Jesus claimed to be this particular son of man coming with the clouds of heaven who would be worshiped by all nations and peoples. He would have an everlasting dominion and an indestructible kingdom. Watch how the Jewish religious leaders reacted when they found out that Jesus was claiming to be the son of man from Daniel 7. This is at his Jewish trial. Which man?:

Ezekiel 1:26

26 And above the expanse that was over their head there was something in appearance like sapphire stone, the likeness of a throne. And upon the likeness of the throne there was a likeness of someone in appearance like an earthling man upon it, up above.

Mark 14:61-64 (written in around 64-67 CE by Mark)

61 But Jesus remained silent and gave no answer.
Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”

62 “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”
63 The high priest tore his clothes. “Why do we need any more witnesses?” he asked. 64 “You have heard the blasphemy. What do you think?”
They all condemned him as worthy of death.

The Jewish religious leaders understood what Jesus meant when he called himself the son of man. He's claiming to be the son of man from Daniel 7 who will be worshiped by All Nations.

John 5:28-29 (written in around 85-90 CE by John)

28 “Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice 29 and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.

Theological red alerts again. Jesus says that he's the one who raises the Dead- all the dead at the resurrection. According to the Old Testament who raises the dead at the resurrection?

1 Samuel 2:6 (written in around 1030-931 BC by Samuel, Nathan & Gad)
6 “The Lord brings death and makes alive;
he brings down to the grave and raises up.

According to the Quran 22:7 Allah raises the dead at the resurrection. Yet Jesus claims that he's the one who raises everyone from the dead. Are these the teachings of a man who thinks that he's a mere prophet?

John 5:30 (written in around 85-90 CE by John)
30 By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

Summary of John chapter 5 verse 1-30: Jesus means- when I claimed to be the Divine Son of God you Jewish leaders thought I was claiming to be a separate God, who acts on his own. But I'm here to correct you- even though I have the same nature and attributes that the Father has and even though I'm the final judge of all people and the one who raises the dead, I do not act on my own. I cannot act on my own. I can do nothing on my own. Because, I'm not a separate God. I'm one with the Father.

Clear Identity and Divinity

Isaiah 35:5 is part of a broader prophetic vision that portrays the restoration and renewal of God's people. The context is a message of hope and transformation, promising a reversal of suffering and the establishment of divine justice.

Here’s the broader context, Isaiah 35:3–6:

3 "Strengthen the weak hands,
and make firm the feeble knees.

4 Say to those who are of a fearful heart,
'Be strong, do not fear!
Here is your God.
He will come with vengeance,
with terrible recompense.
He will come and save you.'
5 Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
6 then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert."

The chapter describes the triumph of God's redemption, where physical healings (like the opening of blind eyes and unstopping of deaf ears) symbolize the broader spiritual renewal and deliverance.

Isaiah 42:7 is part of the larger passage in Isaiah 42, often referred to as the first Servant Song. It highlights the role of God's chosen servant, who is tasked with bringing justice, liberation, and enlightenment to all nations. Here's the verse and its surrounding context:

Isaiah 42 introduces one of the "Servant Songs," describing God's chosen servant, His mission, and His relationship with God. Below is the text of **Isaiah 42:1–25:**

■The Servant, a Light to the Nations

1 Here is my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my spirit upon him;
he will bring forth justice to the nations.
2 He will not cry out or lift up his voice,
or make it heard in the street;
3 a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.
4 He will not grow faint or be crushed
until he has established justice in the earth,
and the coastlands wait for his teaching.

5 Thus says God, the Lord,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:
6 I am the Lord; I have called you in righteousness;
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations,
7 to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
8 I am the Lord; that is my name;
my glory I give to no other,
nor my praise to idols.
9 See, the former things have come to pass,
and new things I now declare;
before they spring forth,
I tell you of them.

■A Song of Praise

10 Sing to the Lord a new song,
his praise from the end of the earth!
Let the sea roar and all that fills it,
the coastlands and their inhabitants.
11 Let the desert and its towns lift up their voice,
the villages that Kedar inhabits;
let the inhabitants of Sela sing for joy,
let them shout from the tops of the mountains.
12 Let them give glory to the Lord,
and declare his praise in the coastlands.
13 The Lord goes out like a soldier,
like a warrior he stirs up his fury;
he cries out; he shouts aloud;
he shows himself mighty against his foes.

■God’s Promise to Deliver His People

14 For a long time I have held my peace;
I have kept still and restrained myself;
now I will cry out like a woman in labor;
I will gasp and pant.
15 I will lay waste mountains and hills,
and dry up all their herbage;
I will turn the rivers into islands,
and dry up the pools.
16 I will lead the blind
by a road they do not know;
by paths they have not known
I will guide them.
I will turn the darkness before them into light,
the rough places into level ground.
These are the things I will do,
and I will not forsake them.
17 They shall be turned back and utterly put to shame—
those who trust in carved images,
who say to cast images,
“You are our gods.”

■Israel’s Failure to Listen and See

18 Listen, you who are deaf;
and you who are blind, look up and see!
19 Who is blind but my servant,
or deaf like my messenger whom I send?
Who is blind like my dedicated one,
or blind like the servant of the Lord?
20 He sees many things, but does not observe them;
his ears are open, but he does not hear.
21 The Lord was pleased, for the sake of his righteousness,
to magnify his teaching and make it glorious.
22 But this is a people robbed and plundered;
all of them are trapped in holes
and hidden in prisons.
They have become a prey with no one to rescue,
a spoil with no one to say, “Restore!”

23 Who among you will give heed to this,
who will attend and listen for the time to come?
24 Who gave up Jacob to the spoiler,
and Israel to the robbers?
Was it not the Lord, against whom we have sinned,
in whose ways they would not walk,
and whose law they would not obey?
25 So he poured upon him the heat of his anger
and the fury of war;
it set him on fire all around, but he did not understand;
it burned him, but he did not take it to heart.

■1. The Servant of the Lord (Isaiah 42:1–4)

This section introduces the "Servant," a figure chosen by God, filled with His Spirit, and tasked with bringing justice to the nations. Christians view this Servant as a clear foreshadowing of Jesus, whose life and ministry fulfill these descriptions:

- **"My servant, whom I uphold, my chosen, in whom my soul delights"**
    - At Jesus' baptism, God declared, "This is my Son, the Beloved, with whom I am well pleased" (Matthew 3:17). This aligns with the servant being the delight of God.
- **"He will bring forth justice to the nations"**
    - Jesus' mission was universal, extending salvation beyond Israel to the Gentiles. His teachings emphasized justice, mercy, and righteousness.
- **"He will not cry out or lift up his voice"**
    - This points to Jesus' humility and gentle approach, as seen in His ministry. He often avoided public spectacle, instead working quietly and compassionately (e.g., Matthew 12:15–21 explicitly cites this passage as fulfilled in Jesus).
- **"A bruised reed he will not break, and a dimly burning wick he will not quench"**
    - This reflects Jesus' compassion for the weak, the brokenhearted, and those struggling in faith. His mission was one of restoration, not condemnation.

■2. The Covenant and Light to the Nations (Isaiah 42:5–9)

Here, God speaks of the Servant as a "covenant to the people" and "a light to the nations," roles fulfilled by Jesus:

- **"I have given you as a covenant to the people, a light to the nations"**
    - Jesus established the New Covenant through His death and resurrection (Luke 22:20). He also declared Himself "the light of the world" (John 8:12), bringing salvation to both Jews and Gentiles.
- **"To open the eyes that are blind, to bring out the prisoners from the dungeon"**
    - Jesus literally healed the blind (e.g., John 9:1–7) and freed people from spiritual bondage. His mission was one of liberation from sin, darkness, and death.

■3. The Song of Praise (Isaiah 42:10–17)

This section calls for worship in response to God's work through the Servant. Christians see this fulfilled in the worldwide worship of Jesus as Savior:

- **"Sing to the Lord a new song"**
    - The "new song" is a theme in the New Testament, particularly in Revelation 5:9–10, where the Lamb (Jesus) is praised for redeeming people from every nation.
- **"The Lord goes out like a soldier"**
    - This imagery reflects Jesus' victory over sin and death. Though His first coming emphasized humility, His second coming is described as a victorious and conquering King (Revelation 19:11–16).

■4. Israel's Failure and Redemption (Isaiah 42:18–25)

The latter part of the chapter addresses Israel's spiritual blindness and deafness, a condition that Jesus frequently confronted during His ministry:

- **"Who is blind but my servant?"**

    - While this initially refers to Israel as God’s servant, it contrasts with Jesus, the faithful Servant who perfectly fulfilled God’s will.
- **"He sees many things, but does not observe them"**
    - This highlights Israel’s failure to recognize God’s work, a theme echoed in Jesus’ interactions with the Pharisees and others who resisted His message (e.g., Matthew 13:13–15).
- **"He poured upon him the heat of his anger"**
    - Jesus bore God’s wrath on the cross, taking upon Himself the punishment for humanity’s sins. This act of substitutionary atonement brought redemption for all who believe.

■Summary of Jesus in Isaiah 42

Isaiah 42 paints a picture of a Servant who is humble, compassionate, and brings justice and salvation to the world—qualities Christians identify in Jesus Christ. His mission, as described in the Gospels, aligns with this prophecy, emphasizing His role as the Savior, the light to the nations, and the restorer of humanity. Through Jesus, God fulfills His promises to establish justice, righteousness, and a new covenant with His people.

1 Peter 1:11.

"inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory."

This verse speaks about the prophets of the Old Testament, who were inspired by the Spirit of Christ (πνεῦμα Χριστοῦ, *pneuma Christou*) to prophesy about the Messiah's suffering and the glory that would follow. It highlights the unity of Scripture and the foreknowledge of God's plan through Jesus Christ.

Daniel 3:25

25 He said, “Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods.”

■Proverbs 30:4:

"Who has ascended to heaven and come down?
Who has gathered the wind in the hollow of the hand?
Who has wrapped up the waters in a garment?

Who has established all the ends of the earth? What is the name of the person? And what is the name of the person's child? Surely you know!"

■Psalm 110:1-2:

"The Lord says to my lord, 'Sit at my right hand until I make your enemies your footstool.' The Lord sends out from Zion your mighty scepter. Rule in the midst of your foes."

■The Messianic Paradox in Psalm 110

This passage is deeply Messianic. The people of Israel understood that the Messiah would come to destroy the enemies of God, as foretold throughout the Old Testament. However, a profound question arises when considering Psalm 110: How can the Messiah, who is prophesied to be David's son, also be called David's Lord?

Psalm 110:1 begins with the declaration: *"The Lord said to my Lord, 'Sit at my right hand until I make your enemies your footstool.'"*
Here, **Yahweh** (יהוה, Yahweh in Hebrew) speaks to the Messiah, whom David refers to as **my Lord** (אדוני, Adoni).

This creates a theological paradox. In the Jewish understanding, a father or ancestor holds a place of honor above their descendants. How, then, could David acknowledge one of his descendants—the Messiah—as his Lord?

The only resolution is found in the nature of the Messiah Himself. He must be both fully divine and fully human. As David's son, He is a descendant of the kingly line in His humanity. Yet, as David's Lord, He is the eternal God who took on human flesh. This dual nature—eternal God becoming man—is the key to understanding how the Messiah fulfills both roles simultaneously.

Thus, the Messiah is not merely a human deliverer but the everlasting God entering time and space as a creature to accomplish the divine plan of salvation.

The verses in **Matthew 22:43**, **Luke 20:42**, and **Mark 12:35** all involve Jesus addressing the question of the Messiah's identity as the "Son of David." He uses a quote from **Psalm 110:1** to demonstrate that the Messiah is more than just David's descendant; He is also David's Lord.

■Relevant Context:

1. **The Question Jesus Posed:**
   In each Gospel account, Jesus challenges the prevailing assumption that the Messiah is merely David's human descendant. He asks the religious leaders how David, inspired by the Holy Spirit, could call the Messiah “Lord” if the Messiah is his son. This points to the Messiah’s divine nature.

2. **The Psalm Quoted (Psalm 110:1):**
   "The Lord says to my lord, 'Sit at my right hand until I make your enemies your footstool.'"

- In Hebrew, the verse uses **YHWH** (יהוה) for "The Lord" and **Adonai** (אדֹנָי) for "my Lord," implying a distinction between God (YHWH) and the one David acknowledges as his superior (Adonai). This verse was widely understood as Messianic.

■Matthew 22:43–45 (NRSVue):

"He said to them, ‘How is it then that David by the Spirit calls him Lord, saying, “The Lord said to my Lord, ‘Sit at my right hand until I put your enemies under your feet’”? If David thus calls him Lord, how can he be his son?’”

■Mark 12:35–37 (NRSVue):

"While Jesus was teaching in the temple, he said, ‘How can the scribes say that the Messiah is the son of David? David himself, by the Holy Spirit, declared, “The Lord said to my Lord, ‘Sit at my right hand, until I put your enemies under your feet.’” David himself calls him Lord, so how can he be his son?’ And the large crowd was listening to him with delight."

■Luke 20:41–44 (NRSVue):

"Then he said to them, ‘How can they say that the Messiah is David’s son? For David himself says in the book of Psalms, “The Lord said to my Lord, ‘Sit at my right hand until I make your enemies your footstool.’” David thus calls him Lord, so how can he be his son?’”

■Significance:

1. **Messianic Identity:**
   Jesus is highlighting that the Messiah is both David's descendant and David's Lord, implying His dual nature as both fully human and fully divine. While He fulfills the prophecies of being "the Son of David," His authority and identity transcend mere human lineage.

2. **Challenge to Religious Leaders:**
   This question was meant to confront the religious leaders' limited understanding of the Messiah and reveal their inability to grasp the full scope of Messianic prophecy.

3. **Revelation of His Own Nature:**
   While not explicitly claiming the title here, Jesus implies that He fulfills both roles as the Son of David and the divine Lord, aligning with His broader teaching about His identity throughout the Gospels.

Messiah is the "Son of David":

■2 Samuel 7:12–14

"When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be a father to him, and he shall be a son to me." **(God's covenant with David establishes a descendant whose kingdom will last forever.)**

■Psalm 89:3–4, 35–37

"You said, 'I have made a covenant with my chosen one; I have sworn to my servant David: "I will establish your descendants forever and build your throne for all generations."'" (Verses 3–4)
"Once and for all I have sworn by my holiness; I will not lie to David. His line shall continue forever, and his throne endure before me like the sun. It shall be established forever like the moon, an enduring witness in the skies."'" (Verses 35–37)
(Reaffirms the promise of an eternal throne through David's lineage.)

■Amos 9:11

"On that day I will raise up the booth of David that is fallen and repair its breaches and raise up its ruins and rebuild it as in the days of old." **(Prophecy of restoration through David's line, ultimately fulfilled in the Messiah.)**

■Micah 5:2

"But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days." **(Prophecy of the Messiah's birth in Bethlehem, connecting Him to David's hometown.)**

■Matthew 9:27

"As Jesus went on from there, two blind men followed him, crying loudly, "Have mercy on us, Son of David!" **(Acknowledges Jesus as the Messianic Son of David through faith.)**

■Matthew 12:23

"All the crowds were amazed and said, "Can this be the Son of David?" **(Recognition of Jesus' miraculous works pointing to His Messianic identity.)**

■Matthew 15:22

"Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." **(Faith in Jesus as the Son of David extends even to Gentiles.)**

■Matthew 20:30–31

"There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, "Lord, have mercy on us, Son of David!" The crowd sternly ordered them to be quiet, but they shouted even more loudly, "Have mercy on us, Lord, Son of David!" **(Further affirmation of faith in Jesus' lineage and role as the Messiah.)**

■Matthew 21:9

"The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" **(Triumphal entry into Jerusalem with Messianic acclamation.)**

■Luke 18:38–39

"Then he shouted, “Jesus, Son of David, have mercy on me!” Those who were in front sternly ordered him to be quiet, but he shouted even more loudly, “Son of David, have mercy on me!”
(Persistence in acknowledging Jesus as the Son of David.)

■Matthew 1:1–17

"An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham."
(Provides Jesus’ genealogical link to David through Joseph.)

■Luke 3:23–38

"Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph son of Heli..."
(Luke’s genealogy also traces Jesus’ lineage to David, affirming His rightful claim to the title Son of David.)

In addition to the verses, the title "Son of David" for the Messiah is mentioned or alluded to in the following scriptures:

■Old Testament (Prophecies and Allusions):

1. **Isaiah** **9:6–7**
   "For a child has been born for us, a son given to us; authority rests upon his shoulders, and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom."

- While "Son of David" is not explicitly stated, this verse prophesies a ruler who will establish and uphold David's throne forever.

2. **Jeremiah** **23:5–6**
   "The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land."

- The Messiah is referred to as a "Branch" from David's line, implying His Davidic descent.

3. **Ezekiel** **34:23–24**
"I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them."

- This refers to a future ruler in David's line, often interpreted as Messianic.

4. **Hosea** **3:5**
"Afterward the Israelites shall return and seek the Lord their God and David their king; they shall come in awe to the Lord and to his goodness in the latter days."

- A reference to the restoration under a Davidic king, linked to the Messiah.

■New Testament:

1. **Romans** **1:3**
"...the gospel concerning his Son, who was descended from David according to the flesh."

- Paul explicitly affirms Jesus as a descendant of David, connecting Him to the Messianic promises.

2. **2 Timothy** **2:8**
"Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel."

- Paul again emphasizes Jesus' Davidic lineage.

3. **Revelation** **5:5**
"Then one of the elders said to me, 'Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.'"

- Jesus is called the "Root of David," affirming His Messianic identity.

4. **Revelation** **22:16**
"It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star."

- Jesus explicitly identifies Himself as the descendant of David.

■Contextual Allusions:

While "Son of David" is not directly mentioned in these passages, they reflect the broader Messianic expectation tied to David's lineage:

1. **John 7:42**
   "Has not the scripture said that the Messiah is descended from David and comes from Bethlehem, the village where David lived?"

- Highlights the Jewish expectation of the Messiah's Davidic lineage.

2. **Acts 13:22–23**
   "When he had removed him, he made David their king. In his testimony about him he said, 'I have found David, son of Jesse, to be a man after my heart, who will carry out all my wishes.' Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised."

- Paul connects Jesus to the Davidic lineage.

3. **Hebrews 1:5** (Echoes 2 Samuel 7:14)
   "For to which of the angels did God ever say, 'You are my Son; today I have begotten you'? Or again, 'I will be his Father, and he will be my Son'?"

- This verse draws from 2 Samuel 7:14, reaffirming the Messianic promise tied to David's line.

Psalm 110:1: "The Lord says to my lord, 'Sit at my right hand until I make your enemies your footstool.'"

- **Mark 12:36**: "David himself, by the Holy Spirit, declared, 'The Lord said to my lord, "Sit at my right hand until I put your enemies under your feet."'"
- **Acts 2:34**: "For David did not ascend into the heavens, but he himself says, 'The Lord said to my lord, "Sit at my right hand."'"
- **Acts 7:56**: "'Look,' he said, 'I see the heavens opened and the Son of Man standing at the right hand of God!'"
- **Romans 8:34**: "Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us."

- **Ephesians 1:20**: "God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places."
- **Colossians 3:1**: "So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God."
- **Hebrews 1:3**: "He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high."
- **Hebrews 8:1**: "Now the main point in what we are saying is this: We have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens."
- **Hebrews 10:12**: "But when Christ had offered for all time a single sacrifice for sins, 'he sat down at the right hand of God.'"
- **Hebrews 12:2**: "Looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God."
- **1 Peter 3:22**: "Who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him."
  - **Matthew 22:44**: "'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet."'"
  - **Acts 2:35**: "'Until I make your enemies your footstool.'"
  - **1 Corinthians 15:25**: "For he must reign until he has put all his enemies under his feet."
  - **Hebrews 1:13**: "But to which of the angels has he ever said, 'Sit at my right hand until I make your enemies a footstool for your feet'?"
  - **Hebrews 10:13**: "And since then has been waiting 'until his enemies would be made a footstool for his feet.'"

The Apostle Paul, in Galatians 3:16, highlights the specificity of God's promise to Abraham by drawing attention to the use of the singular term "seed" rather than the plural "seeds." The verse states:

"Now the promises were made to Abraham and to his offspring; it does not say, ‘And to offsprings,’ as of many; but it says, ‘And to your offspring,’ that is, to one person, who is Christ".

Paul's argument rests on the precise wording of the promise found in Genesis 22:18: **"and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice".**

The Significance of Bethlehem in the Nativity Story

Bethlehem, often referred to as the City of David, plays a central role in the story of the Messiah's birth. This town, situated in Judea, holds deep historical and spiritual significance. In the Gospel account, Joseph and Mary traveled from Nazareth to Bethlehem for a census because Joseph was of the house and lineage of David. While they were there, Mary gave birth to her firstborn son, wrapped him in swaddling cloths, and laid him in a manger, as there was no room in the inn.

Bethlehem's role in the nativity story is profound, but its significance extends far beyond its historical context. The Hebrew name for Bethlehem, *Beit Lechem* (בֵּית לֶחֶם), means "House of Bread." This name is deeply symbolic, connecting to the spiritual narrative surrounding the Messiah.

The Alphanumeric Connection: Bethlehem and 490

In Hebrew, letters are also numbers, making every Hebrew word alphanumeric. The numerical value of *Beit Lechem* is 490. This value is significant because it connects to the Hebrew word for "nativity," which also equals 490. Additionally, the number 490 appears in a pivotal New Testament passage. When Peter asks Jesus how many times he must forgive, suggesting up to seven times, Jesus responds, “Not seven times, but seventy times seven” (Matthew 18:22). This response highlights forgiveness—a central theme tied to Bethlehem and the Messiah’s mission.

Bethlehem as the House of Bread

The symbolism of Bethlehem as the "House of Bread" ties directly to the themes of sustenance and forgiveness. In the Lord's Prayer, bread and forgiveness are closely linked: “Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us” (Matthew 6:11-12). Similarly, during the Last Supper, Jesus breaks bread, declaring, “This is my body, broken for you for

the forgiveness of sins" (Luke 22:19). These moments underline the connection between bread and forgiveness in the Scriptures.

The Messiah, born in Bethlehem, is described as the "bread of life" (John 6:35). Through his birth in the "House of Bread," he offers the "bread of forgiveness" to humanity. This spiritual sustenance is central to his mission of redemption.

Forgiveness, Completion, and the Perfect Sacrifice

The concept of 490 also ties to the Hebrew word *tamim* (תָּמִים), meaning "perfect" or "complete." Forgiveness, as emphasized by Jesus, is essential for spiritual completeness. Furthermore, the Passover lambs, which had to be without blemish (*tamim*), foreshadowed Jesus as the perfect sacrificial Lamb. His perfection fulfills the spiritual requirements for redemption and forgiveness.

Bethlehem's connection to 490—through nativity, forgiveness, and the Messiah's mission—reinforces its role as the birthplace of spiritual completion. The Messiah's birth in Bethlehem inaugurates the possibility of abundant forgiveness and reconciliation with God.

Peter, Forgiveness, and Overcoming

The number 490 also connects to Peter, whose name in Greek has a numerical value of 490. Peter's story exemplifies the theme of forgiveness. After denying Jesus three times, Peter receives overwhelming forgiveness, embodying the seventy times seven principle. His life demonstrates the transformative power of divine forgiveness.

In Greek, the word *nikao* (νικάω), meaning "to overcome," shares thematic connections to forgiveness and victory. Those who receive the forgiveness offered by the Messiah become true children of God, overcoming sin and embodying spiritual victory.

Bethlehem's significance in the nativity story transcends its historical role. As the "House of Bread," it symbolizes the sustenance and forgiveness offered through the Messiah. The numerical connections—490—highlight themes of forgiveness, spiritual completion, and the Messiah's redemptive mission. The birth of Jesus in Bethlehem invites humanity to partake in the bread of life and embrace the transformative power of forgiveness, leading to spiritual victory and reconciliation with God.

Insights into Genesis 1:1

In Hebrew, Genesis 1:1 traditionally reads:

"In the beginning, God created the heavens and the earth."

However, the Hebrew word **"b'reishit"** (בְּרֵאשִׁית) can carry additional meanings. The prefix "b'" can mean "in," "on account of," or "through." Meanwhile, "reishit" can mean "the first" or "the firstborn." This alternate interpretation provides a profound perspective:

"Through the firstborn, God created the heavens and the earth."

This reading aligns with John 1:1-3, which states:

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him, and without him was not anything made that was made."

The "firstborn" is understood to refer to Yeshua, the Son of God. Furthermore, another interpretation suggests that "on account of the firstborn" the world was created. This idea resonates with Jewish thought, which holds that God would not have created the world without the Messiah's agreement to die for its redemption. This concept mirrors Revelation 13:8, where Yeshua is described as the Lamb slain before the foundation of the world.

From the First to the Last

Even the structure of the Bible reflects this central truth. The first letter of Genesis is **"bet"** (בְּ), and the last letter of Revelation is **"nun"** (ן). Together, these letters form the Hebrew word **"ben"** (בֵּן), meaning "Son." From the beginning to the end, Scripture points to the Son of God.

Light in Chaos

Genesis 1:2 describes the earth as *tohu va'vohu* (formless and void) and filled with darkness (*choshek*). But God's first creative act was to declare, *"Let there be light!"* (Genesis 1:3).

This moment speaks to more than physical creation; it symbolizes hope and order emerging from chaos. In our world, filled with its own forms of darkness and disorder, the light of Yeshua, the Messiah, brings clarity and peace. He is the *Or HaOlam* (Light of the World) and the Word of God, illuminating our paths and dispelling darkness.

Seeing Jesus in Prophecies: A Biblical Exploration

Jesus told in Luke 24:25-27:

25 He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! 26 Did not the Messiah have to suffer these things and then enter his glory?” 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Jesus fulfilled 60 major Old Testament prophecies-with about 270 additional ramifications-all of which were made more than 400 years before His birth. In one day God fulfilled no fewer than 28 specific prophecies spoken at least 500 years earlier about Jesus Christ:

1/ He will be betrayed by a friend:

Prophecy:
Psalm 41:9 (written in around 440-400 BC by David & others):
Even my close friend, someone I trusted, one who shared my bread, has turned against me.
Fulfillment:
Matthew 26:49 (written in around 60-66 CE by Matthew):
Going at once to Jesus, Judas said, 'Greetings, Rabbi!' and kissed him.

2/ The price of his betrayal will be 30 pieces of silver:

Prophecy:
Zechariah 11:12 (written in around 520-480 BC by Zechariah):
I told them, 'If you think it best, give me my pay; but if not, keep it.' So they paid me thirty pieces of silver.
Fulfillment:
Matthew 26:15 (written in around 60-66 CE by Matthew):
and asked, 'What are you willing to give me if I deliver him over to you?' So they counted out for him thirty pieces of silver.
3/ His betrayal money will be cast to the floor of the temple:

Prophecy:
Zechariah 11:13 (written in around 520-480 BC by Zechariah):

And the Lord said to me, 'Throw it to the potter'—the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the Lord.

Fulfillment:

Matthew 27:5 (written in around 60-66 CE by Matthew):

So Judas threw the money into the temple and left. Then he went away and hanged himself.

4/ His betrayal money will be used to buy the potter's field:

Prophecy:

Zechariah 11:13 (written in around 520-480 BC by Zechariah):

And the Lord said to me, 'Throw it to the potter'—the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the Lord.

Fulfillment:

Matthew 27:7 (written in around 60-66 CE by Matthew):

So they decided to use the money to buy the potter's field as a burial place for foreigners.

5/ He will be forsaken and deserted by His disciples:

Prophecy:

Zechariah 13:7 (written in around 520-480 BC by Zechariah):

'Awake, sword, against my shepherd, against the man who is close to me!' declares the Lord Almighty. 'Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.'

Fulfillment:

Mark 14:50 (written in around 64-67 CE by Mark and Peter):

Then everyone deserted him and fled.

6/ He will be accused by false witnesses:

Prophecy:

Psalm 35:11 (written in around 440-400 BC by David & others):

Ruthless witnesses come forward; they question me on things I know nothing about.

Fulfillment:

Matthew 26:59-60 (written in around 60-66 CE by Matthew):

The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. But they did not find any, though many false witnesses came forward. Finally two came forward.

7/ He will be silent before his accusers:

Prophecy: Isaiah 53:7 (written in around 739-686 BC by Isaiah)
He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.
Fulfillment:
Matthew 27:12 (written in around 60-66 CE by Matthew):
When he was accused by the chief priests and the elders, he gave no answer.
8/ He will be wounded and bruised:
Prophecy:
Isaiah 53:5 (written in around 739-686 BC by Isaiah)
But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.
Fulfillment:
Matthew 27:26 (written in around 60-66 CE by Matthew):
Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.
9/ He will be hated without a cause:

Prophecy:
Psalm 69:4 (written in around 440-400 BC by David & others):
Those who hate me without reason outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me. I am forced to restore what I did not steal.
Fulfillment:
John 15:25 (written in around 85-90 CE by John):
But this is to fulfill what is written in their Law: 'They hated me without reason.'

10/ He will be struck and spit on:

Prophecy: Isaiah 50:6 (written in around 739-686 BC by Isaiah)
I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.
Fulfillment:
Matthew 26:67 (written in around 60-66 CE by Matthew):

Then they spit in his face and struck him with their fists. Others slapped him.

11/ He will be mocked, ridiculed, and rejected:

Prophecy: Isaiah 53:3 (written in around 739-686 BC by Isaiah)
He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.

Fulfillment:

Matthew 27:27-31 (written in around 60-66 CE by Matthew):
Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. 'Hail, king of the Jews!' they said. They spit on him, and took the staff and struck him on the head again and again. After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

John 7:5 (written in around 85-90 CE by John):
For even his own brothers did not believe in him.

John 7:48 (written in around 85-90 CE by John):

'Have any of the rulers or of the Pharisees believed in him?'

12/ He will collapse from weakness:

Prophecy: Psalm 109:24-25 (written in around 440-400 BC by David & others):
My knees give way from fasting; my body is thin and gaunt. I am an object of scorn to my accusers; when they see me, they shake their heads.

Fulfillment: Luke 23:26 (written in around 61-64 CE by Luke):
As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.

13/ He will be taunted with specific words:

Prophecy:

Psalm 22:6-8 (written in around 440-400 BC by David & others):
But I am a worm and not a man, scorned by everyone, despised by the people. All who see me mock me; they hurl insults, shaking their heads.

'He trusts in the Lord,' they say, 'let the Lord rescue him. Let him deliver him, since he delights in him.'

Fulfillment:

Matthew 27:39-43 (written in around 60-66 CE by Matthew):

Those who passed by hurled insults at him, shaking their heads and saying, 'You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!' In the same way the chief priests, the teachers of the law and the elders mocked him. 'He saved others,' they said, 'but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, "I am the Son of God."'

14/ People will shake their heads at him:

Prophecy:

Psalm 109:25 (written in around 440-400 BC by David & others):

I am an object of scorn to my accusers; when they see me, they shake their heads.

Fulfillment:

Matthew 27:39 (written in around 60-66 CE by Matthew):

Those who passed by hurled insults at him, shaking their heads.

15/ People will stare at him:

Prophecy:

Psalm 22:17 (written in around 440-400 BC by David & others):

All my bones are on display; people stare and gloat over me.

Fulfillment: Luke 23:35 (written in around 61-66 CE by Luke):

The people stood watching, and the rulers even sneered at him. They said, 'He saved others; let him save himself if he is God's Messiah, the Chosen One.'

16/ He will be executed among 'sinners':

Prophecy: Isaiah 53:12 (written in around 739-686 BC by Isaiah)

Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

Fulfillment:

Matthew 27:38 (written in around 60-66 CE by Matthew):

Two rebels were crucified with him, one on his right and one on his left.

17/ His hands and feet will be pierced:

Prophecy:
Psalm 22:16 (written in around 440-400 BC by David & others):
Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet.
Fulfillment: Luke 23:33 (written in around 61-66 CE by Luke):
When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left.
18/ He will pray for his persecutors:

Prophecy: Isaiah 53:12 (written in around 739-686 BC by Isaiah)
Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.
Fulfillment: Luke 23:34 (written in around 61-66 CE by Luke):
Jesus said, 'Father, forgive them, for they do not know what they are doing.' And they divided up his clothes by casting lots.
19/ His friends and family will stand far off and watch:

Prophecy:
Psalm 38:11 (written in around 440-400 BC by David & others):
My friends and companions avoid me because of my wounds; my neighbors stay far away.
Fulfillment: Luke 23:49 (written in around 61-66 CE by Luke):
But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.

20/ His garments will be divided up and awarded by the casting of lots:

Prophecy:
Psalm 22:18 (written in around 440-400 BC by David & others):
They divide my clothes among them and cast lots for my garment.
Fulfillment: John 19:23-24 (written in around 85-90 CE by John):
When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. 'Let’s not tear it,' they said to one another. 'Let’s decide by lot who will get it.' This

happened that the scripture might be fulfilled that said, 'They divided my clothes among them and cast lots for my garment.' So this is what the soldiers did.

21/ He will thirst:

Prophecy:
Psalm 69:21 (written in around 440-400 BC by David & others):
They put gall in my food and gave me vinegar for my thirst.
Fulfillment: John 19:28 (written in around 85-90 CE by John):
Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, 'I am thirsty.'
22/ He will be given gall and vinegar:

Prophecy:
Psalm 69:21 (written in around 440-400 BC by David & others):
They put gall in my food and gave me vinegar for my thirst.
Fulfillment:
Matthew 27:34 (written in around 60-66 CE by Matthew):
There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.
23/ He will commit himself to God:

Prophecy:
Psalm 31:5 (written in around 440-400 BC by David & others):
Into your hands I commit my spirit; deliver me, Lord, my faithful God.
Fulfillment: Luke 23:46 (written in around 61-64 CE by Luke):
Jesus called out with a loud voice, 'Father, into your hands I commit my spirit.' When he had said this, he breathed his last.
24/ His bones will be left unbroken:

Prophecy:
Psalm 34:20 (written in around 440-400 BC by David & others):
He protects all his bones, not one of them will be broken.
Fulfillment: John 19:33 (written in around 85-90 CE by John):
But when they came to Jesus and found that he was already dead, they did not break his legs.
25/ His side will be pierced:

Prophecy:
Zechariah 12:10 (written in around 520-480 BC by Zechariah):

And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

Fulfillment: John 19:34 (written in around 85-90 CE by John):

Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

26/ Darkness will come over the land at midday:

Prophecy: Amos 8:9 (written in around 792-752 BC by Amos):

'In that day,' declares the Sovereign Lord, 'I will make the sun go down at noon and darken the earth in broad daylight.'

Fulfillment:

Matthew 27:45 (written in around 60-66 CE by Matthew):

From noon until three in the afternoon darkness came over all the land.

27/ He will be buried in a rich man's tomb:

Prophecy: Isaiah 53:9 (written in around 739-686 BC by Isaiah)

He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

Fulfillment:

Matthew 27:57-60 (written in around 60-66 CE by Matthew):

As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him. Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.

28/ He will die 483 years after the declaration of Artaxerxes to rebuild the temple in 444 BC:

Prophecy:

Daniel 9:24-26 (written in around 550-530 CE by Daniel):

Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place. Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two

'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

Fulfillment:
The prophecy in Daniel refers to "seventy sevens" (weeks of years), which equates to 490 years. The timeline is divided into three parts: 7 sevens (49 years), 62 sevens (434 years), and the final 1 seven (7 years). The 483 years (49+434) lead up to the Anointed One being "cut off," which Christians interpret as the death of Jesus. Calculating from Artaxerxes' decree in 444 BC to rebuild Jerusalem, this timeline aligns with Jesus' crucifixion around 30-33 AD.

Your people and your holy city: This refers specifically to the people of Israel and Jerusalem. The prophecy is directed at the Jewish people and the fate of their holy city.

Finish the transgression and make an end of sins: This speaks to the ultimate resolution of human sin. Christians believe this was fulfilled through Jesus Christ’s sacrifice on the cross, which dealt with sin once and for all.

Make reconciliation for iniquity: This refers to atonement for sin. Christians interpret this as Christ’s atoning work, reconciling humanity to God through His death and resurrection.

Bring in everlasting righteousness: This points to a future time when Christ’s righteousness will be fully realized in the world, often interpreted as the establishment of God's eternal kingdom.

Seal up vision and prophecy: This suggests the fulfillment of prophecy and the completion of God’s revelation, which Christians believe is realized through Christ.

Anoint the Most Holy: This can be interpreted in different ways. Some view it as the anointing of Christ, while others see it as the dedication of a holy place or a future anointing related to the end times.

As a final testimony, on the third day after his death, He will be raised from the dead:

Psalm 16:10 (written in around 440-400 BC by David & others):

because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.

Acts 2:31 (written in around 63-64 CE by Luke):

Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay.

He will ascend to heaven:

Psalm 68:18 (written in around 440-400 BC by David & others):
When you ascended on high, you took many captives; you received gifts from people, even from the rebellious—that you, Lord God, might dwell there.

Acts 1:9 (written in around 63-64 CE by Luke):

After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

And be seated at the right hand of God in full majesty and authority:

Psalm 110:1 (written in around 440-400 BC by David & others):
The Lord says to my Lord: 'Sit at my right hand, until I make your enemies a footstool for your feet.'

Hebrews 1:3 (written in around 66-70 CE by Paul):

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

The writer of Hebrews tells us that God has spoken to us through His Son in Hebrews 1:2 (written in around 66-70 CE by Paul):

but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.

Paul wrote in his letter to the Colossians 1:15–17 that Jesus: (written in around 58-60 CE by Paul, Timoteos):

is the image of the invisible God, the firstborn over all creation. For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been

created through Him and for Him. He is before all things, and in Him all things hold together

Micah 5:2 (written in around 733-701 BC by Micah):

But you, Bethlehem Ephrathah,
though you are small among the clans of Judah,
out of you will come for me
one who will be ruler over Israel,
whose origins are from of old,
from ancient times

The phrase translated “from of old” is used in Habbakuk 1:12 to describe God’s eternal nature.

Habbakuk 1:12 (written in around 626-590 CE by Habakkuk):

Lord, are you not from everlasting?

Psalm 22:16–18 (written in around 440-400 BC by David & others):

Dogs surround me,
a pack of villains encircles me;
they pierce my hands and my feet.
All my bones are on display;
people stare and gloat over me.
They divide my clothes among them
and cast lots for my garment

Psalms 22, 23, and 24 make up a messianic trilogy of the Shepherd. Actually, the correct Psalm is Psalm 22, not Psalm 24. Here are the quoted verses with the text:

Psalm 22 speaks to the Good Shepherd who lays down His life for the sheep:

Psalm 22:1 (written in around 440-400 BC by David & others):

My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish?

John 10:11 (written in around 85-90 CE by John):

I am the good shepherd. The good shepherd lays down his life for the sheep.

Jesus quotes this Psalm from the cross when He asks:

Matthew 27:46 (written in around 60-66 CE by Matthew):

About three in the afternoon Jesus cried out in a loud voice, 'Eli, Eli, lema sabachthani?' (which means 'My God, my God, why have you forsaken me?')

Psalm 22:1 (written in around 440-400 BC by David & others):

My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish?

Psalm 23, points at Jesus' role of protecting His sheep, meeting their daily needs, guiding them, and empathizing with their weakness. The Psalmist talks about the shepherd leading him beside still waters. **Psalm 23:2 (written in around 440-400 BC by David & others):**
He makes me lie down in green pastures, he leads me beside quiet waters,
While prophesying about Israel's coming deliverance, Isaiah uses this same imagery in Isaiah 49:10 (written in around 739-686 BC by Isaiah):
They will neither hunger nor thirst,
nor will the desert heat or the sun beat down on them.
He who has compassion on them will guide them
and lead them beside springs of water.
John also invokes this imagery when prophesying about the future of the righteous in Revelation 7:17 (written in around 70-96 CE by John):
For the Lamb at the center of the throne
will be their shepherd;
'he will lead them to springs of living water.'
'And God will wipe away every tear from their eyes'

Psalm 24 describes Jesus' future role as King of Kings, fulfilling His promises as the King of glory.
Psalm 24:7-10 (written in around 440-400 BC by David & others):

7 Lift up your heads, you gates; be lifted up, you ancient doors, that the King of glory may come in. 8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. 9 Lift up your heads, you gates; lift them up, you ancient doors, that the King of glory may come in. 10 Who is he, this King of glory? The Lord Almighty— he is the King of glory.

Explanation:

The King of Glory:

Verse 7-10 refers to the “King of glory.” In Christian interpretation, this title is attributed to Jesus Christ, who is seen as the fulfillment of the Old Testament prophecies about the Messiah. The repetition emphasizes the importance and the magnificence of the arrival of this King.

Jesus' Future Role:

King of Kings: In the New Testament, Jesus is referred to as the King of Kings and Lord of Lords (Revelation 19:16). Psalm 24 anticipates this role, portraying a victorious and mighty king entering through the gates, symbolizing His return and reign over all creation.

Fulfillment of Promises: Jesus fulfills the promises of God to establish an eternal kingdom. His entry as the King of glory signifies the culmination of God's redemptive plan and the establishment of His kingdom on earth.

The Gates and Doors:

Ancient Gates and Doors: These symbolize the barriers that separate humanity from the divine. The command to lift up the gates and doors signifies the opening of the way for the King of glory to enter. This can be seen as a metaphor for Jesus’ role in reconciling humanity with God, removing the barriers of sin and death through His sacrifice and resurrection.

The Lord Almighty:

The Lord Strong and Mighty: This description aligns with Jesus’ victory over sin, death, and Satan. His resurrection and ascension demonstrate His power and authority, validating Him as the Lord Almighty and the rightful King of glory.

New Testament Connections:

Revelation: The imagery in Psalm 24 parallels the scenes in Revelation where Jesus is depicted as the triumphant and reigning King (Revelation 11:15). The calls to open the gates resonate with the New Jerusalem’s gates being open for the glory of the nations to enter (Revelation 21:25-26).

Jesus went out of His way to identify Himself as the good shepherd, which means that He is both a leader and a companion to His sheep. But throughout the Old Testament, the identity of Israel’s chief shepherd

belonged to God, which was often contrasted against the poor shepherding of Israel's leaders.
On his deathbed, Jacob communicated that God had been his shepherd all of his life.

Genesis 48:15 (written in around 1445-1406 BC by Moses):

Then he blessed Joseph and said, 'May the God before whom my fathers Abraham and Isaac walked faithfully, the God who has been my shepherd all my life to this day,'

Psalm 23:1-2 (written in around 440-400 BC by David & others):

The Lord is my shepherd, I lack nothing. He makes me lie down in green pastures, he leads me beside quiet waters,

One of the most evocative passages about God's power and care, Isaiah says in Isaiah 40:10–11 (written in around 739-686 BC by Isiah):

See, the Sovereign Lord comes with power,
and he rules with a mighty arm.
See, his reward is with him,
and his recompense accompanies him.
He tends his flock like a shepherd:
He gathers the lambs in his arms
and carries them close to his heart;
he gently leads those that have young

It's not difficult to surmise that by taking on the mantle of "good Shepherd," Jesus was taking upon Himself the identity of the Old Testament's great Shepherd. Back in the garden of Eden, God told the deceiving serpent that he would strike the heel of the woman's offspring, but his head would ultimately be crushed in Genesis 3:15.
Genesis 3:15 is often referred to as the "Protoevangelium" or "first Gospel," as it is seen as the first prophecy of the coming Messiah who would defeat Satan. The "offspring" of the woman is interpreted as a reference to Jesus Christ, who would ultimately crush the power of Satan.

Genesis 3:15 (written in around 1445-1406 BC by Moses):

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.

This came to pass when Jesus was crucified but, in the process, conquered Satan and death. The Bible makes it clear that humanity's

salvation was worked out long before Jesus was born. In Ephesians, Paul declares that God chose us to be in Christ before the world was created.

Ephesians 1:4 (written in around 58-60 CE by Paul):

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love.

Revelation proclaims that Jesus (the Lamb) was slain from the creation of the world.

Revelation 13:8 (written in around 70-96 BC by John):

All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.

The Lamb's Book of Life: A metaphor for those who are saved and have eternal life through Jesus Christ.

When talking about Jesus as humanity's Savior, it's important to consider how Scripture talks about the role of savior. Isaiah addresses this topic succinctly:

Isaiah 43:3 (written in around 739-686 BC by Isaiah)

For I am the Lord your God,
the Holy One of Israel, your Savior.

Isaiah 43:10–11 (written in around 739-686 BC by Isaiah)

"You are my witnesses," declares the Lord,
"and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor will there be one after me.
I, even I, am the Lord,
and apart from me there is no savior

Isaiah 45:21 (written in around 739-686 BC by Isaiah)

Declare what is to be, present it—
let them take counsel together.
Who foretold this long ago,
who declared it from the distant past?
Was it not I, the Lord?
And there is no God apart from me,

a righteous God and a Savior;
there is none but me

The point is clear. There is only one Savior, and it is the Lord. To call Jesus the Savior of humankind is to call Him God. In fact, Jesus' name literally means "Yahweh is salvation." This salvation is Scripture's central theme. When Jesus appears to the disciples after His resurrection, they're overcome with amazement and joy. Jesus reminds them:

Luke 24:44 (written in around 61-64 CE by Luke):

"This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms".

It's obvious from Jesus' statement that He had tried to explain this all to them in the past, but they didn't entirely understand. Jesus had just explained all these things to the travelers on the path to Emmaus.

He said to them in **Luke 24:25–27 (written in around 61-64 CE by Luke):**

25 He said to them, "How foolish you are, and how slow to believe all that the prophets have spoken! 26 Did not the Messiah have to suffer these things and then enter his glory?" 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Explanation: These verses are part of the account of Jesus appearing to two disciples on the road to Emmaus after His resurrection. The disciples are confused and saddened by the events of Jesus' crucifixion, not understanding that it was a fulfillment of prophecy.

Verse 25: Jesus rebukes the disciples for their lack of understanding and belief in what the prophets had foretold.

Verse 26: He explains that the Messiah's suffering and subsequent entry into glory were necessary and prophesied events.

Verse 27: Jesus then goes through the Scriptures, starting with the writings of Moses and continuing through all the prophets, to show how they pointed to Him and His mission.

Scripture makes it clear that there is no savior besides God and that salvation belongs to the Lord alone

Psalm 3:8 (written in around 440-400 BC by David & others):

From the Lord comes deliverance.

May your blessing be on your people.

The psalmist acknowledges that salvation and deliverance come from God alone. This is a declaration of trust in God's power and sovereignty. This would explain why Jesus is the central theme of the Old Testament. If He is the Savior of the world (John 4:42, Acts 5:31, Philippians 3:20, 2 Timothy 1:10), He is also God.

John 4:42 (written in around 85-90 CE by John):

They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

Explanation: In this verse, the Samaritans are speaking to the woman who met Jesus at the well. Initially, they believed in Jesus because of her testimony. However, after hearing Jesus themselves, they came to believe in Him directly, acknowledging Him as the "Savior of the world." This reflects the transformative power of encountering Jesus personally and recognizing His role in salvation.

Acts 5:31 (written in around 63-64 CE by Luke):

God exalted him to his own right hand as Prince and Savior that he might bring Israel to repentance and forgive their sins.

Explanation: This verse is part of Peter's speech to the Sanhedrin. Peter declares that God has exalted Jesus to His right hand as "Prince and Savior" to grant repentance and forgiveness to Israel. It emphasizes Jesus' divine exaltation and His role in bringing about repentance and forgiveness, highlighting His authority and purpose in God's plan of salvation.

Philippians 3:20 (written in 61 CE by Paul & Timothy):

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ.

Explanation: Paul writes to the Philippians, reminding them that their true citizenship is in heaven, not on earth. As citizens of heaven, they eagerly await the return of their Savior, Jesus Christ. This verse underscores the

believer's hope and anticipation of Jesus' second coming and the ultimate fulfillment of their salvation.

2 Timothy 1:10 (written in 67 CE by Paul):

but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the Gospel.

Explanation: Paul is writing to Timothy, highlighting the revelation of God's grace through Jesus Christ. Jesus, referred to as our Savior, has defeated death and brought eternal life and immortality to light through the Gospel. This verse emphasizes the profound impact of Jesus' life, death, and resurrection on the believer's understanding of life and eternity.

And this explains why an angel would appear to the shepherds after Christ's birth to proclaim this good news:

Luke 2:11 (written in around 61-64 CE by Luke):

Today in the town of David a Savior has been born to you; he is the Messiah, the Lord

Daniel 9:24-27 (written in around 550-530 BC by Daniel)

Seventy weeks are decreed for your people and your holy city: to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand: from the time that the word went out to restore and rebuild Jerusalem until the time of an anointed prince, there shall be seven weeks; and for sixty-two weeks it shall be built again with streets and moat, but in a troubled time. After the sixty-two weeks, an anointed one shall be cut off and shall have nothing, and the troops of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. He shall make a strong covenant with many for one week, and for half of the week he shall make sacrifice and offering cease; and in their place shall be an abomination that desolates, until the decreed end is poured out upon the desolator.

Explanation:

Seventy 'Sevens' (Weeks):

The term “sevens” is often interpreted as weeks of years, meaning 70 times 7 years, which equals 490 years. This period is broken down into specific segments: 7 ‘sevens’ (49 years), 62 ‘sevens’ (434 years), and 1 ‘seven’ (7 years).

Anointed One (Messiah):

Verse 25 mentions the coming of an "Anointed One" (or Messiah), a ruler. Christians interpret this as a prophecy about the coming of Jesus Christ, the Messiah.

Rebuilding of Jerusalem:

The prophecy states that from the time the decree is issued to restore and rebuild Jerusalem until the Anointed One comes, there will be 7 ‘sevens’ and 62 ‘sevens’ (49 + 434 = 483 years). This period is believed to correspond to the time between the decree to rebuild Jerusalem (which historically happened around 445 B.C.) and the arrival of Jesus.

The Anointed One Put to Death:

Verse 26 says, "After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing." Christians see this as a clear reference to the crucifixion of Jesus, who was killed after His public ministry.

Destruction of Jerusalem and the Temple:

The prophecy also mentions that after the death of the Anointed One, "the people of the ruler who will come will destroy the city and the sanctuary." This is interpreted as the destruction of Jerusalem and the Temple in 70 A.D. by the Romans.

Final ‘Seven’:

Verse 27 talks about the final ‘seven’ and mentions a covenant being confirmed for one ‘seven’ and in the middle of this ‘seven,’ sacrifices and offerings being stopped. Some interpretations link this to the events of Jesus' ministry and the subsequent end of the sacrificial system due to His ultimate sacrifice.

Deuteronomy 18:15-19 (written in 1406 BC by Moses)

15 The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him. 16 For this is what you asked of the Lord your God at Horeb on the day of the assembly when

you said, “Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die.”

17 The Lord said to me: “What they say is good. 18 I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. 19 I myself will call to account anyone who does not listen to my words that the prophet speaks in my name.

Explanation:

Jesus as the Fulfillment:

Jesus is the fulfillment of this prophecy. In the New Testament, Jesus is often seen as the new and greater Moses, who brings a new covenant and leads His people in a new exodus from sin.

Authority and Teaching:

Like Moses, Jesus performed miracles, taught with authority, and provided a new law. Jesus’ teachings and actions align with the description of the prophet who would speak God's words.

New Testament Confirmation:

In the New Testament, this prophecy is explicitly linked to Jesus. For example, in Acts 3:22-23, Peter quotes this passage from Deuteronomy and applies it directly to Jesus, stating that Jesus is the prophet Moses spoke about.

Acts 3:22-23 (written in around 63-64 CE by Luke):

For Moses said, ‘The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from their people.’

Ezekiel 37:24 (written in around 597-573 BC by Ezekiel):
24 “‘My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Ezekiel 37:24 refers to a person coming from the House of David as the servant of God, unique Shepherd of Israel, which will rule over the House of Judah (verse 16) and over the Tribe of Joseph (verse 17) so that he will

"make them one stick, and they shall be one in mine hand" (verse 19), in a unique nation of Israel. It talks about someone from the family line of David being a ruler over God's people. This person is described as a special shepherd who will lead both the tribe of Judah and the tribe of Joseph, bringing them together as one united nation.
Now, this might sound a bit confusing because historically, after King David's son Solomon died, the kingdom of Israel split into two separate kingdoms: the northern kingdom (Israel) and the southern kingdom (Judah). So, it seems unlikely that this verse is talking about King David himself since he lived long before these kingdoms split.

Ezekiel, the prophet who wrote this, lived many years after King David, around 600 years before Jesus. He was given visions and prophecies about the future, and in this passage, he's describing a future leader from the line of David who will bring unity to the divided people of Israel.

The mention of "David" here is symbolic. It represents a ruler who shares similar qualities to King David—someone who is strong, wise, and chosen by God. This ruler will bring together the scattered people of Israel and lead them in following God's laws.

The prophecy also speaks of this leader gathering the people of Israel back to their homeland, where they will live together as one nation. It's a vision of restoration and unity under the leadership of this chosen ruler.

So, while Ezekiel mentions "David" as a symbolic figure, the message is about a future leader who will come from the line of David, bringing unity, peace, and obedience to God's people. This leader will fulfill God's promise to gather His people and establish His kingdom on earth.

Ezekiel 37:25-27 (written in around 597-573 BC by Ezekiel):
25 They will live in the land I gave to my servant Jacob, the land where your ancestors lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever. 26 I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. 27 My dwelling place will be with them; I will be their God, and they will be my people."

They will "live" ('made for thee to dwell' in Song of The Sea Exodus 15:17) in the land. The "dwelling place" (Hebrew mishkan מִשְׁכָּן Exodus 25:9)

recalls the wilderness tabernacle. The Sanctuary (Hebrew miqdash מִקְדָּשׁ Exodus 15:17) points rather to the Temple, in particular the renewed Temple, which will occupy Ezekiel's attention in the last chapters of 40–48. Ezekiel's Temple is more glorious than the Tabernacle of Moses (Exodus 25–40) and the Temple of Solomon (1 Kings 5–8), pointing forward to several beliefs:

(1) the glory in which God dwells with man in the Messiah, John 1:14: "The Word became a human being and lived with us, and we saw his Sh'khinah" (שְׁכִנָה Exodus 25:8)

(2) The Messiah's body is the Temple, John 2:19–21: "Yeshua answered them, 'Destroy this temple, and in three days I will raise it up again.' The Judeans said, 'It took 46 years to build this Temple, and you're going to raise it in three days?' But the 'temple' he had spoken of was his body."

(3) the messianic community as the Temple, 1 Corinthians 3:16: "Don't you know that you people are God's Temple and that God's Spirit lives in you?", Ephesians 2:20–22 "You have been built on the foundation of the emissaries and the prophets, with the cornerstone being Yeshua the Messiah himself. In union with him the whole building is held together, and it is growing into a holy temple in union with the Lord. Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for God!", 1 Peter 2:5 "...you yourselves, as living stones, are being built into a spiritual house to be cohanim set apart for God to offer spiritual sacrifices acceptable to him through Yeshua the Messiah."

(4) the body of the individual believer, 1 Corinthians 6:19: "Or don't you know that your body is a Temple for the Ruach HaKodesh who lives inside you, whom you received from God? The fact is, you don't belong to yourselves"

(5) the heavenly Jerusalem, Revelation 21:9-22:5

Christian belief varies, with one segment holding that the Kingdom of God is not worldly at all, while another believe that the Kingdom is both spiritual and will be of this world in a Messianic Age where Jesus will rule on the throne of David. Christians (in particular Evangelicals) believe that it is both, and claim that it is spiritual (the historical Jesus completed salvation) and within right now, and physical and outward at the return of the Messiah (Second Coming of Jesus as "New Jerusalem, coming down out of heaven from God" Revelation 21:1–4)

Hosea 11:1 (written in around 782-722 BC by Hosea):

"When Israel was a child, I loved him, and out of Egypt I called my son."

Explanation of Hosea 11:1 as a Prophecy About Jesus

Historical Context:

In its original context, Hosea 11:1 refers to God's love for Israel and the nation's deliverance from slavery in Egypt. This verse speaks of Israel metaphorically as God's "son," whom He called out of Egypt during the Exodus.

New Testament Interpretation:

The Gospel of Matthew applies this verse to Jesus in a typological sense. In Matthew 2:13-15, after Jesus is born, Joseph is warned in a dream to take Mary and Jesus to Egypt to escape King Herod's decree to kill all male infants in Bethlehem. After Herod dies, Joseph is instructed to bring his family back to Israel. Matthew sees this return from Egypt as fulfilling Hosea 11:1.

Matthew 2:13-15 (written in around 60-66 CE by Matthew):

When they had gone, an angel of the Lord appeared to Joseph in a dream. 'Get up,' he said, 'take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.' So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: 'Out of Egypt I called my son.'

Typological Fulfillment:

Typology is a concept where events, persons, or statements in the Old Testament are seen as prefiguring or foreshadowing events or aspects of Christ and the New Testament. In this case, Matthew sees the historical event of Israel being called out of Egypt as a "type" or foreshadowing of Jesus' return from Egypt. Jesus is identified with Israel, the "son" of God, and His journey out of Egypt symbolically reenacts Israel's history.

Jesus as the True Israel:

The application of Hosea 11:1 to Jesus underscores the belief that Jesus embodies the true fulfillment of what Israel was meant to be. Jesus, as the

Son of God, re-lives the experiences of Israel, but in a way that brings about their ultimate redemption and fulfillment.

Isaiah 11:12 (written in around 739-686 BC by Isaiah)
And he shall set up a banner for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
Context of Isaiah 11:

Isaiah 11 is a chapter that describes the coming of a messianic figure from the line of Jesse (David's father). This figure, often interpreted as the Messiah, is described as a righteous ruler who will bring justice, peace, and knowledge of the Lord to the earth.

Isaiah 11:1-2 (written in around 739-686 BC by Isaiah)

A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord.

Gathering the Exiles:

In verse 12, the Messiah is depicted as raising a banner for the nations, signaling a gathering of the exiled and scattered people of Israel and Judah from all parts of the world. This act symbolizes the restoration and reunification of God's people.

Jesus as the Messiah:

Christians believe that Jesus is the fulfillment of the Old Testament prophecies concerning the Messiah. Jesus, as the descendant of David, is seen as the one who fulfills the promise of bringing together and restoring God's people.

Spiritual Fulfillment:

While the immediate context of Isaiah 11:12 may refer to a physical gathering of the Jewish exiles, Christians interpret this prophecy as also having a spiritual dimension. Jesus' ministry and message extend the invitation to all nations, gathering people into the spiritual kingdom of God.

John 10:16 (written in around 85-90 CE by John):

I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

Universal Mission:

Jesus' mission is seen as universal, reaching out to both Jews and Gentiles. This aligns with Isaiah's vision of the Messiah raising a banner for the nations and gathering people from the four corners of the earth.

Matthew 28:19-20 (written in around 60-66 CE by Matthew):

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Christians refer to the foundation of the State of Israel as fulfillment of this prophecy. Others argue that the fulfillment is that Jesus as Messiah brings all nations to himself (cf. 11:10 "*Nations will seek his counsel / And his abode will be honored.*") citing John 12:32 ("*And I, when I am lifted up from the earth, will draw all people to myself.*") and Paul in Romans 15:12 when he quotes Isaiah 11:10, emphasizing the inclusion of the gentiles into the people of God.

Some Christians also believe that Isaiah 2:2 is to be understood in connection with Isaiah 11:10,12.

Isaiah 2:2 (written in around 739-686 BC by Isaiah)

In the days to come, The Mount of the Lord's house Shall stand firm above the mountains And tower above the hills; And all the nations Shall gaze on it with joy.

Some Christians believe that Jesus the Messiah is the ultimate "house" or dwelling place of God, as is told in John 1:14 ("*And the Word became flesh and dwelt among us, and we have seen his glory*") and 2:19–21 ("*Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' The Jews then said, 'It has taken forty-six years to build this temple, and will you raise it up in three days?' But he was speaking about the temple of his body.*"). Through him the messianic community becomes a temple in 1 Corinthians 3:16 ("*Do you not know that you all are God's temple and that God's Spirit dwells in you?*") and Ephesians 2:20–22 ("*...built on the foundation of the apostles and prophets, the Messiah Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows*

into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit."). It is through the Messiah's exaltation all nations are drawn to him, as in Luke 24:47 ("*...and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem*.").

Isaiah 28:16 (written in around 739-686 BC by Isaiah)

So this is what the Sovereign Lord says: 'See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who relies on it will never be stricken with panic.'

Explanation and Connection to Jesus:

Cornerstone Imagery:

The cornerstone is a crucial part of a building's foundation. In ancient construction, the cornerstone was the first stone set, determining the position and stability of the entire structure.

Jesus as the Cornerstone:

In the New Testament, Jesus is identified as the cornerstone. This signifies that Jesus is the foundation of the Church, providing stability and alignment for all believers.

In 1 Peter 2:6-8 the Apostle Peter quotes Isaiah 28:16 to affirm that Jesus is the fulfillment of this prophecy. Peter combines Isaiah 28:16 with other Old Testament passages (Psalm 118:22 and Isaiah 8:14) to describe Jesus both as the cornerstone and as a stone that causes people to stumble.

1 Peter 2:6-8 (written in around 62-64 CE by Peter):

For in Scripture it says: 'See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.'

Now to you who believe, this stone is precious. But to those who do not believe, 'The stone the builders rejected has become the cornerstone,' and, 'A stone that causes people to stumble and a rock that makes them fall.'

They stumble because they disobey the message—which is also what they were destined for."

Psalm 118:22 speaks of the stone the builders rejected becoming the cornerstone. Christians interpret this to mean that although Jesus was

rejected by the religious leaders and others, He became the most important part of God's plan for salvation.

Psalm 118:22 (written in around 440-400 BC by David & others):

The stone the builders rejected has become the cornerstone;

Isaiah 8:14 refers to the stone being a sanctuary for some but a stone of stumbling and a rock of offense for others. Jesus is seen as fulfilling this dual role, being a refuge for believers and a point of contention for those who reject Him.

Isaiah 8:14 (written in around 739-686 BC by Isaiah)

He will be a holy place; for both Israel and Judah he will be a stone that causes people to stumble and a rock that makes them fall. And for the people of Jerusalem he will be a trap and a snare.

Isaiah 53:5 (written in around 739-686 BC by Isaiah)

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

Explanation of Isaiah 53:5 as a Prophecy About Jesus:

Suffering Servant:

Isaiah 53 is part of a larger section in the Book of Isaiah known as the "Suffering Servant" passages (Isaiah 52:13-53:12). These passages describe a servant of God who suffers and is rejected, yet through his suffering, brings redemption to others.

Pierced for Our Transgressions:

The phrase "pierced for our transgressions" is interpreted as a reference to Jesus' crucifixion, where He was literally pierced by nails and a spear. This suffering was seen as bearing the penalty for human sins.

John 19:34 (written in around 85-90 CE by John):

Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

Crushed for Our Iniquities:

"Crushed for our iniquities" emphasizes the severity of the suffering endured by the servant. Christians see Jesus' intense suffering and crucifixion as fulfilling this description, bearing the weight of humanity's sins.

Punishment that Brought Us Peace:

The servant's punishment is said to bring peace and healing to others. Jesus' sacrificial death is viewed as the means by which peace with God is restored, reconciling humanity to God.

Romans 5:1 (written in 57 CE by Paul):

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,

By His Wounds We Are Healed:

The idea that "by his wounds we are healed" is seen as Jesus' suffering bringing spiritual healing and salvation to believers. His wounds, inflicted during His crucifixion, are seen as the means by which humanity is healed from the consequences of sin.

1 Peter 2:24 (written in around 62-64 CE by Peter):

He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; 'by his wounds you have been healed.'

John 1:1-2 (written in around 85-90 CE by John):

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.

Psalm 2:1-9 (written in around 440-400 BC by David & others):

1 Why do the nations conspire and the peoples plot in vain? 2 The kings of the earth rise up and the rulers band together against the Lord and against his anointed, saying, 3 "Let us break their chains and throw off their shackles."

4 The One enthroned in heaven laughs; the Lord scoffs at them. 5 He rebukes them in his anger and terrifies them in his wrath, saying, 6 "I have installed my king on Zion, my holy mountain."

7 I will proclaim the Lord’s decree: He said to me, “You are my son; today I have become your father. 8 Ask me, and I will make the nations your inheritance, the ends of the earth your possession. 9 You will break them with a rod of iron; you will dash them to pieces like pottery.”

Explanation of Psalm 2:1-9 as a Prophecy About Jesus:

Rebellion of the Nations (Verses 1-3):

The psalm opens with a depiction of nations and their leaders conspiring against the Lord and His anointed one. Christians see this as foreshadowing the opposition Jesus faced from earthly powers, including both Jewish and Roman authorities.

God's Response (Verses 4-6):

God responds to the rebellion with laughter, declaring His sovereign power and the futility of opposing His will. He states that He has installed His king on Zion, His holy mountain. This is interpreted as God's declaration of Jesus' ultimate authority and kingship.

Declaration of the Son (Verse 7):

Verse 7 is pivotal: "You are my son; today I have become your father." This verse is directly quoted in the New Testament to refer to Jesus, emphasizing His divine sonship and unique relationship with God the Father.

Acts 13:33 (written in around 63-64 CE by Luke):

He has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: 'You are my son; today I have become your father.'

Inheritance and Authority (Verses 8-9):

God promises the anointed one dominion over the nations and the ends of the earth. The imagery of breaking them with a rod of iron and dashing them to pieces like pottery speaks to the powerful and unassailable rule of this king. In Christian theology, this is seen as a prophecy of Christ’s eventual reign over all creation, exercising divine authority.

Revelation 2:27 (written in around 70-96 CE by John):

That one ‘will rule them with an iron scepter and will dash them to pieces like pottery’—just as I have received authority from my Father.

Psalm 16:7-11 (written in around 440-400 BC by David & others):

I will praise the Lord, who counsels me; even at night my heart instructs me.
I keep my eyes always on the Lord. With him at my right hand, I will not be shaken.
Therefore my heart is glad and my tongue rejoices; my body also will rest secure,
because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.
You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.

Interpretation as a Prophecy about Jesus

Verse 10 - "You will not abandon me to the realm of the dead, nor will you let your faithful one see decay."

This verse is pivotal in the Christian interpretation. The "realm of the dead" (Sheol in Hebrew) and the idea of not seeing decay are seen as references to Jesus' resurrection. In the New Testament, this verse is quoted by Peter in Acts 2:27 and by Paul in Acts 13:35 as evidence that Jesus' resurrection was foretold in the Old Testament.

Verse 9 - "My body also will rest secure."

Christians interpret this as Jesus' body resting in the tomb in security, knowing He would not be abandoned to death permanently.

Verse 11 - "You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand."

This is seen as foreshadowing Jesus' ascension and His eternal place at the right hand of God, which is a recurring theme in the New Testament (e.g., Mark 16:19, Hebrews 12:2).

New Testament References

In his Pentecost sermon, Peter quotes Psalm 16:8-11 in Acts 2:25-31. He explains that David, the author of the Psalm, was a prophet and knew that God had promised that one of his descendants would sit on his throne. Peter argues that David was speaking of the resurrection of the Messiah, that He was not abandoned to the realm of the dead, nor did His body see decay.

Paul also references Psalm 16:10 in his sermon at Pisidian Antioch in Acts 13:35-37. He emphasizes that David served God's purpose in his own generation and then died, but the one whom God raised from the dead did not see decay. Paul asserts that Jesus is the fulfillment of this prophecy.

Psalm 22:1 (written in around 440-400 BC by David & others):

My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish?

New Testament Connection:

Matthew 27:46 and **Mark 15:34**: Jesus quotes this verse while on the cross: *About three in the afternoon Jesus cried out in a loud voice, 'Eli, Eli, lema sabachthani?' (which means 'My God, my God, why have you forsaken me?').*

This direct quotation establishes a strong connection between Jesus' suffering and the words of Psalm 22.

Psalm 22:7-8 (written in around 440-400 BC by David & others):

All who see me mock me; they hurl insults, shaking their heads. 8 'He trusts in the Lord,' they say, 'let the Lord rescue him. Let him deliver him, since he delights in him.'

New Testament Connection:

Matthew 27:39-43 (written in around 60-66 CE by Matthew):

The people passing by the crucifixion mocked Jesus, shaking their heads and saying, "Those who passed by hurled insults at him, shaking their heads and saying, 'You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!' In the same way the chief priests, the teachers of the law and the elders mocked him. 'He saved others,' they said, 'but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, "I am the Son of God.'"

This closely mirrors the mockery described in Psalm 22.

Psalm 22:16 (written in around 440-400 BC by David & others):

Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet.

New Testament Connection:

John 20:25-27 is seen as a prophetic reference to the crucifixion, specifically the piercing of Jesus' hands and feet by the nails of the cross.

John 20:25-27 (written in around 85-90 CE by John):

So the other disciples told him, 'We have seen the Lord!' But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.' A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.'

Psalm 22:18 (written in around 440-400 BC by David & others):

They divide my clothes among them and cast lots for my garment.

New Testament Connection:

In John 19:23-24 the soldiers who crucified Jesus divided His garments and cast lots for His clothing.

John 19:23-24 (written in around 85-90 CE by John):

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. 'Let's not tear it,' they said to one another. 'Let's decide by lot who will get it.' This happened that the scripture might be fulfilled that said: 'They divided my clothes among them and cast lots for my garment.' So this is what the soldiers did.

Summary of Prophetic Elements and Their Fulfillment:

Psalm 22:1 - Jesus' Cry of Abandonment:

Fulfillment: Jesus quotes this on the cross (Matthew 27:46, Mark 15:34).

Psalm 22:7-8 - Mockery and Taunting:

Fulfillment: Passersby and religious leaders mock Jesus (Matthew 27:39-43).

Psalm 22:16 - Piercing of Hands and Feet:

Fulfillment: Crucifixion nails pierce Jesus' hands and feet (John 20:25-27).

Psalm 22:18 - Dividing Garments and Casting Lots:

Fulfillment: Soldiers cast lots for Jesus' clothing (John 19:23-24).

Psalm 34:20 (written in around 440-400 BC by David & others):

He protects all his bones, not one of them will be broken.

New Testament Connection

The prophecy is seen as fulfilled in the events surrounding Jesus' crucifixion:

John 19:31-36 (written in around 85-90 CE by John):

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: 'Not one of his bones will be broken,' and, as another scripture says, 'They will look on the one they have pierced.'

Explanation of the Prophecy

Historical Context of Crucifixion:

During Roman crucifixions, it was common to break the legs of those being crucified to hasten death, ensuring that they would die before the Sabbath or another significant day. This act would prevent the crucified individuals

from being able to push themselves up to breathe, leading to quicker asphyxiation.

Fulfillment in Jesus' Crucifixion:

The soldiers broke the legs of the two thieves crucified alongside Jesus, but when they came to Jesus, they found He was already dead. Therefore, they did not break His legs. This specific detail ensured the fulfillment of the prophecy from Psalm 34:20.

Symbolic Significance:

The unbroken bones symbolize Jesus' perfection and the fulfillment of Old Testament prophecies. In addition to Psalm 34:20, this event also relates to the regulations for the Passover lamb, where none of its bones were to be broken (Exodus 12:46). Jesus is seen as the ultimate Passover Lamb, whose sacrifice brings deliverance from sin.

Psalm 69:21 (written in around 440-400 BC by David & others):

They put gall in my food and gave me vinegar for my thirst.

New Testament Connection

This verse is seen as being fulfilled during Jesus' crucifixion when He was offered sour wine (vinegar) to drink.

Matthew 27:34 (written in around 60-66 CE by Matthew):

There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.

Matthew 27:48 (written in around 60-66 CE by Matthew):

Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a staff, and offered it to Jesus to drink.

John 19:28-30 (written in around 85-90 CE by John):

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, 'I am thirsty.' A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit.

Explanation of the Prophecy

Gall and Vinegar:

In Psalm 69:21, "gall" refers to a bitter substance, often associated with suffering and poison. "Vinegar" in the context of the crucifixion refers to sour wine, a cheap and common drink for Roman soldiers.
The offering of sour wine (vinegar) to Jesus on the cross is seen as a direct fulfillment of this verse. The soldiers' act of giving Jesus this sour wine to drink, when He expressed His thirst, aligns with the imagery of suffering described in Psalm 69.
Historical Context:

During Roman crucifixions, it was customary to offer the condemned a mixture of wine and myrrh (or gall) to numb the pain. However, Jesus refused the initial offer (Matthew 27:34) but later accepted the sour wine (John 19:28-30) to fulfill the Scripture.
Fulfillment in the Crucifixion:

The details in the New Testament accounts emphasize that these actions were done to fulfill Scripture. Jesus' thirst and the offering of vinegar were seen as fulfilling the prophecy from Psalm 69:21.
This event is noted as significant in the Gospels, demonstrating that Jesus' suffering and the specific details of His crucifixion were in accordance with Old Testament prophecies.

Psalm 110:1 (written in around 440-400 BC by David & others):

The Lord says to my lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'

New Testament Connection:

In Matthew 22:44, Mark 12:36, Luke 20:42-43 Jesus quotes this verse to demonstrate His divine authority and identity as the Messiah.
In Acts 2:34-35 Peter cites this verse in his Pentecost sermon to assert Jesus' exaltation and divine authority.
In Hebrews 1:13 the author of Hebrews uses this verse to show Jesus' superiority over angels.

Speaker and Addressee:

The first "Lord" (YHWH) speaks to "my lord" (the king). In Jewish tradition, this could refer to a reigning king or a future anointed one (Messiah).

In Christian interpretation, Jesus cites this verse (Matthew 22:41-46) to point out that the Messiah is both David's descendant and his Lord, emphasizing Jesus' divinity and messianic role.

Right Hand of God:

Sitting at the right hand signifies a place of honor and authority. The imagery reflects the ancient Near Eastern custom where the second-in-command sat at the right hand of the king.

Footstool:

Making enemies a footstool symbolizes total victory and subjugation. This image is also found in Joshua 10:24, where conquered kings are defeated and humbled.

Psalm 110:2 (written in around 440-400 BC by David & others):

The Lord will extend your mighty scepter from Zion, saying, 'Rule in the midst of your enemies!'

New Testament Connection:

In Luke 1:32-33 the angel Gabriel tells Mary that Jesus will be given the throne of David and will reign over Jacob's descendants forever.
In Revelation 19:15 Jesus is depicted ruling with a rod of iron, which is seen as an extension of His strength and authority.

Psalm 110:3 (written in around 440-400 BC by David & others):

Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.

New Testament Connection:

In Romans 12:1 Paul urges believers to offer themselves as living sacrifices, holy and pleasing to God, which can be seen as a response to the call of willingness in the day of His power.
This verse emphasizes the willing service of Jesus' followers and their sanctification, themes prevalent in the New Testament.

Psalm 110 is a significant passage in both Jewish and Christian traditions, often interpreted as a messianic prophecy. This psalm describes a dialogue and relationship between God and a king, who is referred to as "my lord." Here's an in-depth explanation of Psalm 110:1-7, with a focus on its messianic interpretation:

Psalm 110 Verses 2-3 summary:

Mighty Scepter:

The scepter is a symbol of kingly authority and power. Extending it from Zion (Jerusalem) underscores the king's divine mandate to rule.

Willing Troops:

The troops' willingness signifies their loyalty and readiness to support the king. The imagery of holy splendor and dew emphasizes purity and abundance.

Zion Tradition:

This connects to the Zion tradition found in Isaiah 2:1-4 and 60:1-22, which speaks of the central role of Jerusalem and the coming of an idealized, divinely supported king.

Psalm 110:4 (written in around 440-400 BC by David & others):

The Lord has sworn and will not change his mind: 'You are a priest forever, in the order of Melchizedek.'

New Testament Connection:

In Hebrews 5:6, 6:20, 7:17 the author of Hebrews extensively discusses Jesus' priesthood in the order of Melchizedek, contrasting it with the Levitical priesthood and emphasizing its eternal nature.

Priest-King:

This verse introduces the concept of a priest-king, combining religious and royal roles. Melchizedek, a figure from Genesis 14:18-20, was both a king and a priest, and serves as a type for the Messiah.

Eternal Priesthood:

The phrase "forever" indicates an everlasting priesthood, which in Christian interpretation applies to Jesus as the eternal high priest (Hebrews 5:6, 6:20).

Psalm 110:2-4 speaks of the Messiah's rule with a scepter from Zion and mentions the eternal priesthood in the order of Melchizedek.

In Acts 2:33 Peter refers to Jesus being exalted and receiving the promised Holy Spirit, indicating His kingly authority and priestly role, fulfilling the roles outlined in Psalm 110.

Psalm 110:5-6 (written in around 440-400 BC by David & others):

The Lord is at your right hand; he will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.

New Testament Connection:

In Acts 17:31 Paul speaks of Jesus as the one appointed by God to judge the world.
In Revelation 19:11-21, 20:4 Jesus is depicted as the divine warrior and judge, striking down nations and exercising judgment over the earth.

Psalm 110:5-6 describes the Messiah executing judgment and achieving victory over the nations.
In Acts 2:34-35 Peter quotes Psalm 110:1, emphasizing that Jesus' enemies will be made a footstool for His feet, indicating His ultimate victory and judgment.

Psalm 110:7 (written in around 440-400 BC by David & others):

He will drink from a brook along the way, and so he will lift his head high.

New Testament Connection:

This verse is often seen as a symbolic reference to Jesus' humility and subsequent exaltation. Drinking from the brook can be seen as enduring suffering or partaking in humanity, and lifting up the head signifies triumph and exaltation.
In Philippians 2:8-9 Paul describes Jesus' humility in His death and His subsequent exaltation by God.

Psalm 110 Verses 5-7 Summary:

Divine Support in Battle:

These verses depict the king as a divine warrior, supported by God to execute judgment and establish justice.
Judgment and Victory:

The imagery of crushing kings and judging nations speaks to the king's ultimate victory over his enemies, consistent with the messianic expectation of a victorious, just ruler.

Lifting His Head:

The phrase "he will lift his head high" symbolizes triumph and renewal of strength, often interpreted as the king's rejuvenation after battle.

In Acts 2:30-31 Peter explains that David, being a prophet, foresaw the resurrection of the Messiah. This is linked to the assurance in Psalm 110 that the Messiah will have a position of authority and victory.
The resurrection is seen as proof that Jesus is the promised descendant of David, fulfilling the messianic expectations.

Summary of Prophetic Elements and Their Fulfillment:

Psalm 110:1 - Divine Authority and Exaltation:

Fulfillment: Jesus' seating at the right hand of God, quoted in the Gospels and Acts.

Psalm 110:2 - Rule and Authority:

Fulfillment: Jesus' eternal reign as depicted in Luke and Revelation.

Psalm 110:3 - Willing People and Holiness:

Fulfillment: Believers' willing service and sanctification as described in Romans.

Psalm 110:4 - Eternal Priesthood:

Fulfillment: Jesus' priesthood in the order of Melchizedek, as extensively discussed in Hebrews.

Psalm 110:5-6 - Judgment:

Fulfillment: Jesus' role as judge over the nations, as seen in Acts and Revelation.

Psalm 110:7 - Humility and Exaltation:

Fulfillment: Jesus' humble incarnation and subsequent exaltation, as described in Philippians.

Matthew 22:41-46

41 *While the Pharisees were gathered together, Jesus asked them,*
42 *"What do you think about the Messiah? Whose son is he?"*
"The son of David," they replied.

43 *He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says,*
44 *"'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet."'*
45 *If then David calls him 'Lord,' how can he be his son?"*
46 *No one could say a word in reply, and from that day on no one dared to ask him any more questions.*

Explanation:

Context and Question (Verses 41-42):

Jesus asks the Pharisees a theological question about the identity of the Messiah: "Whose son is he?"
The Pharisees respond with the traditional Jewish understanding that the Messiah would be a descendant of King David.
Jesus' Challenge (Verses 43-45):

Jesus cites Psalm 110:1, a psalm attributed to David, where David refers to the Messiah as "Lord."
The specific quote is: "The Lord said to my Lord: 'Sit at my right hand until I put your enemies under your feet.'"
"The Lord" (Jehovah or Yahweh) refers to God.
"My Lord" refers to the Messiah.
Jesus points out that David, inspired by the Holy Spirit, calls the Messiah "Lord." This implies a superiority of the Messiah over David.
Implication of the Question:

If the Messiah is David's son (a descendant), it would be unusual for David to call him "Lord," a title implying higher status.
Jesus' question highlights the dual nature of the Messiah:
As a descendant of David (human lineage).
As the Lord (divine status).
Pharisees' Reaction (Verse 46):

The Pharisees are unable to respond to Jesus' question, showing that their understanding of the Messiah is incomplete.
This moment emphasizes Jesus' deeper insight into the nature of the Messiah, suggesting his own identity as both David's descendant and the divine Lord.

2 Samuel 7:14 (written in around 1030-931 BC by Samuel):

14 *"I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands."*

This verse is part of God's covenant with David, delivered through the prophet Nathan. It promises that David's lineage will continue and that his descendants will be established as kings over Israel. This covenant is known as the Davidic covenant.

New Testament Application

Hebrews 1:5 (written in around 66-70 CE by Paul):

5 *For to which of the angels did God ever say, 'You are my Son; today I have become your Father'? Or again, 'I will be his Father, and he will be my Son'?*

The writer of Hebrews quotes this verse to highlight Jesus' superiority over angels, emphasizing that Jesus uniquely fulfills the role of God's Son, a position not attributed to any angel.

Explanation:

1. Davidic Covenant and Messianic Promise:

Davidic Covenant: God's promise to David that his descendants would rule Israel, and through this lineage, God would establish an everlasting kingdom. This covenant is foundational for the Jewish understanding of the Messiah.
Immediate Fulfillment: Solomon, David's son, is the immediate fulfillment of this promise. He built the temple and ruled over Israel. However, Solomon and his successors committed iniquities, for which they were punished.

2. Messianic Interpretation:

Ultimate Fulfillment in Jesus: Christians believe that Jesus is the ultimate fulfillment of the Davidic covenant. Unlike Solomon and other kings, Jesus is sinless and his reign is eternal. Thus, the verse's reference to "I will be his Father, and he will be my Son" is seen as pointing to the unique relationship between God the Father and Jesus the Son.

Divine Sonship: Hebrews 1:5 uses this verse to emphasize Jesus' divine sonship, a status not shared by angels or any other beings.

3. Chastening and Iniquity:

When He Does Wrong: The clause "When he does wrong, I will punish him" applies directly to the human kings in David's line, like Solomon, who did commit sins and were disciplined by God.
Jesus' Sinlessness: Jesus, being sinless, does not require chastening. However, the concept of suffering is still relevant, as Jesus bore the sins of humanity and suffered as a result (Isaiah 53:5).

1 Chronicles 17:13 Comparison:

1 Chronicles 17:13 (written in 55 CE by Paul):
I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor.

This version omits the iniquity clause, focusing solely on the father-son relationship and God's steadfast love, which aligns well with the messianic interpretation.

Psalm 41 and John 13:18:

Psalm 41:9 (written in around 440-400 BC by David & others):
Even my close friend, someone I trusted, one who shared my bread, has turned against me.
John 13:18 (written in around 85-90 CE by John):
I am not referring to all of you; I know those I have chosen. But this is to fulfill this passage of Scripture: 'He who shared my bread has turned against me.'
Messianic Connection: Jesus quotes Psalm 41:9 to refer to Judas' betrayal, drawing a parallel between David's experiences and his own. This further ties the Davidic covenant and psalms to Jesus, reinforcing the view of these texts as messianic prophecies.

Wisdom 2:12–20 (written in around 50 BC):

12 *"Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law and accuses us of sins against our training.*
13 *He professes to have knowledge of God, and calls himself a child of the Lord.*

14 *He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange.*
15 *We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father.*
16 *Let us see if his words are true, and let us test what will happen at the end of his life;*
17 *for if the righteous man is God's child, he will help him, and will deliver him from the hand of his adversaries.*
18 *Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance.*
19 *Let us condemn him to a shameful death, for, according to what he says, he will be protected."*
20 *Thus they reasoned, but they were led astray, for their wickedness blinded them,"*

The Wisdom of Solomon is one of the Deuterocanonical books of the Old Testament. The Deuterocanonical books are considered canonical by Catholics, Eastern Orthodox and Oriental Orthodox, but are considered non-canonical by Jews and Protestants.

1. Characteristics of the Righteous Man:

The righteous man described in these verses exhibits several characteristics that are strongly associated with Jesus in the New Testament:

Opposition and Reproach: The righteous man is inconvenient and opposes the actions of the wicked, reproaching them for their sins (v. 12). Jesus frequently confronted the religious leaders and challenged their hypocrisy (Matthew 23).
Knowledge of God: He professes to have knowledge of God and calls himself a child of the Lord (v. 13). Jesus consistently referred to God as His Father, claiming a unique and intimate relationship with Him (John 10:30).

2. Reaction of the Wicked:

The reaction of the wicked towards the righteous man mirrors the experiences of Jesus:

Hatred and Persecution: The wicked find the righteous man's life and teachings burdensome and strange, leading to hatred and persecution (vv. 14-15). Jesus was hated and persecuted by the religious authorities for His teachings and way of life (John 15:18-25).
Testing and Condemnation: The wicked resolve to test the righteous man by subjecting him to insult and torture, ultimately condemning him to a shameful death (vv. 16-20). This reflects the Passion of Christ, where Jesus was mocked, tortured, and crucified (Matthew 27:27-31).

3. Claims of Divine Protection:

Trust in God: The righteous man claims that God will deliver him from his adversaries (v. 18). Jesus expressed trust in God's plan and declared that He could call on His Father for protection but chose to fulfill His mission (Matthew 26:53-54).
Shameful Death: The prophecy about condemning the righteous man to a shameful death parallels Jesus' crucifixion, which was considered a dishonorable and cursed death (Galatians 3:13).

4. Fulfillment in Jesus:

The passage from Wisdom is seen as a prophecy about Jesus because it closely parallels His life and mission. Key aspects include:

Jesus' Persecution and Death: The specific mention of testing, torturing, and condemning the righteous man to a shameful death aligns with the events of Jesus' Passion.
Vindication and Resurrection: While the passage does not explicitly mention resurrection, the wicked's expectation that God would protect the righteous man if He truly is God's child hints at the vindication that Christians believe was fulfilled in Jesus' resurrection.

5. New Testament Confirmation:

The New Testament writers often drew on Old Testament and intertestamental texts to illustrate Jesus' fulfillment of prophecy. The description in Wisdom 2:12-20 of the suffering righteous man who is ultimately vindicated by God fits well with the Christian understanding of Jesus' life, death, and resurrection. This alignment supports the interpretation that Wisdom 2:12-20 is a prophetic foreshadowing of Jesus Christ.

Zechariah 12:10 (written in around 520-480 BC by Zechariah):

10 *“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son."*

Explanation and Messianic Interpretation

1. Context in Zechariah:

Zechariah 12:10 is part of a larger prophecy concerning the future of Jerusalem and its inhabitants. The chapter describes a time when God will defend Jerusalem against its enemies and bring about a period of repentance and mourning for the people.

2. Key Phrases and Their Significance:

"They will look on me, the one they have pierced": This phrase is particularly significant in the context of Jesus' crucifixion. The imagery of piercing directly correlates with the crucifixion, where Jesus' side was pierced by a Roman soldier’s spear (John 19:34).

"Mourn for him as one mourns for an only child": The mourning for an only child or a firstborn son emphasizes deep sorrow and grief. Christians see this as reflective of the deep sorrow over Jesus' death, who is referred to as God’s “one and only Son” (John 3:16).

3. New Testament Fulfillment:

John 19:37 (written in around 85-90 CE by John):

And, as another scripture says, 'They will look on the one they have pierced.'

The Gospel of John explicitly connects the piercing of Jesus during the crucifixion with Zechariah 12:10, indicating that this event fulfilled the prophecy. John’s Gospel emphasizes that Jesus’ crucifixion was in accordance with Scripture, highlighting the prophetic nature of these events.

Revelation 1:7 (written in around 70-96 CE by John):

Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all peoples on earth 'will mourn because of him.' So shall it be! Amen.

This verse in Revelation further echoes Zechariah 12:10, suggesting that the recognition and mourning for the one who was pierced is an essential part of the eschatological vision in the New Testament, reinforcing the prophecy's connection to Jesus.

4. Messianic Interpretation:

Jesus as the Pierced One: The piercing of Jesus on the cross and the subsequent mourning by those who recognize Him aligns directly with the imagery in Zechariah 12:10. Christians interpret this as a prophetic foretelling of the crucifixion and the recognition of Jesus as the Messiah.

Spirit of Grace and Supplication: The outpouring of the spirit of grace and supplication is seen in the New Testament through the coming of the Holy Spirit and the call to repentance. This spirit enables people to recognize their sin and their need for the Messiah, leading to genuine mourning and repentance for the one they have pierced.

Mourning and Repentance: The deep mourning described in Zechariah reflects the sorrow and repentance that comes from recognizing Jesus' sacrificial death. This is a key theme in the New Testament, where repentance and turning to Christ are central to the message of salvation (Acts 2:37-38).

Malachi 3:1 (written in around 514-415 BC by Malachi)

"I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the Lord Almighty.

Isaiah 53:1-3 (written in around 739-686 BC by Isaiah)

53 Who has believed our message

and to whom has the arm of the Lord been revealed?

2 He grew up before him like a tender shoot,

and like a root out of dry ground.

He had no beauty or majesty to attract us to him,

nothing in his appearance that we should desire him.

3 He was despised and rejected by mankind,

a man of suffering, and familiar with pain.

Like one from whom people hide their faces

he was despised, and we held him in low esteem.

John 1:23 (written in around 85-90 CE by John)

23 John replied in the words of Isaiah the prophet, "I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.'"

John the baptist is quoting Isaiah 40:3

Isaiah 40:3 (written in around 739-686 BC by Isaiah)

3 A voice of one calling:

"In the wilderness prepare

the way for the Lord;

make straight in the desert

a highway for our God.

John 1:26-27 (written in around 85-90 CE by John)

26 "I baptize with water," John replied, "but among you stands one you do not know. 27 the one coming behind me, but the lace of whose sandal I am not worthy to untie.

In Exodus 2:5, God told Moses to remove his sandals. To understand this verse, we must consider Jewish culture, as the Old Testament is written in Hebrew, the Jewish language. In Jewish culture, slaves were not allowed to wear sandals. In Luke 15:17–24, when the prodigal son was a slave of others, he wasn't wearing sandals. But when he returned home to his father, he was given sandals, signifying that he was no longer a slave. As Jesus was the Son of God and not a slave like Moses, John the Baptist wanted us to understand biblically that Jesus was not a slave like Moses.

John 1:30 (written in around 85-90 CE by John)

30 This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.'

John 1:9-10 (written in around 85-90 CE by John)

9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him.

Isaiah 7:14 (written in around 739-686 BC by Isaiah)

14 Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.

Immanuel means God with us.

Jeremiah 23:5 (written in around 605-580 BC by Jeremiah)

5 "The days are coming," declares the Lord,

"when I will raise up for David a righteous Branch,

a King who will reign wisely

and do what is just and right in the land.

Ezekiel 34:23 (written in around 597-573 BC by Ezekiel)

23 I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd.

Micah 7:20:

"You will give truth to Jacob and mercy to Abraham, which You have sworn to our fathers from days of old."

It reflects God's unwavering commitment to His promises despite Israel's unfaithfulness.

1. **God's Faithfulness**: Christians believe that God's promises, made long ago, find their fulfillment in Jesus Christ. God's covenant with Abraham to bless all nations (Genesis 12:3) is seen as fulfilled through Christ's coming, His life, death, and resurrection, which offer salvation to all people.
2. **Mercy and Truth**: Mercy (steadfast love) and truth (faithfulness) are key attributes of God. Jesus is often referred to as the embodiment of both mercy and truth (John 1:14). Christians see in this verse a foreshadowing of

God’s ultimate act of mercy through Christ, offering redemption to humanity.

3. **Fulfillment of Covenant**: The promise to Jacob (representing the nation of Israel) and to Abraham (the father of faith) finds its ultimate expression in the new covenant through Jesus. Paul references this in Galatians 3:16, pointing out that the promises made to Abraham are fulfilled in Christ.

Thus, Micah 7:20 serves as a reminder of God's unwavering commitment to His covenant promises, which Christians believe culminate in Jesus, offering salvation and restoration.

Bible prophecy about end days: Eschatology from Christian and Islamic perspective

Prophet of Islam said that the day of judgment shall not come to pass until the tribes of Islam defeat the tribes of Israel in Jerusalem and the surrounding nations (Sahih Muslim, Book 41, Hadith 6985). There is also mentioned in Hadith: the trees and stones will cry out a Jew is hiding behind me, come all Muslims, come and kill him (Sahih Bukhari, Volume 4, Book 56, Hadith 791). This is the solution to the Jewish problem from an Islamic eschatological view, that is the world will end when the Islamic nations surrounding Israel attack Israel and destroy all the men (of course the women will be taken as concubines). However, in Zechariah chapter 12 and chapters 14 it says:

Zechariah 12:2

> "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem."

Zechariah 14:2

> "I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city."

Then it talks about the continuation of the story- the outcome of this battle will be the victory of Israel through the Messiah who will come and aid the Jewish people and destroy the surrounding nations. These nations are Islamic nations coming against Israel.

Zechariah 14:12-16

This is the plague with which the LORD will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

On that day people will be stricken by the LORD with great panic. They will seize each other by the hand and attack one another.

Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected—great quantities of gold and silver and clothing.

A similar plague will strike the horses and mules, the camels and donkeys, and all the animals in those camps.

Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Festival of Tabernacles.

How in the world did Islam have the same story in Islamic eschatology that was written in the Bible? Yet Muhammad talked about the battle's outcome as the victory of Islam. Once you begin to parallel all the different stories in the Bible regarding the ends of times (Zachariah, Amos, Joel), you will find parallels of these same stories in Islamic eschatology with the outcome of the battle giving the victory to Islam. Joel chapter 3 says clearly regarding the judgment of the nations coming against Israel.

Joel 3:2

> "I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial for what they did to my inheritance, my people Israel, because they scattered my people among the nations and divided up my land."

That's the Messiah, that's God Almighty coming in the flesh to judge the surrounding nations. Division of the land of Israel is mentioned in eschatological references in the Bible- the land which was given to the Israelites:

Genesis 12:1-3: God's Promise to Abram:

"The LORD had said to Abram, 'Go from your country, your people and your father's household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.'"

Genesis 15:18-21: Covenant with Abram:

"On that day the LORD made a covenant with Abram and said, 'To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates—the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites.'"

Genesis 17:7-8: Everlasting Covenant:

"I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

Exodus 3:7-8: Promise to Deliver the Israelites:

"The LORD said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from

the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.'"

Numbers 34:1-12: Boundaries of Canaan:

"The LORD said to Moses, 'Command the Israelites and say to them: "When you enter Canaan, the land that will be allotted to you as an inheritance is to have these boundaries:

Your southern side will include some of the Desert of Zin along the border of Edom. Your southern boundary will start in the east from the southern end of the Dead Sea, cross south of Scorpion Pass, continue on to Zin and go south of Kadesh Barnea. Then it will go to Hazar Addar and over to Azmon, where it will turn, join the Wadi of Egypt and end at the Mediterranean Sea.

Your western boundary will be the coast of the Mediterranean Sea. This will be your boundary on the west.

For your northern boundary, run a line from the Mediterranean Sea to Mount Hor and from Mount Hor to Lebo Hamath. Then the boundary will go to Zedad, continue to Ziphron and end at Hazar Enan. This will be your boundary on the north.

For your eastern boundary, run a line from Hazar Enan to Shepham. The boundary will go down from Shepham to Riblah on the east side of Ain and continue along the slopes east of the Sea of Galilee. Then the boundary will go down along the Jordan and end at the Dead Sea.

'This will be your land, with its boundaries on every side.'"

Deuteronomy 1:8: Possessing the Land:

"See, I have given you this land. Go in and take possession of the land the LORD swore he would give to your fathers—to Abraham, Isaac and Jacob—and to their descendants after them."

Joshua 1:3-4: Territory Promised to Joshua:

"I will give you every place where you set your foot, as I promised Moses. Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates—all the Hittite country—to the Mediterranean Sea in the west."

The rights of Israel versus the nations that wanted to condemn and destroy Israel. When you compare these with eschatological Islamic views you will find that the Prophet of Islam even declared that at some point in time, there would be a war with the Muslim world coming against Israel that comes from the area of Khorasan (this is the Arabic word for Persia) and coming alongside with Turkey in an alliance of Islamic nations coming against Israel to destroy Israel.

Sunan Ibn Majah, Book 36, Hadith 4084:

"It was narrated from Thawban that the Messenger of Allah said: 'Three will fight for your treasure, each one of them the son of a Caliph, but none of them will gain it. Then black banners will come out of the east, and they will slaughter you in an unprecedented manner.' Then he said something I do not remember, then said: 'When you see him, then pledge your allegiance to him even if you have to crawl over snow, for that is the Caliph of Allah, the Mahdi.'"

The Prophet of Islam says every Muslim must join this battle even if they have to crawl on snow! While these Islamic references regarding a culmination of a battle of Muslim nations coming on Israel might seem to be strange to many in the modern West. When we examine the Bible we will find that the majority of the Bible when it comes to nations being referenced in the Bible in literal form, we will find out that all of them are today Muslim fundamentalists. I have created challenges to examine to see whether I am right or wrong:

First Challenge

By what right did Martin Luther who wrote about Islam being the body embodiment of the beast system? Sure Martin Luther did teach that the Catholic Church was the harlot of Babylon but he also said that the physical Beast of the Bible regarding the Antichrist is the body of Islam, it is the congregation of Islamic nations, it's a culmination of Islamic unity coming against Israel. All of the traditional interpreters of the Bible included Islam being part of the Antichrist and even the Beast himself. If we examine even John Calvin thought that Islam was the advent of Antichrist. If we examine Sir Robert Anderson who unlocked the seventy weeks of Daniel in his fantastic book ‘The Coming Prince’ he even said that when we examine the revival of the Roman Empire we must concentrate on the eastern part of the Roman Empire that is Egypt and Turkey- not Rome. But it wasn't only Martin Luther or John Calvin or Sir Robert Anderson who taught an Islam-centric view regarding Antichrist. You have others like Hosea Leah who said that the majority of Protestant teachers agree that Islam was the advent of the coming of the Antichrist- it was the system of the Beast. There are even many others like Foxe’s Book of Martyrs said that Islam is the Antichrist system. The martyrs of Cordova, why do they call them the martyrs of Cordova? Well, they chose to be martyred in Spain. When they were taken to the Islamic court system, because they were interpreting in the Bible that the Antichrist was Muslim, the Muslim judge gave them a choice of recounting their interpretation or being beheaded for what they had done. They chose to be beheaded to preserve their interpretation so you now can know the truth regarding Islam being the Antichrist of what the Bible said. This is something not new. It is something that died out when the Ottoman Empire was wounded the Islamic Sharia/Caliphate system

collapsed in 1924. Modern interpreters began to look to other places forgetting that the Bible warned that the Beast has one of his heads being wounded. In other words, one of its empires has been wounded and it will revive itself at the end of times. It is written in detail in the book ‘God's War on Terror: Islam, Prophesy and the Bible’ by Walid Shoebat.

Second Challenge

When we look at all the literal references in the Bible, in other words all the nations that God destroyed in the Bible in the ends of times: the burden against Arabia, Damascus will be destroyed in one day- those kinds of things, in all the references in the Bible in which the literal names of the nations that God shows in which they are destroyed in the ends of times, did you know that every single one of them is Muslim?

Isaiah 21:13-17

13 A prophecy against Arabia:
You caravans of Dedanites, who camp in the thickets of Arabia,
14 bring water for the thirsty; you who live in Tema, bring food for the fugitives.
15 They flee from the sword, from the drawn sword, from the bent bow and from the heat of battle.
16 This is what the Lord says to me: "Within one year, as a servant bound by contract would count it, all the splendor of Kedar will come to an end.
17 The survivors of the archers, the warriors of Kedar, will be few." The Lord, the God of Israel, has spoken.

Isaiah 17:1-3

1 A prophecy against Damascus:
“See, Damascus will no longer be a city but will become a heap of ruins.
2 The cities of Aroer will be deserted and left to flocks, which will lie down, with no one to make them afraid.
3 The fortified city will disappear from Ephraim, and royal power from Damascus; the remnant of Aram will be like the glory of the Israelites,” declares the Lord Almighty.

Jeremiah 49:23-27

23 Concerning Damascus:
“Hamath and Arpad are dismayed,
for they have heard bad news.
They are disheartened,
troubled like the restless sea.
24 Damascus has become feeble,
she has turned to flee
and panic has gripped her;
anguish and pain have seized her,
pain like that of a woman in labor.
25 Why has the city of renown not been abandoned,

the town in which I delight?
26 Surely, her young men will fall in the streets;
all her soldiers will be silenced in that day,”
declares the Lord

I know what you're thinking about- what about the king of the east? Isn't China that comes against Israel at the end of times, they will lead 200 million man army?

Revelation 9:13-19

13 The sixth angel sounded his trumpet, and I heard a voice coming from the four horns of the golden altar that is before God.
14 It said to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.”
15 And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind.
16 The number of the mounted troops was twice ten thousand times ten thousand. I heard their number.
17 The horses and riders I saw in my vision looked like this: Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur.
18 A third of mankind was killed by the three plagues of fire, smoke and sulfur that came out of their mouths.
19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.

Yet if you examine the text in the Bible nowhere does it say the word China at all. It simply says Kings from the east.

Revelation 16:12-16

12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.
13 Then I saw three impure spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.
14 They are demonic spirits that perform signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.
15 “Look, I come like a thief! Blessed is the one who stays awake and remains clothed, so as not to go naked and be shamefully exposed.”
16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

If you want to apply a hermeneutical perspective/method of interpreting scripture, that is we must look at other parts of the Bible, in which it talked about wise men from the east or kings from the east, who came to worship the King in our village in Bethlehem. They came and brought incense, frankincense, and myrrh (Matthew 2:1-12). All scholars agree that these came from the regions of Babylonia and Persia- today are Muslim countries. So why would the kings of the East here be Babylonia and Persia and the kings of the East there be China? By what right do we have this interpretation, by what hermeneutical method did we use to interpret kings of the east to be China? Second of all, it is plural kings and not one King. China is but one leader. This is talking about several nations with several leaders coming east of the Euphrates to attack Israel.

Now if we look each of the Euphrates what do we find? We find Iraq. Today it's the stronghold of ISIS. Then Turkic Azarbizan sent 150,000 Christians to Armenia, previously committed Assyrian genocide. Iran funding Hezbollah, Hamas, and Houthis. East of that we will find Afghanistan, the collapser of the World Trade Center and then you will find Pakistan which gave birth to the Taliban. Then you will find Indonesia which has slaughtered West Papua's Christians. All Muslim regions and likely to come against Israel. And they seem to fit the bill of being east of the Euphrates and can be called Kings from the east. There is no other nation mentioned in the Bible as destruction that is a non-Muslim nation including Rome. Rome, many think there is the nation of Italy or Rome coming against Israel at the end of times. Did you know that Rome is mentioned 16 times in the Bible, with not one reference to destruction? Did God forget to mention the destruction of Rome, indeed if what the Bible was talking about was Rome. I know what you're thinking about- you're saying well what about these seven hills of Rome? Isn't that in the Bible- the Seven Hills- the Seven Mountains?

Revelation 17:1-9

1 One of the seven angels who had the seven bowls came and said to me, "Come, I will show you the punishment of the great prostitute, who sits by many waters.

2 With her the kings of the earth committed adultery, and the inhabitants of the earth were intoxicated with the wine of her adulteries."

3 Then the angel carried me away in the Spirit into a wilderness. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.

4 The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries.

5 The name written on her forehead was a mystery:

Babylon the great

the mother of prostitutes
and of the abominations of the earth.
6 I saw that the woman was drunk with the blood of God’s holy people, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished.
7 Then the angel said to me: "Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns.
8 The beast, which you saw, once was, now is not, and yet will come up out of the Abyss and go to its destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because it once was, now is not, and yet will come.
9 “This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits.
10 They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for only a little while."
11 The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction.

The problem with many of these Western modernistic views is that they don't look at the entire text of Revelation 13 or Revelation 17 regarding the woman riding on a scarlet beast with seven heads and there are also seven mountains. Remember they're not the seven mountains but they are seven heads and there are also seven kings. Kings don't rule mountains, kings rule kingdoms. They are seven kingdoms or empires which were ruled by seven kings. John was saying five have fallen one is and the other has not yet come. Sure from John's perspective the kingdoms that fell in the past are well known. John was sitting in the sixth kingdom which is the Roman Empire and he's saying five have fallen. Well simply put y Egypt, Assyria, Babylonia, Persia (+ Medo Persia) and the Grecian Empire. The fifth Empire fell and he was sitting on the Roman and the other had not yet come. So who was the seventh nation or empire that came after the Roman Empire? Now if you examine history the Roman Empire seized to exist in Rome and continued to exist in its eastern parts in Constantinople. It was called the Byzantine Empire. The Byzantine Empire existed for hundreds of years afterward and still was called the Roman Empire. It fell on the hands of the Muslims, the Ottoman Empire. Mohammed II in 1453 took until from the Roman Empire. He was the seventh King- this was the seventh Kingdom that the Bible talked about. In fact that interpretation is not a private interpretation. It was very commonly known in ancient times. In fact the Bible continues to say- the one that was yet not (the number seven) is himself also the eighth. Aha. Number seven/ seventh head that

that is or the seventh mountain that is was wounded in the head and its wound was healed, it revives again.

Revelation 13:3

One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was filled with wonder and followed the beast.

The Islamic empire will come again in the ends of times and this seems to be collaborated with all the literal text mentioned in scripture. Every single reference in the Bible that mentions the name of the nations that God destroyed in the end of times, every single one is Muslim.

Revelation 13:1-10 The Beast from the Sea:

1 The dragon stood on the shore of the sea. And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name.

2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was filled with wonder and followed the beast.

4 People worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, “Who is like the beast? Who can wage war against it?”

5 The beast was given a mouth to utter proud words and blasphemies and to exercise its authority for forty-two months.

6 It opened its mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

7 It was given power to wage war against God’s holy people and to conquer them. And it was given authority over every tribe, people, language and nation.

8 All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb’s book of life, the Lamb who was slain from the creation of the world.

9 Whoever has ears, let them hear.

10 “If anyone is to go into captivity, into captivity they will go. If anyone is to be killed with the sword, with the sword they will be killed.” This calls for patient endurance and faithfulness on the part of God’s people.

Revelation 13:11-18 The Beast from the Earth:

11 Then I saw a second beast, coming out of the earth. It had two horns like a lamb, but it spoke like a dragon.

12 It exercised all the authority of the first beast on its behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.
13 And it performed great signs, even causing fire to come down from heaven to the earth in full view of the people.
14 Because of the signs it was given power to perform on behalf of the first beast, it deceived the inhabitants of the earth. It ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.
15 The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed.
16 It also forced all people, great and small, rich and poor, free and slave, to receive a mark on their right hands or on their foreheads,
17 so that they could not buy or sell unless they had the mark, which is the name of the beast or the number of its name.
18 This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is 666.

Third Challenge
Of all the different references that nations are mentioned in which the Messiah himself is fighting and that nation is mentioned those nations are all Muslim. Even if you look at the references in the Bible regarding the coming Messiah on the day of the Lord in which he fights these nations, you will find Him fighting none other than Islamic countries. In the day of the Lord and the Bible is clear that the Messiah is there fighting.
Ezekiel 30:3

> "For the day is near, the day of the Lord is near— a day of clouds, a time of doom for the nations."

Ezekiel 30:4

> "A sword will come against Egypt, and anguish will come upon Cush. When the slain fall in Egypt, her wealth will be carried away and her foundations torn down."

Ezekiel 30:5

> "Cush and Libya, Lydia and all Arabia, Kub and the people of the covenant land will fall by the sword along with Egypt."

Verse 3 talks about the day of the Lord, that is the Messiah being on earth. If the day of the Lord is in Ezekiel chapter 30 verse 3 why is it in verses 4 and 5 he is fighting Muslim countries? He's fighting Lydia which is the Eastern Roman Empire. He is fighting Libya which today is North Africa, which composes Algeria, Tunisia, Morocco, Libya. All these nations are

Western Roman Empire, nations that was were part of the Western Roman Empire. So if you want to revive the Roman Empire you must not forget North Africa, it is mentioned in the Bible. You must not also forget Turkey (Eastern Roman Empire), which is mentioned literally in the Bible. All these nations are literally referred to in the Bible. There is no reference to any European country that God destroys in the ends of times. Jesus comes to fight Edom in Isaiah 63. Many think Edom is Jordan because if you look up a Bible reference or a Bible dictionary it will say Edom is Jordan. But Ezekiel 25 tells us that Edom is not simply Jordan. Ezekiel 25:13 tells us that Edom stems from the region of Teman which is Yemen to the Dedan which is the heart of the Arab world (northwestern part of the Arabian Peninsula that is Saudi Arabia, research: Ezekiel 27:15, Jeremiah 49:8, Genesis 10:7)

Ezekiel 25:13

13 therefore this is what the Sovereign Lord says: I will stretch out my hand against Edom and kill both man and beast. I will lay it waste, and from Teman to Dedan they will fall by the sword.

Arabia is mentioned in destruction by the hand of the Messiah himself in Isaiah 63 when he gives even the references that his garments is sprinkled with blood that he treads the winepress.

Isaiah 63:1-6

1 Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength?
2 “It is I, proclaiming victory, mighty to save.”
3 Why are your garments red, like those of one treading the winepress?
4 “I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing.
5 For the day of vengeance was in my heart, and the year of my redemption has come.
6 I looked, but there was no one to help, I was appalled that no one gave support; so my own arm achieved salvation for me, and my own wrath sustained me.

Exactly the same references that are mentioned in Revelation with the Messiah treading the winepress. Yet in Isaiah 63 he treads the winepress that is an Edom, which is the heart of the Arab world and the Muslim nations and where Islam even came out off. In Habakkuk chapter 3 he fights the region of Midian. Now Midian was the brother of Ishmael- this is the heart of the Arab world.

Habakkuk 3:2-7

2 Lord, I have heard of your fame;
I stand in awe of your deeds, Lord.
Repeat them in our day,
in our time make them known;
in wrath remember mercy.
3 God came from Teman,
the Holy One from Mount Paran.[b]
His glory covered the heavens
and his praise filled the earth.
4 His splendor was like the sunrise;
rays flashed from his hand,
where his power was hidden.
5 Plague went before him;
pestilence followed his steps.
6 He stood, and shook the earth;
he looked, and made the nations tremble.
The ancient mountains crumbled
and the age-old hills collapsed—
but he marches on forever.
7 I saw the tents of Cushan in distress,
the dwellings of Midian in anguish.

Even in the judgment of the nations, in Joel 3, the Messiah is on earth in the valley of Jehoshaphat. That is Armageddon, he is fighting the surrounding nations and he's judging the surrounding nations. In the judgment, if you continue in Joel 3, he says it very clearly, he's challenging two entities. One he calls Tyre which is Lebanon, other is Philistia, which is Gaza.

Joel 3:1-8

1 “In those days and at that time, when I restore the fortunes of Judah and Jerusalem,

2 I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial for what they did to my inheritance, my people Israel, because they scattered my people among the nations and divided up my land.

3 They cast lots for my people and traded boys for prostitutes; they sold girls for wine to drink.

4 Now what have you against me, Tyre and Sidon and all you regions of Philistia? Are you repaying me for something I have done? If you are paying me back, I will swiftly and speedily return on your own heads what you have done.

5 For you took my silver and my gold and carried off my finest treasures to your temples.

6 You sold the people of Judah and Jerusalem to the Greeks, that you might send them far from their homeland.

7 "See, I am going to rouse them out of the places to which you sold them, and I will return on your own heads what you have done.

8 I will sell your sons and daughters to the people of Judah, and they will sell them to the Sabeans, a nation far away." The Lord has spoken."

He is fighting with Lebanon which is almost totally ruled by Hezbollah and he's fighting Gaza which is ruled by Hamas. Why is the Messiah fighting Gaza and fighting Lebanon if the Antichrist is supposed to be coming from Italy? We see in the Bible that tells us and we saw the martyrs that were beheaded in the name of Jesus. Are Italians beheading Christians or are the Muslim fundamentalists beheading Christians? Now the Mahdi in accordance to Islam is signified as a man who brings seven years of peace.

Sunan Abu Dawud, Book 36, Hadith 4273:

"Narrated Abu Sa'id al-Khudri: The Prophet said: The Mahdi will be of my stock, and will have a broad forehead [and] a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years."

In Daniel 9 it talks about the Antichrist that he brings seven years of peace or he confirms a covenant for seven years. And he will break that covenant right in the middle and position himself in the Temple Mount declaring himself to be God.

Daniel 9:27

27 *He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.*

The Bible is the manuscript that defines what is a form of worship. If we look at the Bible it says man can worship money. Yet if we go to a rich man and tell him you worship money he will say- no way I don't worship money. Yet he could very possibly worship money, because warship is who you glorify the most or what you glorify the most. Muslims don’t only worship Muhammad, they will also worship the Mahdi. They also worship the black stone. Regardless if you ask them do you worship the black stone- they will deny that. They don't even think that they worship the black stone deep down in their hearts. They don't believe they even worship Muhammad, yet

they do. How? Well, let's think of the name Muhammad itself. The name Muhammad means the praised one. I've never heard of anybody in the West or even biblically of any man named ‘the praised one’ unless it's a claim of deity. He is called the glorious one. You can never call a mere man the glorious one, even if you examine the creed of salvation in Islam. The Islamic salvation creed goes as follows: I declare there is no God but Allah and Muhammad is His Messenger. That seems to be odd. Christians are not saved because they believe there is no God but Allah and Ezekiel is his messenger. If Muslims claim that Muhammad is a mere prophet, why is it mandatory to say there is no God but Allah and Muhammad is His Messenger? You can't say there's no God but Yahweh and Joel is His Messenger; that puts Joel in such a high status of deification. See Islam does believe that Muhammad can be the intercessor for Muslims. He sits on the right-hand side of Allah and he intercedes for the Muslims. This seems to be positioning Muhammad in the same way Christians position Jesus Christ, who we believe is God. Muslims also inadvertently worship the black stone. Because in Islam the Muslim gets his sin omitted or cleaned out when he goes to the pilgrimage in Mecca. You go around the black stone seven times and Allah forgives your sins. In fact Islam teaches that the black stone is black because it sucked up the sins of the Muslims when they go on the pilgrimage. That seems to be giving the black stone more deity than it deserves. Because only God can forgive sins. Why do 1.8 billion Muslims pray and bow down to the black stone, indeed if the black stone doesn't mean that much to Islam? That's a whole different subject- how Lucifer wanted to be worshiped. Now again all the nations that God prophesied in the Bible are all Muslim. If you go to Isaiah chapter 21, Revelation 14:8 and Revelation 18:2 which says Babylon is fallen is fallen.

Isaiah 21:9

Look, here comes a man in a chariot with a team of horses. And he gives back the answer: ‘Babylon has fallen, has fallen! All the images of its gods lie shattered on the ground!’

Revelation 14:8

A second angel followed and said, 'Fallen! Fallen is Babylon the Great,' which made all the nations drink the maddening wine of her adulteries.

Revelation 18:2

With a mighty voice he shouted: 'Fallen! Fallen is Babylon the Great! She has become a dwelling for demons and a haunt for every impure spirit, a haunt for every unclean bird, a haunt for every unclean and detestable animal.'

You seem to be waiting for a Mystery Babylon, yet there is a reference to this Babylon- Babylon is fallen is fallen, is the same reference in Revelation

regarding Mystery Babylon and its destruction, when in Revelation it says Babylon is fallen is fallen. But yet you continue in the text of Isaiah 21 which talks about the region that is fallen, the burden against Duma. What is Duma?

Isaiah 21:11-12

> **11** "A prophecy against Dumah: Someone calls to me from Seir,
> 'Watchman, what is left of the night? Watchman, what is left of the
> night?' **12** The watchman replies, 'Morning is coming, but also the
> night. If you would ask, then ask; and come back yet again.'"

Use the Bible dictionary. Duma is Duma of Arabia. It is located in the heart of the Arab world and if you continue on it says the burden against Arabia. God destroys Arabia and Isaiah 21, full destruction of Arabia. Even culminates in Isaiah chapter 34 with the oil mentioned literally in the Bible and its destruction. And God focuses on the subject that He will destroy Edom that the streams will be filled with pitch.

Isaiah 34:8-10

> **8** "For the Lord has a day of vengeance, a year of retribution, to uphold
> Zion's cause. **9** Edom's streams will be turned into pitch, her dust into
> burning sulfur; her land will become blazing pitch! **10** It will not be
> quenched night or day; its smoke will rise forever. From generation to
> generation it will lie desolate; no one will ever pass through it again."

When we look at the word streams it doesn't mean water streams. Because the Hebrew Nahal means underground tunnels, mines, and wells. Its Wells, it's mines will be filled with pitch. Pitched hebrew Zefat which literally means tar oil. And it will burn, it's flames will ascend forever from generation to generation. That seems to have never been fulfilled in the past. It's talking about the destruction of the oil in Arabia. Because remember Edom is Dedan in Ezekiel 25, that is the heart of the Arab world. We need to read the Bible in balance and interpret the entire Word of God. Even including the very things like the mark of the beast and these issues are things that are taught in Islam as good things to do for Muslims. If you examine the Quran, the Quran talks about Dabbat Al Ard that is beast of the earth. Did you know that Dabbat Al Ard is the beast of the earth that is mentioned in the Quran? The job of the beasts of the earth will be to mark all Muslims on the forehead to be identified from non-muslims, that's your mark of the beast.

Surah An-Naml (27:82-83):

And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].

This passage mentions a creature or beast that will emerge from the earth as a sign before the Day of Judgment. It will speak to people, emphasizing the certainty of divine signs and warnings.

Musnad Ahmad, Hadith 22691:

Narrated Abu Huraira:

The Prophet said, "There are three who will not enter Paradise: one who is addicted to wine, one who breaks ties of relationship, and one who believes in magic. And there will be three who will not taste death until they see Dabbat Al-Ard: one who will be in the east, one who will be in the west, and one who will be in the Arabian Peninsula. And Dabbat Al-Ard will emerge to the people and it will mark them in their noses and they will be differentiated on account of that, and it will mark the believer whereupon his face will become bright with light, and it will mark the disbeliever whereupon his nose will drop to his face and it will appear like a slit, and when the people stand in need of a thing in which they have no means (to obtain it), they will be shown, `Go to those who took the mark on their noses.' That is because Allah has forbidden the earth to swallow the bodies of those two (the Dajjal and Dabbat Al-Ard) together."

Why are Muslims being taught that they need to take mark from the beasts on their foreheads? You see Muslims walking around all over the place in the Muslim world with badges on their forehead that says “there is no god but Allah and Muhammad is His Messenger”. So you might object well that doesn't say 666, it seems to say “There is no God but Allah Muhammad is His Messenger”. Did the Bible teach that we would have such declarations of faith in Islam being on the forehead of the followers of Antichrist? That doesn't seem to square well with what you read in the Bible. However, the problem is you didn't look very well into the text. It talks about three things, not just one flavor of 666. The mark of the beast, the name of the beast, or the number of his name.

Revelation 13:17-18

> "so that they could not buy or sell unless they had the mark, which is the name of the beast or the number of its name. This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is 666."

What is this or-or-or if everyone is supposed to get a standard emblem with 666 on it? Maybe if Hillary Clinton is the Antichrist it will say Hillary Clinton on the forehead. No no no. That is not what the Bible is implying. When it comes to the word name or name of the beast, or how we use name hermeneutically we must go to all the parts in the Bible where the usage of allegoric name is used to see how the Bible is using the word name in

allegoric fashion. And then we can conclude what the Bible intends to show us about these things that are in the forehead. Now if we go on the Bible there are many places that talk about the name, and these are the holy things like you know His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Well, these are not names, these are simply titles. His name shall be called Emmanuel, which means God with us. Aha. His name shall be called Emmanuel. Emmanuel means God with us. Is Emmanuel the name of Jesus? No. If you want to make literal reference to Emmanuel being the name then maybe the Messiah comes from Mexico. Because the name Emanuelle is very common in Mexico. Well we can't do that either. Emanuelle has a meaning. His name shall be called Emmanuel, which is God with us. So in the same essence Emmanuel is our Creed, it is our statement of faith. All believers believe that God came to us, God with us. That's a Creed. In the same sense in the Revelation when it talks about the name of the beast, it is the Creed of the Antichrist that will be on the foreheads of the followers of Antichrist. It is a declaration of faith. That's what takes people to heaven or to hell. If you want to go to heaven you must believe in God with us that God came down, and he was martyred for the sins of mankind. And by you believing in that you could enter paradise. However Islamic declaration rejects the Trinity. In fact, in **1st John 2:22** it says:

22 Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the antichrist—denying the Father and the Son.

Wait a minute here. He is an Antichrist who denies the Father and the Son. If Antichrist is Catholic how could he come from Rome? He must deny the Father and the Son. That seems to fit more towards Islam than it would fit to us a Roman Catholic. The Bible tells us the spirit of Antichrist must deny the Father, must deny the Son, must be anti Trinity. But what is this Islam? Islam is ‘Dean Al Tawhid’ in Arabic ‘the religion of Unitarianism’. It is a very unitary faith that rejects the Father, that rejects the Son. In fact if you don't believe me ask any Muslim why do you reject Christianity. The first thing they will tell you is that we reject that God is our Father, we rejected Jesus Christ as the Son of God, God had no Son. It's in the Quran: He neither begets, nor He has been begotten never did he has a Son Surah Al-Ikhlas (Chapter 112) verse 1-4. This is written on the Dome of the Rock, this is written everywhere. Muslims believe it. They recite it every day in their prayers. So what is blasphemous in Christianity, is the most holy thing in Islam. And what is the most holy thing in Islam (unitarianism/arianism) is the most blasphemous thing in Christianity. And the Mahdi of Islam bringing seven years of peace (Sunan Abu Dawud, Book 36, Hadith 4273) is one of the most holy thing in Islam, that Mahdi will come and he would have the essence of Mohammed. Mohammed says he will have my spirit in him, is the most blasphemous man in the Bible. And the most holy thing in the

Bible- Jesus dying for our sins and him being the Son of his Father is the most blasphemous thing in Islam. And on the forehead of the woman riding the beast is names of blasphemy (Revelation 17:3-5)- declarations are a blasphemous. Once we understand the allegoric name or the meaning of the word mountain then we can unlock the rest of the Bible. The interpretation of mountain in the Bible is very clear. If you go to other examples in the Bible like maybe Daniel chapter 2 it talks about a colossus, a colossus of gold, chest of silver, belly of bronze, legs of iron and feet of iron and clay (Daniel 2:31-45). And then it talks about a stone that was cut without hands, smote the image at the feet and then the gold and the silver and the bronze and the iron and the clay were crushed together. And then the stone, which is the Messiah, grew to become a great mountain. Aha. How could the Messiah become a great mountain. The mountain is the kingdom of Christ. So in this case he will establish his Mountain, he will rule from His hill, from his mountain, from his kingdom. When Jesus said if you have faith of a mustard seed you can move their mountains. Now Jesus was not saying things that doesn't make sense. Everything Jesus says makes sense. He's saying if we have faith of a mustard seed you can move kingdoms. Exactly what the disciples did. And this is why the Christians in the west can move this nation and can change this nation if they so believed what Messiah said when he said if you have faith of a mustard seed you can move the mountains. Now if you understand name being creed or declaration of faith that is and mountain being kingdom you can unlock all the allegories of the Bible that you need to know. Seven mountains are seven kingdoms; the seven heads are seven kingdoms. There are also seven kings. Kingdoms- some of them fell, one was number six which was a town of John and the number seven came which is Islamic, and it will revive again as number eight, which will rise again from the eastern parts of the Roman Empire. Just as Sir Robert Anderson thought and the traditionalist Bible interpreters taught of their time. We have to have five in the east and five in the west. We have to go back to the Colossus in Daniel, they have to be ten toes.

Daniel 2:41-43

Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay.

Daniel 7:24
The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.
Revelation 17:12-13
The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast. They have one purpose and will give their power and authority to the beast.

We must look at all the names of the nations. Even if you go to Revelation and you see the beast being captured with him- the false prophet, those being cast into the lake of fire in Revelation, is also explained in a way in Ezekiel's chapters 28, 29, 30, 31, and 32.
Revelation 19:20
But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs, he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur.
Revelation 20:10
And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.
Ezekiel 28:2
Son of man, say to the ruler of Tyre, 'This is what the Sovereign LORD says: In the pride of your heart you say, "I am a god; I sit on the throne of a god in the heart of the seas." But you are a mere mortal and not a god, though you think you are as wise as a god.

The Prince of Tyre's pride and claim to divinity parallels the blasphemous arrogance of the beast and false prophet in Revelation.
Ezekiel 28:17-19
Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings. By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.

The imagery of being consumed by fire and reduced to ashes resonates with the lake of fire in Revelation.

Ezekiel 29:3-5

Speak to him and say: 'This is what the Sovereign LORD says: "I am against you, Pharaoh king of Egypt, you great monster lying among your streams. You say, 'The Nile belongs to me; I made it for myself.' But I will put hooks in your jaws and make the fish of your streams stick to your scales. I will pull you out from among your streams, with all the fish sticking to your scales. I will leave you in the desert, you and all the fish of your streams. You will fall on the open field and not be gathered or picked up. I will give you as food to the beasts of the earth and the birds of the sky.

The "great monster" and the imagery of judgment echo the fate of the beast in Revelation.

Ezekiel 31:14

Therefore no other trees by the waters are ever to tower proudly on high, lifting their tops above the thick foliage. No other trees so well-watered are ever to reach such a height; they are all destined for death, for the earth below, among mortals who go down to the realm of the dead.

The imagery of trees being brought low and cast into the realm of the dead parallels the casting of the false prophet into the lake of fire.

Ezekiel 32:7-8

When I snuff you out, I will cover the heavens and darken their stars; I will cover the sun with a cloud, and the moon will not give its light. All the shining lights in the heavens I will darken over you; I will bring darkness over your land, declares the Sovereign LORD.

The cosmic disturbances and darkness align with the apocalyptic imagery in Revelation.

Did you know that the Bible tells us even the literal references of the names of the nations that are cast into the lake of fire? If you read the bulk of Ezekiel 28, 29 there is the Prince of Tyre, he is the Antichrist, he was the cherub in the Garden of God, and he is captured he's thrown into the pit. And why is Antichrist called the Prince of Tyre? Where is Tyre today? Today Tyre is in the country of Lebanon. The Antichrist is ruling in Lebanon.

Ezekiel 28:1-19 - The Prince and King of Tyre:

Ezekiel 28:1-2

The word of the Lord came to me: 'Son of man, say to the prince of Tyre, This is what the Sovereign Lord says: In the pride of your heart you say, "I am a god; I sit on the throne of a god in the heart of the seas." But you are a mere mortal and not a god, though you think you are as wise as a god.'

The Prince of Tyre is rebuked for his pride and self-deification. This could be seen as a type of foreshadowing of the Antichrist, who is also described in the Bible as exalting himself above God (2 Thessalonians 2:4).

Ezekiel 28:12-15
Son of man, take up a lament concerning the king of Tyre and say to him: 'This is what the Sovereign Lord says: You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you... You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you.'

This passage transitions to a lament over the "king of Tyre," who is depicted with imagery suggesting a high-ranking spiritual being, possibly Satan. The reference to Eden and being a guardian cherub connects this figure to the fall of a powerful spiritual being.
Ezekiel 28:16-17
Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

The imagery here is often associated with the fall of Satan, reflecting pride and subsequent expulsion from God's presence. This passage can be linked to the Antichrist through the theme of pride and rebellion against God.
Ezekiel 28:18-19
By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.

This ultimate destruction mirrors the fate of the Antichrist as described in Revelation.
Ezekiel 29:1-21 - Prophecy Against Egypt:
Ezekiel 29:3-5
Speak to him and say: 'This is what the Sovereign Lord says: I am against you, Pharaoh king of Egypt, you great monster lying among your streams. You say, "The Nile belongs to me; I made it for myself." But I will put hooks in your jaws and make the fish of your streams stick to your scales. I will pull you out from among your streams, with all the fish sticking to your scales. I will leave you in the desert, you and all the fish of your streams.

You will fall on the open field and not be gathered or picked up. I will give you as food to the beasts of the earth and the birds of the sky.'

This prophecy against Egypt symbolizes God's judgment against nations that exalt themselves. The imagery of the great monster (often interpreted as a crocodile, symbolizing Pharaoh) pulled from the river and left to die could be seen as analogous to the ultimate defeat of the Antichrist.

Interpretative Summary:

Prince of Tyre: Represents human pride and self-exaltation, akin to the Antichrist.

King of Tyre: Described in terms that many see as reflective of Satan's fall, drawing a parallel to the Antichrist's rebellion and ultimate defeat.

Why is the Antichrist called the Assyrian as Syria? Assyria seems to exist in Iraq, Syria, and parts of Turkey.

Isaiah 10:5-12 refers to the Assyrians as an instrument of God's wrath against a godless nation (Israel) but also highlights the eventual punishment of the Assyrians for their pride and arrogance.

Isaiah 10:5-7

Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath! I send him against a godless nation, I dispatch him against a people who anger me, to seize loot and snatch plunder, and to trample them down like mud in the streets. But this is not what he intends, this is not what he has in mind; his purpose is to destroy, to put an end to many nations.

Isaiah 10:12

When the Lord has finished all his work against Mount Zion and Jerusalem, he will say, 'I will punish the king of Assyria for the willful pride of his heart and the haughty look in his eyes.'

Isaiah 14:24-27 includes a prophecy about the fall of the Assyrians, which some interpret as a foreshadowing of the defeat of the Antichrist.

Isaiah 14:25

I will crush the Assyrian in my land; on my mountains I will trample him down. His yoke will be taken from my people, and his burden removed from their shoulders.

Micah 5:5-6 refers to the future deliverance of Israel from the Assyrians when he invades their land.

Micah 5:5-6

And he will be our peace when the Assyrian invades our land and marches through our fortresses. We will raise against him seven shepherds, even eight commanders, who will rule the land of Assyria with the sword, the land of Nimrod with drawn sword. He will deliver us from the Assyrian when he invades our land and marches into our borders.

Why is the Antichrist called Pharaoh of Egypt, he is the king of Egypt (Ezekiel 29:3-5 & Ezekiel 31:2-9)? He is called many titles like these of regions that exists today in Muslim countries. So the Bible did not forget to tell us about the threat of Islam. Perhaps it is we who did not look into the Bible to see what the Bible had to say about the threat of the rise of fundamental Islam. And these are not nations like Nazi Germany, one nation. We are talking about several nations. Because it talks about ten toes (Daniel 2:41-42). The Old Testament, talks about the destruction of Iran- Persia or Elam and all her multitude into the pit into the lake of fire.

Jeremiah 49:34-39

This is the word of the Lord that came to Jeremiah the prophet concerning Elam, early in the reign of Zedekiah king of Judah:

This is what the Lord Almighty says: “See, I will break the bow of Elam, the mainstay of their might.

I will bring against Elam the four winds from the four quarters of heaven; I will scatter them to the four winds, and there will not be a nation where Elam’s exiles do not go.

I will shatter Elam before their foes, before those who want to kill them; I will bring disaster on them, even my fierce anger,” declares the Lord. “I will pursue them with the sword until I have made an end of them.

I will set my throne in Elam and destroy her king and officials,” declares the Lord.

“Yet I will restore the fortunes of Elam in days to come,” declares the Lord.

There is Lydia- Turkey and all her multitude into the pit, into the lake of fire, mentioned literally in the Bible. Even on the day of the Lord. If you look at Joel or Amos or Isaiah or Ezekiel or even the Psalms. You find all the nations that are mentioned are all Islamic today. Psalms 81, 82, and 83 are very interesting because you look at Psalm 81, it says the haters of the Lord pretend submission to Him.

Psalm 81:15

The haters of the Lord would pretend submission to Him, But their fate would endure forever.

The ones who hate God think in their mind that they submit and worship God. How could somebody think they submit to God when in reality God is saying that: they don't submit to Me, they don’t worship Me, I don't know them. In fact it continues on in **Psalm 82 verse 8** which says:

Rise up, O God, judge the earth,
for all the nations are your inheritance.

Wow, this is God arising from his throne, judging the world. In fact this caller collaborates with Joel 3 and he will inherit all nations.

Joel 3:1-2

"In those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial for what they did to my inheritance, my people Israel, because they scattered my people among the nations and divided up my land."

This seems to be that the Messiah is coming down to fight these nations. And then Psalm 83 it says for the ones who hate you who hate God.

Psalm 83:1-5

O God, do not remain silent; do not turn a deaf ear, do not stand aloof, O God.
See how your enemies growl, how your foes rear their heads.
With cunning they conspire against your people; they plot against those you cherish.
“Come,” they say, “let us destroy them as a nation, so that Israel’s name is remembered no more.”
With one mind they plot together; they form an alliance against you—

Who are these? The ones who think they submit to God. Islam means submission. Even Muslims don’t deny it, it doesn't mean peace. It means submitting to the will of Allah. The ones who hate you, they have lifted their head, they have said come and let us cut them off from being a nation that the name of Israel be remembered no more. What did Muhammad say?

Sahih Muslim, Book 41, Hadith 6985:

> "The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews."

It seems to correlate with Islam's prophecy, yet Islam seems to predict that the outcome of the battle is the destruction of the Jews. The Bible says no that's not true. The Bible even gives you the names of these nations: the tents of Edom and the Ishmaelites. Now does anybody need to interpret what is the Ishmaelites? I've explained Edom before which is from Teman which is Yemen to the Dedan which is the heart of the Arab world (northwestern part of the Arabian Peninsula that is Saudi Arabia, research: Ezekiel 27:15, Jeremiah 49:8, Genesis 10:7). Ezekiel 25:13.

Ezekiel 25:12-14

This is what the Sovereign LORD says: “Because Edom took revenge on Judah and became very guilty by doing so,
therefore this is what the Sovereign LORD says: I will stretch out my hand against Edom and kill both man and beast. I will lay it waste, and from Teman to Dedan they will fall by the sword.
I will take vengeance on Edom by the hand of my people Israel, and they will deal with Edom in accordance with my anger and my wrath; they will know my vengeance, declares the Sovereign LORD.”

Assyria is also with them: Syria, Iraq Turkey. All these regions coming with them in this coalition. It says they form a confederacy against you, a confederacy of Nations, a unity of many nations. And all of them are 10 in number. Then it talks about other nations joining them. You know besides Edom you have Philistia/Gaza/ the Palestinians joining them in this battle. And they come against Israel. And what does God say? Pursue them with your tempest and a frighten them with thy storm, that God will put fear in the hearts of the enemies of Israel. And then it says fill their faces with shame that they may seek your name Oh Lord.

Psalm 83:13-18

Make them like tumbleweed, my God, like chaff before the wind.
As fire consumes the forest or a flame sets the mountains ablaze,
so pursue them with your tempest and terrify them with your storm.
Cover their faces with shame, Lord, so that they will seek your name.
May they ever be ashamed and dismayed; may they perish in disgrace.
Let them know that you, whose name is the Lord— that you alone are the Most High over all the earth.

What name? Aha. The Emmanuel, the Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. The true essence of who God is, that he is God with us. He has made that declaration very well in the Bible. Showing these Islamic nations the belief system, showing that they don't like the name of God, showing that they are blaspheme to God and these people hate the true God. This is why in Revelation it says when the mountains mountains fall on us they still blaspheme God. Why? Why would the people in Revelation, even though they see all these calamities, still blaspheme God? Because they are praising Allah and denying the essence of who the true God is. By that, they continue to blaspheme God. They didn't seem to get it. Yet God loves the Muslims, in fact He says one-sixth of the armies that comes against Israel, that God will redeem them and they will come from year to year to Jerusalem to worship the king in Jerusalem.

Ezekiel 39:2

> "And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:"

So why don't you worship the King right now instead of worshiping the blackstone? Instead of dying and blowing yourself. When you read the words of Jesus he said: offer your body as a living sacrifice. I don't have to die for God. God already died for me. Islam is a reversal, in which the funeral of a martyr becomes a wedding.

Sahih al-Bukhari, Book 52, Hadith 53:

> Narrated Sahl bin Sa'd: Allah's Messenger said, "The believer who is killed in Allah's Cause is a martyr, and will be married to seventy-two wives of the maidens with large dark eyes of Paradise, and will have intercession for seventy of his relatives."

And sometimes a wedding becomes a funeral because somebody uses a musical instrument. Everything is in reverse. He did not want the essence of holiness to be in the outside appearance, but he wanted the essence of holiness to be on the inside of a man. Islam has legalized many things that the Bible prohibits. They don't call it rape, they call it concubinage. So you cloak things in different verbiage to make what is evil holy- killing innocent people is jihad. Occupying countries like Spain is liberation or openings. You have opened these nations for the will of Allah. It's blasphemy to say the Bible has been changed. How could God allow His Word to be changed? There is a corruption of the Bible and that is the creation of the Quran. It took certain verses from the Bible and took some Apocrypha and concocted a new manuscript, that is a corruption of the Bible, that denies the very essence of who God is in the Bible. Look towards Arianism, which was considered an Antichrist religion from the beginning of the advent of Christianity. The New Testament warned about Arianism, about denying God as our Father. What's wrong with calling God our Father? He adopts us. Why can't you take their allegoric references of us being the children of God allegorically? He loves us as he is our Father, he is a loving God. He has come down, sent his son, and died on the cross for you. If you choose to believe it you will have everlasting life. You don't have to die for Allah. God sent his son to die for you. That's the message of salvation. If we all worship the same God how come when people convert to Islam they have to say “There is no God but Allah and Muhammad is His Messenger”. If you ask them what is the name Allah, they will tell you well Allah simply means God. So then you say- well okay there is no god but God is saying is okay? No no no no no no. They will say- you gotta say there is no God but Allah. But you told me Allah simply means God, why can't I say there is

no god but God. They will insist that you identify with the name of a deity named Allah. In fact most westerners don't know that you cannot in Islam worship Allah unless you worship him in the Arabic language. Even Iranian Muslims, Indonesian Muslims, Persian Muslims, and Turkish Muslims don't speak the Arabic language. But when they go to the mosque they must worship him in Arabic language. They must read the Quran in the Arabic language, not in the English. The Quran and Islam say you cannot worship Allah unless you recite it in the Arabic language. The Quran cannot be used unless you worship Allah in the Arabic language. Why? The persistence of using one language, one religion, one government- Sharia law, because there was someone who was bruised when God changed the system of the world when the world wanted to get together in Babel.

Genesis 11:1-9

Now the whole world had one language and a common speech.

As people moved eastward, they found a plain in Shinar and settled there.

They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar.

Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."

But the Lord came down to see the city and the tower the people were building.

The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.

Come, let us go down and confuse their language so they will not understand each other."

So the Lord scattered them from there over all the earth, and they stopped building the city.

That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

What did they say in Babel? The story of Babel is significant because in Babel they got together and they said let us build a name for ourselves, let us take all what we have. So they took bricks and tar (petroleum) and they began to build as Shinar to the heavens, and they wanted to reach upwards to God. And God was angered because God reached downwords to mankind and it went contrary to God's plan. Islam seems to want to reverse what happened in Babel, so they want to establish a one-world government- Islam, and a one-world language Arabic. They insist you can't go to heaven unless you worship God in Arabic and they seem to want to use the tar (the oil) to build a name for themselves and to advance the

cause of Allah using the oil, just exactly as Babel did before. Daniel says that the Antichrist will advance the glory of his God through war.

Daniel 11:36-39

> 36 “The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place. 37 He will show no regard for the gods of his ancestors or for the one desired by women, nor will he regard any god, but will exalt himself above them all. 38 Instead of them, he will honor a god of fortresses; a god unknown to his ancestors he will honor with gold and silver, with precious stones and costly gifts. 39 He will attack the mightiest fortresses with the help of a foreign god and will greatly honor those who acknowledge him. He will make them rulers over many people and will distribute the land at a price.

Wait a minute, Antichrist declares himself as God, but yet he say here he advances the glory of his God. He worships a singular God, that is a God of War. He honors a God of fortresses in Daniel- a God of War. Who honors a God of War? He doesn't honor the desires of women. It doesn't say he doesn't desire women. It says he does not honor the desire of women. Now who doesn't honor the desire of women? Who doesn't care about women's rights? In Islam woman has half the ability to testify in court- her testimony is half the testimony of a male (Quran 2:282).

Sahih al-Bukhari 2658:

> Narrated Abu Sa'id Al-Khudri: The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

Her inheritance is half the inheritance of a male (Quran 4:11). She doesn't have a right to divorce, but the husband has the only right to divorce. All these other things, women are secondary to men. Women are being abused and beaten(Sahih Muslim 4:2127, Sahih Al-Bukhari, Book 72, Hadith 715). He doesn't honor the desire of a woman, just what the Bible says. Why? Why would Antichrist not honor the desire woman? It's very simple. Because in the Bible states:

Genesis 3:15

I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.

The devil hates the woman because the woman was the vessel that brought forth the child Messiah- the seed of the woman, just as the Bible said. This is why Satan hates that seed of the woman. The virgin birth

Jesus Christ, who comes to die for the sins of mankind. This is why Islam hates the idea of God sending his Son. This is why Islam hates the woman and puts it as a second-class citizen. Even on moderate websites, if you go about treating women, in the moderate view when it says in the Quran beat them (Surah An-Nisa4:34). The modern interpreters will say- well this means beat them slightly without leaving marks. Don't leave marks when you beat them, don't leave bruises. Does that seem to be the right way of dealing with your wife? They explode in anger, you better say Islam is a peaceful religion and stop drawing Muhammad or we will kill you. That doesn't seem to mean that Islam is peaceful at all. It seems to me that this is a system that gives a facade of peace: can use peaceful verses- peaceful parts of the Quran to claim peace. When the other parts of the Quran seems to say kill the Jews and kill the Christians.

Surah Al-Baqarah (2:191)

"And kill them wherever you find them and expel them from wherever they have expelled you, and fitnah is worse than killing. But if they fight you, then kill them. Such is the recompense of the disbelievers."

Surah At-Tawbah (9:5)

"And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."

Surah At-Tawbah (9:29)

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled."

Aha. The Bible does say bye peace he will deceive many. The spirit of the Antichrist, by peace, will deceive many.

Daniel 8:25

He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

Daniel 11:21-24

The next to come to power will be a despicable man who is not in line for royal succession. He will slip in when least expected and take over the kingdom by flattery and intrigue. Before him great armies will be swept away, including a covenant prince. With deceitful promises, he will make various alliances. He will become strong despite having only a handful of followers. Without warning he will enter the richest areas of the land. Then he will distribute among his followers the

plunder and wealth of the rich—something his predecessors had never done. He will plot the overthrow of strongholds, but this will last for only a short while.

2 Thessalonians 2:9-10

This man will come to do the work of Satan with counterfeit power and signs and miracles. He will use every kind of evil deception to fool those on their way to destruction, because they refuse to love and accept the truth that would save them.

Islam is a peaceful religion, you must say. Islam is being propagated as a peaceful system when in reality it's not. The spirit of Antichrist is as such that if you fight against it you could lose your head literally, not allegoric.

Revelation 20:4

"I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years."

We see the martyrs who were beheaded in the name of Jesus. What part of baring do you not understand? Noah was right and everybody else was wrong. Truth is found in a narrow gate, it's not a big wide gate. Joel is right, Moses is right, Ezekiel is right, Isaiah is right all these prophets were right that they warned us about the rise and the threat of Islam. It wasn't that God did not warn us, it's that we did not go and read the Bible and compare it with the Quran.

Isaiah 46:9-10

9 Remember the former things, those of long ago; I am God, and there is no other;
I am God, and there is none like me. 10 I make known the end from the beginning,
from ancient times, what is still to come. I say, 'My purpose will stand, and I will
do all that I please.'

How could somebody foretell the end from the beginning? You have 8,362 verses in the Bible of prophetic nature. Why did God give us so much volume of information? Because God is love, and He loves us and he cares about us, and he wants our destiny to be with Him. Islam is a very old system that was wounded by the west, that wants to revive itself. Jesus himself said if you have faith of a mustard seed you can move the mountains/nations (Matthew 17:20). You must be as serpents and as innocent as doves to have serpentine wisdom (Matthew 10:16), that means you need to understand how the devil thinks. You need to understand how the devil functions. That was the commandment from Jesus himself. Jesus himself said, be as wise as a serpent and as innocent as doves. Understand how the devil thinks. He also said: if you are my followers I send you as sheep amongst wolves (Matthew 10:16). So if you have no wolves in your life, perhaps you're not

sheep. And if you're not sheep perhaps I can show you how to be sheep. It's very simple just buy a Bible and read it. He shows you how to be sheep. Follow Him, trust Him, and invite Him in your heart. You will never regret it.

Who is Muhammad According to Islam Itself?

After the conquest of the Khaybar, a Jewish woman named Zaynab served Muhammad with poison in goat meat. Muhammad took the meat given to him by Zaynab and was poisoned.

[Ibn Sa’d, Vol. 2, pp. 251-252]

> When the Apostle of Allah, may Allah bless him, conquered Khaybar and he had peace of mind, Zaynab Bint al-Harith, the brother of Marhab, who was the spouse of Sallam Ibn Mishkam, inquired: Which part of the goat is liked by Muhammad? They said: The foreleg. Then she slaughtered one from her goats and roasted it (the meat). Then she wanted a poison which could not fail. The Jews discussed about poisons and became united on one poison. She poisoned the she-goat putting more poison on the forelegs, and shoulder. When the sun had set and the Apostle of Allah, may Allah bless him, returned after leading the people in Maghrib (sun-set) prayers, she sat by his feet. He asked her about her. She said: O Abu al-Qasim! Here is a present which I wish to offer to you. The Prophet, may Allah bless him, ordered it to be taken. It was served to him and to his Companions who were present and among those who were present was Bishr Ibn al-Bara Ibn Ma’rur. Then the Apostle of Allah, may Allah bless him, said: Come closer and have night meal. The Apostle of Allah, may Allah bless him, took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah, may Allah bless him, ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah, may Allah bless him, said: Hold back your hands! Because this foreleg; and according to another version, the shoulder of the goat, has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from emitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was something wrong. Bishr did not rise from his seat but his color changed to that of taylsan (a green cloth). For a year the pain did not permit him to change his sides but with the help of others and then he expired. According to another version, he died before

leaving his seat. He (Ibn Sa'd) said: A peace of it was dropped before a dog who ate it and died (instantaneously) without being able to move its foreleg. The Apostle of Allah sent for Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself. If you are a prophet, the foreleg will inform you; and others have said: If you are a king we will get rid of you. The Jewess returned as she had come. He (Ibn Sa'd) said: The Apostle of Allah, may Allah bless him, handed her over to the heirs of Bishr Ibn al-Bara who put her to death.

Therefore the Prophet had killed the woman's father, uncle, and husband. Therefore, the woman did this act to take revenge.

The Prophet said to the Jewish woman you cannot kill me:

Sahih Muslim, Book 26, Hadith 5430 http://sunnah.com/muslim/39/59

> Anas reported that a Jewess came to Allah's Messenger with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger.

Jewish woman tested Muhammad by poisoning his food to see if he was really a prophet. Bishar Ibn Al-Bara, companion of Muhammad died immediately after being poisoned. The woman was killed on the order of the Prophet. Finally, the Prophet died because of the woman's poison. At the time of death, the Prophet felt that his aorta was tearing due to severe pain.

Sunan Abu Dawud, Book 40, Hadith 4497 http://sunnah.com/abudawud/41/19

> "a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Messenger of Allah (ﷺ) ate of it and the people also ate. He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara' ibn Ma'rur al-Ansari died. So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the work you have done? She said: If you were a prophet, it would not harm you; but if you were a king, I should rid the people of you. The

Messenger of Allah (ﷺ) then ordered regarding her and she was killed. He then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaybar. This is the time when it has cut off my aorta”

Al-Tabari, Volume 9, Page-181

Aisha, the wife of Muhammad (pbuh) narrated: "Before Muhammad (pbuh) died, I saw that there was a vessel of water near Muhammad (pbuh). He would put his hand inside the vessel and then wipe his face with water and say, "O my Lord. ! Help me to be freed from severe painful punishment.

When Muhammad's illness worsened, Muhammad told water from 7 wells should be brought and poured over his head so that he could recover and return to his people as before. It is known from the hadith that Muhammad’s both legs were paralyzed due to the effect of poison. Muhammad (PBUH) used to walk with his hands on the shoulders of his cousin Ali and another companion:

Sahih al-Bukhari 5714 https://sunnah.com/bukhari:5714

Narrated 'Aisha:

When the health of Allah's Apostle deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated In my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between Abbas and another man. (The sub-narrator told Ibn 'Abbas who said: Do you know who was the other man whom 'Aisha did not mention? The sub-narrator said: No. Ibn Abbas said: It was 'Ali.) 'Aisha added: When the Prophet entered my house and his disease became aggravated, he said, "Pour on me seven water skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Hafsa, the wife of the Prophet and started pouring water on him from those water skins till he waved us to stop. Then he went out to the people and led them in prayer and delivered a speech before them.

Sahih al-Bukhari 5016 https://sunnah.com/bukhari:5016

Narrated By ‘Aisha : Whenever Allah’s Apostle became sick, he would recite Mu’awwidhat (Surat Al-Falaq and Surat An-Nas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Suras) and rub his hands over his body hoping for its blessings.

But even then Muhammad did not recover from the poisoning.

The Prophet was telling Aisha on his deathbed that, his chest artery (Aorta) was tearing due to poisoning. He was feeling great pain.

Sahih Bukhari, Vol. 5, Book 59, Hadith 713 http://sunnah.com/bukhari/64/450

> “The Prophet (ﷺ) in his ailment in which he died, used to say, "O `Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."”

The Prophet was in Aisha's house at the time of his death and fell to his death in Aisha's arms.

Sahih Bukhari, Vol. 7, Book 62, Hadith 144 http://sunnah.com/bukhari/67/150

> Narrated `Aisha:
>
> that during his fatal ailment, Allah's Messenger (ﷺ), used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to Aisha's turn. So all his wives allowed him to stay where he wished, and he stayed at `Aisha's house till he died there. `Aisha added: He died on the day of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.

According to Aisha, Prophet Muhammad died suffering the most.

Sunan Ibn Majah, Vol. 1, Book 6, Hadith 1622 http://sunnah.com/urn/1289720

> “‘Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah (ﷺ).””

Descriptions of suffering can be found in -

1. "Siratun Nabi" biography of Muhammad

2. IBiography of Muhammad "Al Tabari"

When Muhammad preached Islam in Mecca, the Quraysh of Mecca did not believe in the verses of the Qur'an. The Quraish used to say that Muhammad was the author of the verses of the Qur'an. To remove this doubt of the Quraysh, at this time the Qur'anic verse 69:44-46 was revealed, where Allah says that if he (that is, Muhammad) had written any verse by himself in the name of Allah, then Allah would have seized Muhammad by his right hand and cut Muhammad's life artery (aorta).

Therefore the Jewish woman was actually just a medium for God. God himself killed the Muhammad.

Quran 69:44-46

> “And if Muhammad had made up about Us some [false] sayings, We would have seized him by the right hand; Then We would have cut from him the aorta.”

Musnad Ahmad 107

> “. . . This is the Revelation sent down from the Lord of the ‘Alameen (mankind, jinn and all that exists). And if he (Muhammad had forged a false saying concerning Us (Allah). We surely would have seized him by his right hand (or with power and might), And then We certainly would have cut off his life artery (aorta), . . .”

Understand something? Re-read the Hadith and Sira references above. But the Prophet repeatedly said at the time of his death that he felt the pain in his chest was ripping... what does that mean? The Prophet used to send down false verses by breaking the name of the Creator (Allah) throughout his life. And the true Lord gave him the same punishment that He had imposed on him for being a false prophet. What a cruel reality.

Some Muslim misconceptions and their answers:

1) The piece of meat warned him that it contained poison, proving that he was a prophet of God!

Answer: If he was a prophet he may have warned everyone as soon as the cooked sheep came (mentioned in this hadith Sunan Abu Dawud, Book 40, Hadith 4497) in front of him. But he could not do that. Instead he himself felt it was poisonous after eating something so he warned everyone about the poison. If Muhammad was a prophet, he would have warned everyone a long time ago and Bishar would not have had to die.

2) If he had died from this poison, how could the Prophet be alive for another 4 years after this incident?!

Answer: Sahih Hadith no Sahih Bukhari, Vol. 5, Book 59, Hadith 713 Muhammad himself claims that he died of Khaybar poisoning. Maybe it worked like slow poisoning. By denying Muhammad's own claims in Sahih Hadith, Muslim claimants question their own faith.

3) After suffering for four years he accepted martyrdom!

Answer: In response to this claim, if someone says that he claimed to be a false prophet, Allah will punish him for four years, did not kill immediately, then how to refute this claim? If you look at the previous book, you will see that if any prophet was written in the destiny of martyr death, none of them suffered for such a long time, rather they died in a very short time at the hands of the adversaries. So trying to make Muhammad's death a martyr's death by equating this death with other martyred prophets is nothing but a misguided attempt.

4) Allah kept him alive for these four years to complete his mission, which proves that he is the Prophet of Allah!

Answer: The Prophet's mission was Persia, the conquest of Syria and Yemen, which we see in Ibn Kasir's famous history book "Al Bidaya wan Nihaya"

> He said, Allahu Akbar gave me the keys of Syria. By God, I can definitely see the red palaces there. He hit the rock a second time. This time the other third collapsed. He said, “I have been given the keys of the Persian Empire by Allahu Akbar. By Allah, I can see the white palaces of Madain. He struck the stone a third time and said Bismillah It broke the rest of the stone. He said, Allahu Akbar has given me the keys to the kingdom of Yemen By Allah, I can now see the gates of the city of Sana'a from this place.

But he died before actually achieving this goal. So if the Muslim claimants want to declare his conquest of Makkah as mission complete, then it will be a lie.

5) In that verse of the Qur'an there is the word "Al Watina", which means "the vein of the heart"; But in that hadith of Sahih Bukhari, the word "Abhari" appears, which means "choking".

Answer: Muslim preachers presents this fallacy to mislead simple minded Muslims. The words carry the same meaning whether it is a heart vein or a blocked aorta. Even if we do not accept this small difference in wording, there is no denying the fact that Muhammad himself will be punished for preaching falsehood in the Qur'an, which actually happened in his life. Muhammad proved himself to be a false prophet by his own admission that the false claim of prophethood he made in the name of God happened in his own life.

No matter how hard he died, before his death he ordered the complete expulsion of non-Muslim from the Arab world. Muslims of the present age keep saying that

everyone has their own religion. Muhammad once said do not exaggerate about religion. These words really sound like jokes.

Sahih Bukhari, Vol. 5, Book 59, Hadith 716 http://sunnah.com/bukhari/64/453

> “The ailment of Allah's Messenger (ﷺ) became worse (on Thursday) … Then he ordered them to do three things. He said, "Turn the pagans out of the 'Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa`id bin Jubair, the sub-narrator said that Ibn `Abbas kept quiet as rewards the third order, or he said, "I forgot it.")”

Sahih al-Bukhari 2338:

Narrated Ibn `Umar:

> `Umar expelled the Jews and the Christians from Hijaz. When Allah's Messenger (ﷺ) had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Messenger (ﷺ) intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Messenger (ﷺ) told them, "We will let you stay on thus condition, as long as we wish." So, they (i.e. Jews) kept on living there until `Umar forced them to go towards Taima' and Ariha'.

More references about painful death:

1. [Sunan Abu Dawud 20:3135]

Narrated Aisha, Ummul Mu’minin: By Allah, we did not know whether we should take off the clothes of the Apostle of Allah as we took off the clothes of our dead, or wash him while his clothes were on him. When they (the people) differed among themselves, Allah cast slumber over them until every one of them had put his chin on his chest. Then a speaker spoke from a side of the house, and they did not know who he was: Wash the Prophet while his clothes are on him. So they stood round the Prophet and washed him while he had his shirt on him. They poured water on his shirt, and rubbed him with his shirt and not with their hands. Aisha used to say: If I had known beforehand about my affair what I found out later, none would have washed him except his wives.

2. [Sunan Abu Dawud 39:4499]

Narrated Ibn Ka’b b. Malik: On the authority of his father: Umm Mubashshir said to the Prophet during the sickness of which he died: What do you think about your illness, Messenger of Allah? I do not think about the illness of my son except the poisoned sheep of which he had eaten with you at Khaybar. The Prophet said: And I do not think about my illness except that. This is the time when it cut off my aorta. . .

3. [Sunan Abi Dawud 4512]

Narrated Abu Hurairah: The Messenger of Allah would accept a present, but would not accept alms (sadaqah). And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad ibn Amr said on the authority of AbuSalamah, and he did not mention the name of Abu Hurairah: The Messenger of Allah used to accept presents but not alms (sadaqah).

This version adds: So a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Messenger of Allah ate of it and the people also ate. He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara’ ibn Ma’rur al-Ansari died.

So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the work you have done? She said: If you were a prophet, it would not harm you; but if you were a king, I should rid the people of you. The Messenger of Allah then ordered regarding her and she was killed. He then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaybar. **This is the time when it has cut off my aorta.**

4. [Ibn Ishaq, p. 516]

When the apostle had rested, Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara b. Ma’rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, ‘This bone tells me that it is poisoned.’ Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: ‘You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).’ So the apostle let her off. Bishr died from what he had eaten.

5. [Al-Tabari, Vol. 8, pp. 124-125]

When the Messenger of God rested from his labor, Zaynab bt. al-Harith, the wife of Sallam b. Mishkam, served him a roast sheep. She had asked what part of the sheep the Messenger of God liked best and was told that it was the foreleg. So she loaded that part with poison, and she poisoned the rest of the sheep, too. Then she brought it. When she set it before the Messenger of God, he took the foreleg and chewed a bit of it, but he did not swallow it. With him was Bishr b. al-Bars' b. Ma'rur, who, like the Messenger of God, took some of it, Bishr, however, swallowed it, while the Messenger of God spat it out, saying, "This bone informs me that it has been poisoned ." Then he summoned the woman, and she confessed. He asked, "What led you to do this?" She said: "How you have afflicted my people is not hidden from you. So I said, `If he is a prophet, he will be informed; but if he is a king, I shall be rid of him." The Prophet forgave her. Bishr b. al-Bars' died of the food he had eaten. According to Ibn Humayd-Salamah-Muhammad b. Ishaq- Marwan b. 'Uthman b. Abi Said b. al-Mu'alla,513 who said: The Messenger of God said during the illness from which he died-the mother of Bishr b. al-Bara' had come in to visit him-"Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar." The Muslims believed that in addition to the honor of prophethood that God had granted him the Messenger of God died a martyr.

6. [Ibn Sa'd, Vol. 2, p. 294]

Umm Bishr [the mother of the Muslim man who also died eating poison], came to the prophet during his illness and said, "O apostle of Allah! I never saw fever like it in any one." The prophet said to her, "Our trial is double and so our reward [in heaven], is double. What do the people say about it [his illness]?" She said, "They say it is pleurisy." Thereupon the apostle said, "Allah will not like to make His apostle suffer from it (pleurisy) because it indicates the possession of Satan, but (my disease is the result of) the morsel that I had taken along your son. It has cut my jugular vein."

From Hebrew dictionary:

Strongs Dictionary H423
'âlâh
aw-law'
From H422; an imprecation: — curse, cursing, execration, **OATH**, swearing.

Revelation 12:9

9 So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him.

Al-Lah means the Lah

History of At Tabari volume 6 page 111 Muhammad confessed his fabrication of revelation:

“I have fabricated things against God and have imputed Him words which He has not spoken.”

Mubahalah/ Cursing Competition

References: Tafsir Qur'an, Surah Ali Imran, verse 61 by Ibn Kathir History of Islam by Tabari, volume 9, page 187

Christians actually had a silent role they played in his death and even the demise of his family. It all started with the meeting with the Prophet that ended up with the Mubahalah.

What is Mubahalah?

Mubahalah means invocation of Allah’s curse to reveal who is lying. The event was related with the Christian people at Najran (present-day Saudi Arabia), in the month of Dhu’l-Hijja, 10 AH (Anno Hijriah) which is October 631, according to Encyclopaedia of Islam (Second edition). Prophet Muhammad sent a letter to the Christians at Najran to accept Islam or pay jizya. Jizya is a ransom money to the Prophet Muhammad and his Muslim army. If they didn’t pay, Prophet Muhammad would attack and plunder them. In response to that letter, a Christian delegation was sent to meet the Prophet in Medina. The leader of the Christian delegation was Priest Abdul Masih. When they meet Prophet Muhammad in Medina, they discussed the belief about Jesus, whether he is a Prophet or God incarnated. Muhammad replied- Jesus is nothing more than a mere human being.

Qur’an, Sura Ali Imran, verse 59.

Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, “Be!” And he was!

The debate lasted for two days. At the end of the day, Prophet Muhammad got mad at the Christians and challenged them for a cursing competition, so that the liars can be directly punished by Allah, or God.

Qur’an, Surah Ali Imran, verse 61.

Now, whoever disputes with you ˹O Prophet˺ concerning Jesus after full knowledge has come to you, say, “Come! Let us gather our children and your children, our women and your women, ourselves and yourselves— then let us sincerely invoke Allah’s curse upon the liars.”

By Qur'an, Surah Ali Imran (3), verse 61, the Challenge of Mubahalah is declared. The Christians never agreed to this Mubahala. So they told- it's getting late, we would like to leave and meet you tomorrow morning. (the Christians leaving Prophet's mosque)
The Qur'an tafsir says that the Najran Christians thought that Muhammad was a real Prophet and therefore they were afraid to accept the cursing competition. But that is not possible because the Bible forbids Christians to curse anyone. We know from the Bible that no Christian will ever engage in such cursing. The Bible is replete with strong words against cursing another.
Luke 6, verse 28.
BLESS THOSE WHO CURSE YOU, pray for those who mistreat you.
Matthew 5, verse 44.
But I say unto you, Love your enemies, BLESS THEM THAT CURSE YOU, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
James 3, verse 10.
Out of the same mouth come praise and cursing. My brothers and sisters, this should not be.

The Muslims somehow think that the Christians withdrew from this so-called competition because they were afraid of Muhammad's power. In reality, the Najran Christians could easily realize that he was just a false prophet. Had Muhammad been a true prophet, the curse would have made all Christians to have obliterated faces, turning backwards, as what Prophet Muhammad said in:
Qur'an, Surah An-Nisaa, verse 47
O you who were given the Book! Believe in what We have revealed - confirming your own Scriptures — before We wipe out ˹your˺ faces, turning them backwards, or We condemn the defiant as We did to the Sabbath-breakers. And Allah's command is always executed!
The next day, the Prophet came out with his daughter Fatima, his son-in-law Ali, and their two sons, Hasan and Husayn for the Mubahalah.
Muhammad: When I supplicate, you say Amen.
Christian (Priest Abdul Masih): "O Abul Qasim, we have agreed not to do the mubahalah. Please keep your religion, and we remain in our religion."
After that, they left to go back Najran.
Tafsir al-Jalalayn Quran, Surah Ali Imran, v. 61:
Had they set out and performed the mutual cursing, they would have gone home and found neither possessions nor family. And they would have been consumed by fire."
Tafsir Ibn Kathir Quran, Surah Ali Imran, v. 61:
Later, the Prophet asked them to pay jizya with two thousand clothes per year.

Remember the people who participated in the Mubahalah along with Prophet Muhammad: Fatima, the Daughter of Prophet Muhammad, Ali, the Son-in-Law of Prophet Muhammad and Fatima's husband, Al-Hasan, the grandson of Prophet Muhammad, Al-Husayn, the grandson of Prophet Muhammad. **Mubahalah Backfires**

The Quran does not say anything about the time frame of the Mubahala effect. However, Ibn Hajar al-Asqalani in his voluminous Fath ul-Bari fi Sharh Sahih al-Bukhari writes:

"Some of the benefits of this hadith is that one can do Mubahala with an opponent if he insists after losing the argument…. What is known by experience is that one who takes part in Mubahala to support falsehood will not survive its FIRST ANNIVERSARY."

Asqalani The mubahala happened in October, 631 A.D. Prophet Muhammad died a painful death on the 7th of June 632 AD, or before the completion of first year of the Mubahala.

Point to Note: According to Ibn Hajar "what is known by experience is that one who takes part in Mubahalah to support falsehood will not survive its first anniversary" and Muhammad who cursed the Christian delegation died approximately in a year.

Does it not raise serious questions on Muhammad's claim to be a true prophet even by Islamic criteria? The Bible Proves Muhammad was a False Prophet. The Mubahala Proves Muhammad was a False Prophet. The Quran and the Hadiths prove Muhammad was a False Prophet

FATIMA KILLED: Shortly after the death of Prophet Muhammad, Fatima, his daughter was killed. After Prophet Muhammad died, Umar and Abu Bakr demanded Ali to swear the oath of allegiance to Abu Bakr. But Ali refused to comply with their demands and left them to go home. Abu Bakr and Umar and their army come to Ali's house. The house was surrounded by an armed band led by Abu Bakr and Umar, who threatened to set it on fire if Ali refused to come out. This situation made Ali's wife, Fatima, very angry. At that time, Fatima was pregnant. When Ali did not come out, Umar violently entered the house of Fatima by breaking the door which fell upon her. This not only aborted her unborn child but also caused enough injuries which later led to her death. Fatima also died in the same year as Prophet Muhammad. 29 years after the death of Muhammad, Ali was also killed. Abdur Rahman bin Muljam was one of the Kharjiz soldiers who hated Ali. He planned to kill Ali who would lead a prayer in Kufa mosque. He soaked his sword in deadly poison for three days. On the morning of the 19th of Ramadan of the year 40 A.H., Ali came into the Great Mosque of Kufa, and he lead the prayer. Standing in the front row, with other worshippers, were Abdur Rahman bin Muljam. When Ali prostrated, bin Muljam attacked him with his sword. He struck fatal blows at his neck, forehead with such deadly force. When people found out about this, they tried to help. His sons, Hasan and Husayn,

carried him to his house. A physician came, and tried to dress the ghastly wound but could not stop the bleeding. Ali died soon after that. Ten years later, it was Hasan's turn to meet his demise. Hasan was poisoned Mu'awiya was the Governor of Syria and he was the enemy of Ali and his children, Hasan and Husayn. Mu'awiya conspired with Hasan's wife, Ja'dah. She was made to give Hassan some poison which affected his liver. Hassan later died on the 28th Safar, 50 AH. Husayn was Mutilated Ten years later. Yazīd I succeeded his father, Muāwiyah I, and became the caliph in 680 AD. The Shītes in the city of Kufah in Iraq felt the leadership of the Muslim community rightly belonged to the descendants of Alī. They invited Ḥusayn to take refuge with them, promising to have him proclaimed caliph there. Al-Husayn accepted the invitation. He brought his family and 72 soldiers to leave Mecca and go to Kufah. Yazid I found out about this and he contacted his ally Ubayd Allah governor of Al-Baṣrah, to confront Al-Husayn. Ubayd Allāh sent 4000 army, under the command of Umar ibn Sad, son of the founder of the city Al-Kūfah. They confronted Al-Husayn and his family and his army at Karbalā, west of the Euphrates River, on October 10, 680 AD. Al Husayn and all of his people were butchered, mutilated. Prophet Muhammad and the rest of his family that participated in the Mubahalah died under tragic circumstances. All of them were killed in unexpected ways.

The Prophet did the Mubahalah against the Christians Najran on October 631 He thought he was the winner when the Christians didn't come around. But then he died on June 632, less than a year after the Mubahalah he said Allah cut his aorta, the pain had made him holler. Seems like the Mubahalah got him instead because he was a liar! All his family that came to the Mubahalah, Ali, Fatima, Hasan, Huseyn died in terrible ways. Because those who live in lies are the ones who pay. The Prophet said in Quran that Allah would cut his aorta if he mad up Allah's words. But then in Bukhari he claimed Allah had done just that and caused him to die. The one true thing Muhammad said is Allah curses those who lie. The Mubahalah, Quran, and hadith all prove Muhammad was a prophet quite false and untrue.

Ibn Hajar al-Asqalani in his voluminous Fath ul-Bari fi Sharh Sahih al-Bukhari:

"Some of the benefits of this hadith is that one can do Mubahala with an opponent if he insists after losing the argument…. What is known by experience is that one who takes part in Mubahala to support falsehood will not survive its FIRST ANNIVERSARY."

Qur'an, Surah Ali Imran, verse 61.

Now, whoever disputes with you ˹O Prophet˺ concerning Jesus after full knowledge has come to you, say, "Come! Let us gather our children and your children, our women and your women, ourselves and yourselves— then let us sincerely invoke Allah's curse upon the liars."

References:

- *Tafsir Qur'an,* Surah Ali Imran, verse 61 by Ibn Kathir, Tabari, and al-Jalalayn.

- *History al-Tabari*, vol. 9 p. 187.
- *Ansab Ashraf*, by al-Baladhuri, v1, pp. 582-586
- *Tarikh Ya'qubi*, v2, p116.
- *al-Imamah wal-Siyasah*, by Ibn Qutaybah, v1, pp. 19-20.
- *Fath ul-Bari fi Sharh Sahih al-Bukhari* by Ibn Hajar al-Asqalani
- *The Tragic end – Muhammad's Family Destroyed -7* (educatedmuslim.com)

Shia & Sunni sources

Shia Muslims are tricky and talented. They avoided the above argument of Allah killed Muhammad through curse by quoting the following Shia Hadiths:

One of the best-known ancient Shi'a interpreters of The Qur'an, Ali Ibn Ibrahim Al-Qummi, who lived in the days of Imam al-Hassan al-Askari (peace be upon him), reported this narration by the Imams regarding the assassination of the Prophet:

Tafseer al-Qommi, Vol II, Page 367, Bihar-ul-Anwar by Allama al-Majlisi, Vol XXII, Page 239:

> The Prophet said to Hafsa: 'I will tell you a secret. If you divulge it, Allah, His Angels and people will curse you.' 'So, what is it?' wondered Hafsa. The Prophet said: 'Abu Bakr will be able to seize the Caliphate and power after me and will be succeeded by your father, Umar.' Hafsa wondered: 'Who informed you of this?' 'Allah, the Omnipresent, the Omniscient informed me.
>
> On the same day, Hafsa divulged the secret to her friend, A'isha. In turn, A'isha divulged the secret to her father, Abu Bakr. So, Abu Bakr came to Umar and said: 'My daughter A'isha told me a secret reported by Hafsa, but I cannot always trust what A'isha says. So, you ask your daughter Hafsa, make sure and tell me.
>
> Umar went over to Hafsa and asked her. In the beginning, she was startled and denied it. But, Umar said to her: 'If you have indeed heard this secret, then, tell us so we can immediately seize power and get rid of Muhammad'. So, Hafsa said: 'yes, he told me that.' At this point, those four got together and conspired to poison the Prophet

Another great ancient scholar, Muhammad Ibn Massoud al-Ayashi, a ‘Sunni’ who later converted to Shi’a Islam, reported:

Tafseer al-Ayashi, Vol I, Page 200; Bihar-ul-Anwar, by Allama Al-Majlisi, Vol XXII, Page 516:

> Imam al-Sadiq (peace be upon him) was sitting with a group of his followers, and asked them: ‘Do you know whether the Prophet died a natural death or was murdered? Allah the Almighty says: “if then he died or is killed”. The truth is that the Prophet was poisoned in his last days before he died at the hands of A’isha and Hafsa.’ Upon hearing this, the Imam Sadiq’s followers said that they and their fathers were among the worst villains ever created by Allah.

Al-Ayshi reports another narration attributed to Imam Al-Sadiq (peace be upon him) in which he says:

Tafseer Al Ayash, Vol I, Page 200; Bihar-ul-Anwar, By Allama Al-Majlisi, Vol XX, Page 91:

> al-Hussein Ibn Munther asked Imam Al-Sadiq (peace be upon him) about Allah’s words ‘if then he dies or is killed will you turn back upon your heels’ Does it mean that the Prophet died a natural death or was murdered? Imam Al-Sadiq (peace be upon him) said: ‘In this verse, Allah refers to the Prophet’s companions who committed the misdeed

Evidence from ‘Sunni’ sources also indicates the involvement of the traitors named in our sources. For example, in Sahih al-Bukhari, Muslim, and others, we find narrations in which A’isha confesses that when the Prophet was asleep during his illness, she put a strange substance into his mouth with the help of the other wives.

A’isha did it intentionally despite Prophet’s prohibition. When the Prophet woke up, he saw the residuals of the substance they had put into his mouth. He angrily asked what it was and who had disobeyed his orders. A’isha and her collaborators justified their action saying that it was just a medication. Following that, they

accused the Prophet's uncle, Al-Abbas Ibn Abdul Muttalib, of instructing them to feed him this ''medicine''. However, the Prophet acquitted his uncle and ordered that those with him in the room are punished by having the same substance.

Sahih Al-Bukhari, Vol VIII, Page 42; Sahih Muslim, Vol VII, Page 42; Masnad Ahmed Ibn Hanbal, Vol VI, Page 53; Prophet's Biography by Ibn Kathier, Vol. IV, Page 446:

> A'isha narrates:
>
> When Allah's Prophet contracted the terminal disease, he told us: 'Don't put the medicine in my mouth.' But we disobeyed him because every patient dislikes medication. So, we put the substance in his mouth. When he regained his senses, he wondered: 'Who did that? Did I not prohibit you from doing that?' So, we said: 'It is your uncle Al-Abbas who thought that you might have contracted a lateral tumour!' The Prophet said: 'The Devil causes this disease. I cannot contract it.' The Prophet ordered that everyone in the house must put the same substance into their mouths, except Al-Abbas, as the Prophet said: He was not with you.

A'isha clearly states that Muhammad was furious with them for disobeying his orders, forcing them to take the same ''medicine'' they made him consume. A clear sign that Muhammad did not trust them.

Therefore, we cannot exempt Abu Bakr and Umar from the crime of having taken the life of the Prophet based on some weak and false justifications, especially when they had tried to kill him before when he was on his way back from the city of Tabuk.
Refer to *Al Mohalla of Ibn Hazm, Vol. IX, Page 224*).

From Sahih Bukari, regarding who the two were who conspired against Rasulliah (SAWS):

Reference	: Sahih al-Bukhari 4915
In-book reference	: Book 65, Hadith 435
USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 437

"Narrated Ibn `Abbas: I intended to ask `Umar about those two ladies who back each other against 'Allah's Messenger (ﷺ) . For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahran, `Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, "O chief of the Believers! Who were those two ladies who had backed each other (against the Prophet)?" Before I could complete my question, he replied, "They were `Aisha and Hafsa."

Here is another version of the same hadith:

Reference : Sahih al-Bukhari 4914
In-book reference : Book 65, Hadith 434
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 436

"Narrated Ibn `Abbas: I intended to ask `Umar so I said, "Who were those two ladies who tried to back each other against the Prophet?" I hardly finished my speech when he said, They were `Aisha and Hafsa."

But their cause is just and it's through Allah's command seemingly, as Muhammad have probably used Surah At-Tahrim (66) verse 1-5, 10-11 to do evil deeds and telling it's Allah who allowed that. It can be comprehended by following passage:

It was Hafsa's turn to sleep with the Prophet. Her maid Maria Qubtia was also in her room when the Prophet walked in. Maria was a gift from the King of Alexandria of Egypt for Prophet Muhammad. She was a very attractive and voluptuous young teenager.

Muhammad told Hafsah that her dad (Umar) is looking for her (to be alone with Maria Qubtia). When she went to her house and asked her mom where her dad was she told her- he has gone to the Al Manasi field near Baqia to defecate. She asked doesn't he go to the field behind her house? Her mom told- because it is a sunna to relieve yourself at the place where prophet relieves himself he went there. Again it may be a long wait because Umar hides there afterwards to spy on prophet's

wives to make sure they are veiled according to Quran, Surah Al Ahzab, verse 59 when they come to relieve themselves.

■**Qur'an, Surah Al-Ahzab (33:59)**

> **"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful."**

As you know this aya was sent by Allah at Umar's request.

Shahih Bukhari Volume 8, Book 74, Number 257.

> Narrated 'Aisha: 'Umar bin Al-Khattab used to say to Allah's Apostle: "Let your wives be veiled" But he did not do so. The wives of the Prophet used to go out to answer the call of nature at night only at Al-Manasi. Once Sauda, the daughter of Zam'a went out and she was a tall woman. 'Umar bin Al-Khattab saw her while she was defecating in a group, and said, "I have recognized you, O Sauda!" Cover yourself better. It's Allah's order!

Bukhari Volume 1, Book 8, Number 395:

> Narrated 'Umar bin Al-Khattab: Allah agreed with me on three things and revealed verses, one of them was the verse of the veiling of the women (Q 33.59).

So she didn't waited that long because it was her turn with Prophet that day and returned. But she discovered in her bed Muhammad was having sex with Maria Qubtia.

Reference : Sunan an-Nasa'i 3959
In-book reference : Book 36, Hadith 21
English translation : Vol. 4, Book 36, Hadith 3411

> It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse, but 'Aishah and Hafsah would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and

Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you.' until the end of the Verse.

Tafsir of ibn Kathir on Qur'an 66:1-3

The messenger of Allah, peace and prayer of Allah be upon him, was having sexual relations with a female slave which he had, but Aisha and Hafsa would not cease to bother him about it until he forbid himself to continue it, until Allah praised and glorious brought down a verse saying "O prophet, why do you forbid to yourself what Allah has allowed" until the end of the verse. Ibn Jarir said...The messenger of Allah, peace and prayer of Allah be upon him had sex with Um Ibrahim (Mariyah Al-Qibtiyah) in the house of some of his women. Then she (Hafsah?) said "Hey messenger of Allah! In my house and upon my bed?!" Then the prophet made it forbidden (for him to have sex with her). Then she said "Hey messenger of Allah, how will you forbid what is allowed to you?" Then he swore not to have sex with her. Then Allah revealed "Oh prophet why do you forbid what Allah has made allowable to you?"

Then Muhammad said to Hafsa that if she keeps this incident a secret and don't tell any one, Muhammad will take an oath that he will never touch Maria Qubtia again. After Muhammad took oath she went to to Al-Manasi to see her father. After a short later she returned, and found Muhammad again in bed with Maria Qubtia. Muhammad then shown her the verses he just received from Allah to legitimate sex with Maria Qubtia again by dissolving his oath.

Qur'an, Surah At-Tahrim

(66:1)

O Prophet, why do you prohibit what God has made lawful for you in seeking to please your wives? And God is forgiving and merciful.

(66:2)

God has ordained for you [the means for] dissolution of your oaths, and God is your Lord, and He is the Knowing, the Wise.

Tafsir al-Jalalayn - Q 66: 1

O Prophet! Why do you prohibit what God has made lawful for you in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa

who had been away but who upon returning and finding out became upset by the fact that this had taken place in her own house and on her own bed — by saying ‘She is unlawful for me!’ seeking by making her unlawful for you to please your wives? And God is Forgiving Merciful having forgiven you this prohibition.

Q 66:2

Verily God has prescribed He has made lawful for you when necessary the absolution of your oaths to absolve them by expiation as mentioned in the sūrat al-Mā’ida Q. 5:89 and the forbidding of sexual relations with a handmaiden counts as an oath so did the Prophet s expiate? Muqātil b. Sulaymān said ‘He set free a slave in expiation for his prohibition of Māriya’; whereas al-Hasan al-Basrī said ‘He never expiated because the Prophet s has been forgiven all errors’. And God is your Protector your Helper and He is the Knower the Wise

Next morning, when Prophet returned from Fajr prayer, his wives gave him dirty looks and a silent treatment instead of happily greeting him like every day. As smart as Muhammad was, he knew right away that Hafsa had ratted and divulged last night’s scandal to all other wives, who incidentally hated Maria for her beauty and prophet’s fondness for her. Then again Muhammad got Allah on his side revealing new verse backing him

Qur’an, Surah At-Tahrim, verse 3

And when the Prophet confided to one of his wives a statement, and when she informed [another of it], and God made it known to him, he made known part of it and ignored a part. Then when he informed her about it, she said, 'Who informed you of this?' He said, 'I was informed by the Knowing, the Aware.'

Tafsir al-Jalalayn - Q 66:3

And mention when the Prophet confided to one of his wives namely Hafsa a certain matter which was his prohibition of Māriya telling her ‘Do not reveal it!’; but when she divulged it to ‘Ā’isha reckoning there to be no blame in doing such a thing and God apprised him He informed him of it of what had been divulged he announced part of it to Hafsa and passed over part out of

graciousness on his part. So when he told her about it she said ‘Who told you this?’ He said ‘I was told by the Knower the Aware’ namely God

Angry Prophet then gathered all his resentful wives and conveyed the following chilling message from Allah to them which had just arrived:

■**Qur'an, Surah At-Tahrim (66:4-5)**

(66:4)

If the two of you repent to God, [that is best], for your hearts have deviated. But if you support one another against him, then indeed God is his protector, as well as Gabriel and the righteous believers, and the angels, moreover, are [his] assistants.

(66:5)

Perhaps, if he divorces you, his Lord will give him wives better than you—submissive, faithful, obedient, penitent, devout, fasting, previously married and virgins.

That message was a death sentence to the scared wives. A divorce meant starving to death, since nobody was allowed to marry Prophet’s wife according to an earlier revelation.

Starving to death was one thing, burning in hellfire for ever was something else. He also downloaded these verse:

Qur'an, Surah At-Tahrim (66:10-11)

(66:10)

God presents an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they availed them nothing before God, and it was said, ‘Enter the Fire with those who enter.’

(66:11)

And God presents an example for those who believe: the wife of Pharaoh, when she said, ‘My Lord, build for me near You a house in

Paradise and save me from Pharaoh and his deeds, and save me from the wrongdoing people.'

Being scared the wives seek mercy. Muhammad the merciful prophet had pity on all of them by refering:

■**Qur'an, Surah An-Nisaa (4:34):**

Men are the protectors and maintainers of women because God has given some of them advantage over others and because they spend out of their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what God would have them guard. But those [wives] from whom you fear disobedience—[first] advise them, [then if they persist], **forsake them in bed,** and [finally], strike them. But if they obey you, seek no means against them. Indeed, God is ever Exalted and Grand.

Muhammad will just apply Qur'an, Surah An-Nisaa, verse 34 to abstaining sex with all the wives for a month, as a disciplinary action. But the reason why the Prophet decided not to visit all of his wives for a month was because he intended to spend a full one month to sleep exclusively with Maria Qubtia alone. Muhammad is so smart. This is like killing two birds with one stone:

Shahih Bukhari, Volume 3, Book 43, Number 648.

……..The Prophet did not go to his wives because of the secret which Hafsa had disclosed to 'Aisha, and he said that he would not go to his wives for one month, as he was angry with them, when Allah admonished him for his oath that he would not approach Maria. …….

Allah also decided to pitch-in in the misery of Prophet's wives by making Maria pregnant with a baby boy, named Ibrahim which Muhammad couldn't believe it's his son. This was something Prophet Muhammad desired most and which could not be delivered by any of the nine resident wives.

So it's your duty to choose, who killed Muhammad:

- The Jewish woman who's entire family Muhammad killed and turned her into a slave. (Sunnis usually agree to blame Allah only)
- The two wives (Aisha and Hafsa) Muhammad married within 1 month after his 1st wife Khadija's death. (Shias usually agree to blaim Ummul Muminins (Mother of believers) with Allah, for unjustly using verse from Allah to legitimize)
- Allah Himself killed Muhammad due to curse of saying what He didn't told him to say as of Surah Al-Ahzab (33:47). (Both Shia and Sunnis agree)

Muhammad's Death Erection

Abu al-Fida (1273–1331 AD) was a Muslim geographer and historian. He relates that Prophet Muhammad suffered from a death erection.

Vita Mohammedi (The Life of Muhammad), p. 140 by Abu al-Feda:

> Ali ibn Abi Ṭalib, the fourth Rightly-guided Caliph of Islam (and also Muhammad's son-in-law and cousin) washed his body after his death, and had exclaimed, 'O prophet, thy penis is erect unto the sky!'

Edward Gibbon's The Decline and Fall of the Roman Empire, Volume 9, footnote 175. Gibbon attributes it to a Latin translation of a work by Abulfeda (Ismael Abu al-Fida), a 13th–14th century Muslim historian and geographer, specifically from De Vita et Rebus Gestis Mohammedis (The Life and Deeds of Muhammad), page 140

Hadith also support the claim:

■Sunan Abu Dawud- Hadith 3135

Collection Details:

- **Dar-us-Salam reference:** [Hadith 3141]
- **Ahmad Hasan translation reference:** [Hadith 3135]
- **USC-MSA web (English) reference:** [Book 20, Hadith 3135]

Hadith Text (Narrated by Aisha, Ummul Mu'minin):

> *"By Allah, we did not know whether we should take off the clothes of the Messenger of Allah as we took off the clothes of our dead, or wash him while his clothes were on him. When they (the people) differed among themselves, Allah cast slumber over them until every one of them had put his chin on his chest. Then a speaker spoke from a side of the house, and they did not know who he was: Wash the Prophet while his clothes are on him. So they stood round the Prophet and washed him while he had his shirt on him. They poured water on his shirt and rubbed him with his shirt and not with their hands. Aisha used to say: If I had known beforehand about his affair what I found out later, none would have washed him except his wives."*

Medical science also supports the claim of death erection due to poisoning:

A death erection happens when blood pools in the lower parts of the body due to gravity after the heart stops pumping (a process called livor mortis), and the corpora cavernosa—the erectile tissues of the penis—fill with blood, causing an erection-like state. This is more likely in cases where death occurs in a vertical or hanging position, as gravity enhances blood flow downward. However, it can also occur in other positions depending on factors like the cause of death and the timing of rigor mortis [stiffening of the muscles that occurs after death. It's a natural process caused by chemical changes in the body once a person stops breathing and the heart ceases to pump blood. Here's how it works: While alive, muscles rely on a molecule called ATP (adenosine triphosphate) to contract and relax. After death, ATP production stops because oxygen and nutrients no longer circulate. Without ATP, the proteins actin and myosin in muscle fibers lock together, causing the muscles to become rigid. This typically begins a few hours after death—starting with smaller muscles like those in the face and hands—and peaks around 12-24 hours, depending on factors like temperature and the body's condition. The stiffness then gradually fades over the next 24-48 hours as decomposition sets in and the proteins break down. In forensic science, rigor mortis helps estimate time of death. For example, if a body is still limp, death likely occurred within the last 2-6 hours; if fully stiff, it's closer to 12-24 hours. Cold delays it, heat speeds it up. The term comes from Latin: rigor (stiffness) and mortis (of death). It's a normal part of the post-mortem process, unrelated to the cause of death itself, though it can interact with phenomena

like post-mortem priapism if muscle locking traps blood in certain areas.].

Poisoning could contribute to this phenomenon if it affects the cardiovascular or nervous systems in ways that disrupt normal blood flow or muscle relaxation before death. For example:

- Neurotoxic poisons (e.g., from certain snake venoms or chemicals like strychnine) can cause muscle spasms or vascular changes that might lead to blood pooling in extremities, including the penis.
- Vasodilatory toxins (e.g., some alkaloids or drugs) could relax blood vessels, increasing flow to erectile tissues before or shortly after death.
- Asphyxiant poisons (e.g., carbon monoxide or cyanide) might interfere with oxygen delivery, leading to irregular circulation patterns that could mimic priapism.

Historical accounts sometimes link post-mortem priapism to executions, particularly hangings, where neck compression and gravitational effects are clear factors—studies like one in The American Journal of Forensic Medicine and Pathology (1988) note this in forensic contexts. Poisoning, though less studied in this specific regard, could theoretically mimic these effects if it causes rapid circulatory failure or nervous system dysregulation.

Another factor can be responsible:

Sahih Bukhari, Volume 7, Book 62, Hadith 144 (also referenced in other places like Book 64, Hadith 450):

> “In that state (of illness), the Prophet (peace be upon him) asked, ‘Where am I tomorrow?’ meaning whose turn it was among his

> wives. … Then he stayed in my house until he died, and he died while his head was between my chest and my chin, and his saliva mixed with mine."

Another similar account in Sahih Muslim, Book 31, Hadith 5981, reinforces this, with Aisha saying:

> "He died on the day when it was my turn, and he was taken while his head was resting on my chest."

This is why without funeral prayer (Janazah) he was buried under his child bride Aisha's bed by companions after rotting for 2 days, wrapping him with 3 folds of cloth.

When Mohammed died, the Companions had believed that the bodies of the prophets do not rot. But the body of Mohammed was exposed and the bacteria began to play its role and the body rotted. They did not dare to say this. Rather, they used to say, "How good you are, alive or dead," yet the smell got worse and worse. Omar insisted that he did not die, but would rise again alive, Abu Bakr was forced to save the situation by iterating verse (Muhammad is but a messenger, the messengers had passed away before him), yet this is not a verse in the Quran. Eventually Omar said: "Whoever worships Muhammad? Muhammad is dead." Al-Abbas was one of Muhammad's uncles, stepped in. So he gathered Muhammad's relatives and told them that the body is decomposing, so let's bury it; quickly before they get exposed as fools. And they patch it in various ways. Some of them denied the story, while others justified it as a sign for the people that the Prophet was just a human. Up to that point, the general public believed that Muhammad's body is still preserved in his grave as it is. When faced with the truth, they resort to denial. In fact, Omar claimed that Muhammad went to meet his Lord for forty days like Moses, and Muhammad will be back soon! Therefore, the funeral was delayed as they did not intend to bury him. Rather, Al-Abbas, Ali and Qatham bin Al-Abbas buried him secretly so that people would not see the rotting

body, and no funeral was held for him. Here is a question: HOW COME THERE ARE NO RECORDS OF A FUNERAL FOR THE GREATEST MAN IN HISTORY!! **Only three relatives were present when the burial took place.** The infighting by the Sahabah started immediately over the inheritance yet his family were terrified when they saw that his body had swollen and his belly and little finger had spread, and they did not want anyone to see him in that form, exposing the man as a fraud. If his body had not rotted, they would not have buried him. They did not bury him until his smell spread and noses ran cold.

Details with source:

1-Musnad Omar bin Al-Khattab ((Al-Abbas said: The Messenger of God, may God bless him and grant him peace, is grieving just as humans do, and the Messenger of God, may God bless him and grant him peace, has died, so bury your friend)) --

2- Al-Tabaqat Al-Kubra by Ibn Saad - Hadith No. 2150 ((Abd al-Wahhab Ibn Ata' told us, Auf told me, Al-Hasan said: When the Messenger of God, may God's prayers and peace be upon him, died, his companions conspired and said: Wait for your Prophet, may God's prayers and peace be upon him, perhaps he will ascend to him. He said: So they waited for him until his stomach grew cold. Abu Bakr said: Who was he? He worships Muhammad, for Muhammad has died.) --

3- Al-Muntazim by Ibn al-Jawzi, Part Ten - p. 43 (When the Messenger of God, may God bless him and grant him peace, died, he was not buried until his stomach swelled and his pinkies spread.) ---

4- Al-Bahi said: He had left it for a day and a night until his stomach grew flat and his pinkies became bent. Ibn Khashram said: When Waki'

told this in Mecca, the Quraysh gathered and wanted to crucify Waki' and set up a gallows for his crucifixion, so Sufyan bin Uyaynah came and said to them: God, God, this is the jurist of the people of Iraq and the son of its jurist, and this is a well-known hadith. From the book Biographies of Noble Figures, p. 1059

Sunan Abi Dawud 1047, Sunan al-Nasa'i 1374:

"Allah has forbidden the earth to consume the bodies of the prophets"

Sunan al-Darimi, **Book of Funerals** (Kitab al-Janaa'iz), Hadith #2571 reports:

"The Messenger of Allah died on Monday and was kept for the rest of the day and night and the next day until he was buried on Wednesday night."

The companions also made a joke:

Muhammad was accused of stealing a red velvet underwear (from the war booty of Jihad raid) of a Princess and then wrote a Quran verse to acquit himself. He loved red velvet so much, they covered his stinky corpse with a red velvet cloak.

Collection: Sunan Abu Dawud
Dar-us-Salam reference: Hadith 3971
Ahmad Hasan translation reference: Hadith 3960
USC-MSA web (English) reference: Book 30, Hadith 3960

Narrated Abdullah ibn Abbas:
The verse "And no Prophet could (ever) be false to his trust" was revealed about a red velvet (*underwear* not translated by muslims). When it was found missing on the day of Badr, some people said; Perhaps the Messenger of Allah (ﷺ) has taken it. So Allah, the Exalted, sent down (Q 3:161) "And no prophet could (ever) be false to his trust" to the end of the verse.

Reference : Sunan an-Nasa'i 2012
In-book reference : Book 21, Hadith 195
English translation : Vol. 3, Book 21, Hadith 2014

> **It was narrated that Ibn 'Abbas said: "When the Messenger of Allah was buried, a red velvet cloak was placed beneath him".**

In the tone of **Surah Ar-Rahman (55:13)** the author like to ask-

> **"So which of the favors of your Lord will you deny?"**

I ain't denying any of that, as all Muslim scholars agree those are authentic.

The Lives of the Companions of the Prophet, *Mothers of the Believers*, Muhammad Abdul Mabud, Bangladesh Islamic Center, Volume 5, Page 39

> The conclusion of most researchers and the majority of reliable narrations support the view that **Khadija (RA)** passed away in the tenth year of **Prophethood**, three years before the **Hijrah**, in the month of **Ramadan**. One month later, in the month of **Shawwal**, the **Prophet Muhammad (SAW)** married **Aisha (RA)**. At that time, **Aisha (RA) was six years old**.
>
> According to this calculation, her **marriage took place in Shawwal, three years before the Hijrah**, which is approximately **620 CE**. The author of **Al-Isti'ab**, **Ibn Abd al-Barr**, has supported this view.
>
> The main **controversy** arose regarding whether the marriage took place in the **same year as Khadija's (RA) passing** and whether the **marital relationship was consummated three years later when Aisha (RA) was nine years old**.

Muhammad in the Bible Claimed in Quran

Surah 61 (As-Saff), verse 6 claims that the name "Ahmed" is mentioned in the New Testament of the Bible. Surah 7 (Al-A'raf), verse 157 states that the prophecy of an illiterate prophet (Ummi) is found in the Torah and the Gospel (specifically the Gospel). Surah 2 (Al-Baqarah), verse 146 claims that Jews and Christians can recognize Muhammad as a prophet just as they recognize their own children, implying that there is lots and lots of evidence in the Bible to identify Muhammad as a prophet, more than any prophet. Because he didn't have any Mujiza/miracle and Quran is the only Mujiza/miracle Muhammad had (detailed in 470-484 page). So the only way to validify him as a prophet is through Quran and through his claims in the Quran. Therefore, for the Quran to be true and him to be a prophet, the validity of these claims needs to be verified.

Many self-proclaimed knowledgeable individuals try to show from parts of various religious scriptures, including the Bible, that Muhammad was foretold. They haven't spared Hindu books too. Muslims continue to do this, no matter how many lies or false arguments are needed. If the Quran were complete, Muhammad wouldn't need the Bible or any other religious book for validation. After all, Muhammad himself claimed that the Quran is his only miracle he had. Muslims frequently change their claims. What they assert now will change in a while.

Surah 61 (As-Saff), Verse 6:

"And [mention] when Jesus, the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious magic.'"

Surah 7 (Al-A'raf), Verse 157:

"Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."

Surah 2 (Al-Baqarah), Verse 146:

"Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it]."

Surah 48 (Surah Al-Fath), Verse 29:

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers—so that He may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward."

Surah 2 (Al-Baqarah) Verse 101:

"And when a messenger from God came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of God behind their backs as if they did not know."

Surah 26 (Ash-Shu'ara) Verse 192–197:

192. And indeed, it [the Qur'an] is the revelation of the Lord of the worlds, 193. The Trustworthy Spirit [Gabriel] has brought it down 194. Upon your heart, [O Muhammad]—that you may be of the warners— 195. In a clear Arabic language. 196. And indeed, it is [mentioned] in the scriptures of former peoples. 197. And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?

Surah 5 (Al-Ma'idah) Verse 15:

"O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book."

Surah 5 (Al-Ma'idah) Verse 19:

"O People of the Scripture, Our Messenger has come to you to make things clear to you after an interval [of cessation] of messengers, lest you say, 'There came not to us any bringer of good tidings or a warner.' But there has come to

you a bringer of good tidings and a warner. And Allah is over all things competent."

Surah 61 (As-Saff), verse 6 claims that the name "Ahmed" is mentioned in the New Testament of the Bible.

Surah 7 (Al-A'raf), verse 157 states that the prophecy of an illiterate prophet (Ummi) is found in the Torah and the Gospel (specifically the Gospel).

Surah 2 (Al-Baqarah), verse 146 claims that Jews and Christians can recognize Muhammad as a prophet just as they recognize their own children, implying that there is lots and lots of evidence in the Bible to identify Muhammad as a prophet, more than any prophet.

Surah 48 (Surah Al-Fath), verse 29 says how you can identify Muslims from Torah:

“Those who are with prophet are forceful against the disbelievers, merciful among themselves. They bow and prostrate [in prayer], seeking bounty from God and [His] pleasure. Their mark is on their faces from the trace of prostration.”

And Muslim’s description in the Gospel is:

“As a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers—so that He may enrage by them the disbelievers.”

Surah 2 (Al-Baqarah) verse 101 refers to the Children of Israel and their interactions with the revelations brought by the prophets, specifically mentioning their relationship with Prophet Muhammad and previous messengers. The verse highlights that when Prophet Muhammad came confirming the previous scriptures, some of the people who had been given the earlier revelations, such as the Torah (given to the Jews), rejected him and disregarded the divine message, despite the fact that it confirmed what they already knew.

In essence, the verse criticizes a group from among the Jews who, despite having knowledge of earlier scriptures, did not accept Prophet Muhammad as the final messenger, even though his message aligned with what had already been revealed to them.

Surah 26 (Ash-Shu'ara) verse 192–197 emphasizes the divine origin of the Qur'an and points out that the revelation is consistent with previous scriptures, implying that those familiar with earlier revelations should recognize its truth. He asserts

that knowledgeable individuals among the Children of Israel (the Jews) should have recognized its truth, as they were familiar with the signs of prophethood and divine messages in their own texts. These verses address the rejection of the Prophet Muhammad by some of the People of the Book and others, despite the clear signs of his prophethood.

Surah 5 (Al-Ma'idah) verse 15 addresses the People of the Scripture (Jews and Christians), indicating that the Prophet Muhammad was sent to reveal parts of their scripture that Jews and Christians concealed.

Surah 5 (Al-Ma'idah) Verse 19 states that after a period without a bringer of good tidings and a warner following Jesus, Muhammad is sent as a bringer of good tidings and a warner.

Because Muhammad didn't have any Mujiza/miracle and Quran is the only Mujiza/miracle Muhammad had. So the only way to validify him as a prophet is through Quran and through his claims in the Quran. Therefore, for the Quran to be true and him to be a prophet, the validity of these claims needs to be verified.

Muhammad in the Bible

"Muhammad" is not a name—it's just a title. The name "Muhammad" (مُحَمَّد) is of Arabic origin and means "the one who is praised" or "the praiseworthy." It is derived from the root word "ḥ-m-d" (حَمَدَ), which means "to praise" or "to thank." In contrast, the Allah mentions Muhammad only four times, while mentioning Jesus seventy-two times.

In the Bible God is the praised one:

- **Psalm 18:3** :

  "I call upon the LORD, who is worthy to be praised (Hebrew: יְהוָה, pronounced 'YHWH'), and I am saved from my enemies."

- **1 Chronicles 16:25** :

"For great is the LORD, and greatly to be praised (Hebrew: יְהוָה, pronounced 'YHWH'); he is to be revered above all gods."

- **Revelation 5:12** :

"Singing with full voice, 'Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!'"

So the person claimed to be Muhammad has certainly claimed to be false God. "Sallallahu alayhi wa sallam" (صلى الله عليه وسلم) is a phrase used by Muslims to offer blessings and peace upon the Prophet Muhammad. Muhammad receive more respect and praise than Allah himself.

Five times a day after hearing call for prayer from Mosque, Muslims remind Allah to praise Muhammad:

"O Allah, Lord of this perfect call and the established prayer, grant Muhammad the means and the excellence, and raise him to the praised station which You promised him." (Dua to recite after Adhan)

Muhammad made a jump, from someone who did not have faith and did not know the scriptures, to someone who became a prophet of God overnight, as shown in the following verse.

Qur'an 42:52, Muhammad Pickthall translation:

And thus have We inspired in thee (Muhammad) a spirit of Our command. Thou knowest not what the scripture was, nor what the faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! Thou verily dost guide unto a right path.

How can Muslims claim that Muhammad was a follower of Abraham when he did not know “what the Scriptures were, nor what the faith” is? This shows us that Muhammad himself was a *kafir* (infidel). How can an infidel who did not know what faith meant and had never heard of the Scriptures, as revealed to us in the verse, suddenly chooses to be a prophet and place himself as God?

Well, Muhammad used the name of God to make himself God. Muhammad’s real name is Qathem (مثق). Muhammad changed his name when he was 30 years old, and he did so at the instigation of his wife, Khadija, and her Waraqah Ibn Nawfal. At that time, Khadija and her Waraqah Ibn Nawfal worked out a plan to make Muhammad the ruler of all tribes in Arabia. They knew that it was easy for Muhammad to control and dictate authority over the people, if he claimed that his authority came from God—so they proclaimed to him, “By the name of God, you are God!”

Muhammad takes the place of God:

Reference	: Sunan Ibn Majah 2859
In-book reference	: Book 24, Hadith 107
English translation	: Vol. 4, Book 24, Hadith 2859

24 The Chapters on Jihad

(39)Chapter: Obedience to the ruler

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

"Whoever obeys me, obeys Allah, And whoever disobeys me, disobeys Allah. Whoever obeys the ruler, obeys me, and whoever disobeys the ruler, disobeys me."

Grade: Sahih (Darussalam)

Qur'an 4:80:

He who abides by the Apostle, he indeed obeys God. However, [those] whom obey him not, Allah is watching him (as a threat), We have not sent [one] to watch over them.

As we see in the above verse, there is a written approval in the Qur'an for Muhammad to take the place of God. This then means that the laws of Islam have two sources: Muhammad and the Qur'an (which comes from Muhammad anyway!).

The fact is that the main sources of the Islamic law are solely from the actions and speeches of Muhammad.

7. Muhammad's recitations (Qur'an);
8. Muhammad's speeches and orders (Sunnah);

9. Muhammad's actions (even the simplest or silly ones, like how to pee) (Sunnah).

Clearly, Muhammad and God became one. The word of Muhammad is the word of God, and the order of Muhammad is the order of God.

Muhammad takes precedence over God (Qur'an 4:80):

Whoever obeys the Prophet, he indeed obeyed Allah; and whoever did not obey, we send not a protector over them.

It is more important to obey Muhammad than to obey God. This is why we notice that there is a huge interest on the part of God to satisfy the sexual desires of Muhammad, and whatever Muhammad wished became law.

FROM QATHEM TO MUHAMMAD

All of this was not enough for Muhammad. Something was missing and that was the title. I do not mean the title of "Prophet"—he got that already by his sword.

When he was born, he was given the name Qathem, not Muhammad. Why change his name to Muhammad and what is that name all about?

Let's look at the following biblical figures and their titles:

Abraham - Father of Prophet-hood;
Moses - One who spoke to God (Kalem Allah | ميلك);
Jesus - The Messiah.

So, the new man in the theater, Qathem (Muhammad), needed a new name. The following verse explains why Muhammad chose his many names and titles:

Reference : Sahih al-Bukhari 3532
In-book reference : Book 61, Hadith 41
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 732

61 Virtues and Merits of the Prophet (pbuh) and his Companions

(17)Chapter: The names of Allah's Messenger (saws)

Narrated Jubair bin Mut`im:

Allah's Messenger (ﷺ) said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi (Eraser) through whom Allah will eliminate infidelity; I am Al-Hashir (Collector) (Al-Hashir, means mankind will be gathered in front of him) who will be the first to be resurrected, the people being resurrected there after; and I am also Al-`Aqib (The Last) (i.e. There will be no prophet after me).

Let us take a closer look at these names:

The Name/Titles	The Meaning of the Names/Titles	Equivalent Names of Allah
Muhammad	The All Praiseworthy	Al-Hamīd (#56)
Ahmad	The Praised One	Al-Hamīd (#56)
Eraser (Al-Mahi)	The one through whom Christianity will be erased	Al-Mahi (As Allah, in Qur'an 22:52, does "yansakh" {erase} what Satan casts, Muhammad assumes the attribute for himself to erase other religions). (See Sahih Al-Bukhari, Book 56, Hadith 732)
Collector (Al-Hashir)	The one through whom Allah will collect all humanity on Judgment Day	Al-Muhsi (#57)
The Last (Al-Aqib)	No one comes after me	Al-Akhir (#74)

I’m not sure how you feel or think about these names, but I feel Satan’s words are in them. Notice that Muhammad chose “The Praised One,” which, not surprisingly, is one of the 99 names of Allah. He declared himself as God, so that Muslims would follow him without question. They approve what he approved, and forbid what he forbade, even if what he said contradicts the orders of Allah in the Qur’an. The Muslims continue to follow Muhammad over Allah.

MUHAMMAD (THE ALL PRAISEWORTHY)

AHMAD (THE PRAISED ONE)

To verify the meaning of any verse quoted, go to: www.altafsir.com.
Qur’an 61:6, Muhammad Pickthall translation:

And when Jesus son of Mary said, O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic.

Throughout the Qur’an, “The Praised One” is used for Allah, except in Chapter 61:6, where Muhammad is given the privilege to share Allah’s name.

Muhammad is also The Praised One.

The root word is “Ham’d”. The following words all come from the root word “*Ham’d*”, and all of them mean the same, “The Praised One”.

Name	Meaning
ʿHam’d	Praise
Hameed	The praised one
Muʿhammad	The praised one
Aʿhmad	The praised one
Hamdan	Praise

Text Below the Table: "The first name, 'Ham’d,' is the name of Allah, exactly as we see in the following verses:

- سورة البروج …… Al-Burooj, Qur'an 85:8
- سورة الممتحنة …… Al-Mumtahana, Qur'an 60:6
- سورة الحديد …… Al-Hadid, Qur'an 57:24
- سورة الشورى …… Al-Shura, Qur'an 42:28
- سورة فاطر …… Fater, Qur'an 35:15
- سورة لقمان …… Luq'man, Qur'an 31:26
- سورة الحج …… Al-Hajj, Qur'an 22:64
- سورة الحج …… Al-Hajj, Qur'an 22:24
- سورة ابراهيم …… Ibrahim, Qur'an 14:1"

If Muhammad was a slave of God, why then did he hijack God’s name? The answer is easy. Muhammad knew that he was a false prophet, and knew exactly what he could achieve by proclaiming himself “The Praised One.” He wanted absolute obedience, absolute control, and absolute deception. By

proclaiming himself as “The Praised One,” he made sure that no one would dare to question him.

The hadiths point to one conclusion; Muhammad is God:

Reference : Sahih al-Bukhari 5859
In-book reference : Book 77, Hadith 76
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 750
Narrated Abu Juhaifa:

I came to the Prophet (ﷺ) while he was inside a red leather tent, and I saw Bilal taking the remaining water of the ablution of the Prophet, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

Reference : Sahih al-Bukhari 189
In-book reference : Book 4, Hadith 55
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 188
Narrated Ibn Shihab:

Mahmud bin Ar-Rabi` who was the person on whose face the Prophet (ﷺ) had ejected a mouthful of water from his family's well while he was a boy, and `Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet (ﷺ) , performed ablution, his companions were nearly fighting for the remains of the water."

Now think about it, ablution water is the wash water, and in case you don’t know, this is the water Muhammad used to wash such parts as his penis and testicles. So how and why did these Muslims think that the water Muhammad used to wash his private parts was holy water for blessing?

References of how Muslims used to be blessed by Muhammad:

Sahih Muslim, Vol. 2, p. 947, Hadith 1305:
"The wife of Muhammad used to collect the hair of the prophet in the water, so they could drink it to be blessed by it."

Book of Seer Al-A’lam, Vol. 1, p. 212:

"The father of Abu Hanbal said, ‘My father used to have three of the prophet’s hairs, and he used to kiss them and drink the water he washed them with, and asked [for it] to be kept in his grave, so he can face Allah with it.’"

Sahih Al-Bukhari, Part 2, p. 165:
"We used to kiss his hand to be blessed with his skin."

Book of Al-Mustadrik in the Two Sahih, Vol. 3, p. 589, Hadith 6181:
"Used to be blessed by touching the dishes he ate from."

Sahih Muslim, Book of Al-Libas (Dress and Adornment), Part 3, p. 165:
"This is the dress of the prophet he used to dress in, and we hid it for the sick ones, so they can recover by it."

Book of Al-Libas (Dress and Adornment), Part 3, p. 165.

“This is the dress of the prophet he used to dress in, and we hid it for the sick ones, so they can recover by it.”

Reference : Sahih Muslim 2069a
In-book reference : Book 37, Hadith 24
USC-MSA web (English) reference : Book 24, Hadith 5149

Abdullah. the freed slave of Asma' (the daughter of Abu Bakr). the maternal uncle of the son of 'Ata, reported:

Asma' sent me to 'Abdullah b. 'Umar saying: The news has reached me that you prohibit the use of three things: the striped robe. saddle cloth made of red silk. and the fasting in the holy month of Rajab. 'Abdullah said to me: So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting? -and so far as what you say about the striped garment, I heard Umar b. Khatab say that he had heard from Allah's Messenger (ﷺ): He who wears silk garment has no share for him (in the Hereafter), and I am afraid it may not be that striped garment; and so far as the red saddle clotb is concerned that is the saddle cloth of Abdullah and it is red. I went back to Asma' and informed her. whereupon she said: Here is the cloak of Allah's Messenger (ﷺ). and she brought out to me that cloak (UNDERWEAR) made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This wall Allah's Messenger's cloak (UNDERWEAR) with 'A'isha until she died, and when she died. I got possession

of it. The Apostle of Allah (ﷺ) used to wear that, and we waslied it for the sick and sought cure thereby.

MUHAMMAD SELLING LANDS IN HEAVEN

Pay for a place in Heaven with a farmland:

Qur'an 64:17, Muhammad Pickthall translation:

If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement.

TheBook of Al-Qur'tubi interprets Qur'an 64:17 as follows:

Abu Al-Da'hda'h said "'O messenger of Allah you're saying that Allah wants us to give him a loan?' He said (Muhammad) 'Yes Abu Al-Da'hda'h.' Therefore, Abu Al-Da'hda'h said 'Give me your hand I am giving Allah a loan, a farm has 600 palm trees' and he went to his wife in the farm so he called her 'O mother of Al-Da'hda'h', she said 'I'm here for you', he said 'Come out I lent my God Allah the Almighty the farm which has 600 palm trees', and it is narrated by Zaed Ibn 'Aslam he said 'When the verse was revealed "who lent Allah a loan?", Abu Al- Da'hda'h said "I scarifice my father and mother for your sake O messenger of Allah, but does Allah need a loan as he is rich?" The messenger replied 'Yes by that loan He (Allah) wanted to make you enter heaven', Abu Al-Da'hda'h replied 'So if I lend Allah a loan, am I granted by it my part of heaven, me and my children's in Paradise?', The messenger replied 'Yes'"

The Prophet said: "Abu Al-Dahdah has entered Paradise!"

The same story can be found in:

- Interpretation of **Ibn Kathir**, Vol. 8, p. 14, 2000 Printing (Arabic), Qur'an 2:245.
- Interpretation of **Ibn Kathir**, Vol. 1, p. 663, 1999 Printing, Kingdom of Saudi. تفسير القرآن العظيم: ابن كثير القرشي الدمشقي
- **Al-Tabarani** Al-Mu'jam Al-Kabeer, Vol. 22, p. 301. الطبراني في المعجم الكبير 22/301

We always hear Muslims criticizing the Catholic Pope for having sold to people promises of a place in heaven. Whether this is true or not, Christians know that this is a crime of deception and theft. It is against the teachings of Jesus Christ. On the other hand, Muhammad took it upon himself to

exchange lands for a man to earn a place in heaven. What about the poor people who cannot afford to give Allah a loan for a place in heaven?

Note that Muhammad was taking the land as his own. He did not make the exchange to donate to the poor.

Best claim of Islamic Polemicist Zakir Nayek, Ahmed Deedat and others so far are refuted below:

Genesis

Circumcision Prophesy

Modern Muslim prophesy finders claim that Muhammad would come from a great nation. When it becomes impossible to prove this with the Quran, Muslims try to show certain things from the Bible. Initially, Muslims claimed that the promised child would be Ishmael, but later they claimed it would be Isaac. To solve this contradiction, Muslims turn to the Bible and refer to Genesis 17:7-10. By showing this part of the Bible, Muslims claim that Allah made a covenant with Abraham. Then, they refer to verse 10. Muslims claim that those who practice circumcision will be the great nation, as circumcision is a sign of this great nation.

Genesis 17:7-10
7 I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

8 And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God.
9 God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations.

10 This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised.

Muslims show this part of the Bible and say that Jews practice circumcision somewhat, and Christians do not practice it at all, while Muslims do. Since Muhammad descended from Ishmael (as Islamist claim), they claim the promised

nation or the great nation is Ishmael's descendants because they practice circumcision. Therefore, Muslims argue that Muhammad's coming was foretold in the Bible, and those who do not practice circumcision will be punished by God.

Let's first look at Genesis 17:1. It says, "The Lord appeared to him." Who is this Lord? As mentioned before, the personal name of the God of the Bible is Jehovah in English. So, it is clear that the "Lord" here is Jehovah according to the original manuscripts of the Bible.

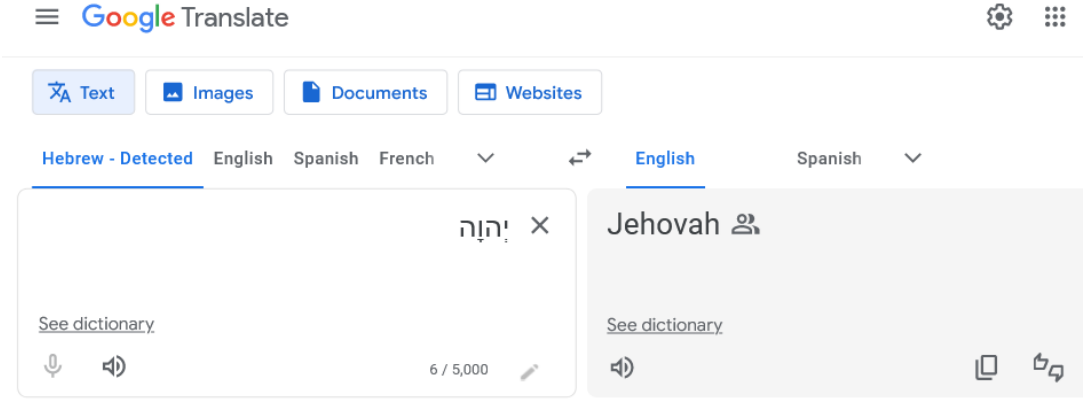
The divine name in the ancient Hebrew letters used before the Babylonian exile

Many Bible translations do not directly use the name Jehovah but use "Lord" or "GOD" instead. However, this does not cause any confusion because we know who is meant by "Lord" or "GOD."

יהוה

The divine name in the Hebrew letters used after the Babylonian exile

Look at the image. This is the name of the God of the Bible, which is so holy that it is not pronounced and altered with other word. As Jews believe pronouncing God's name in vain is a sin.

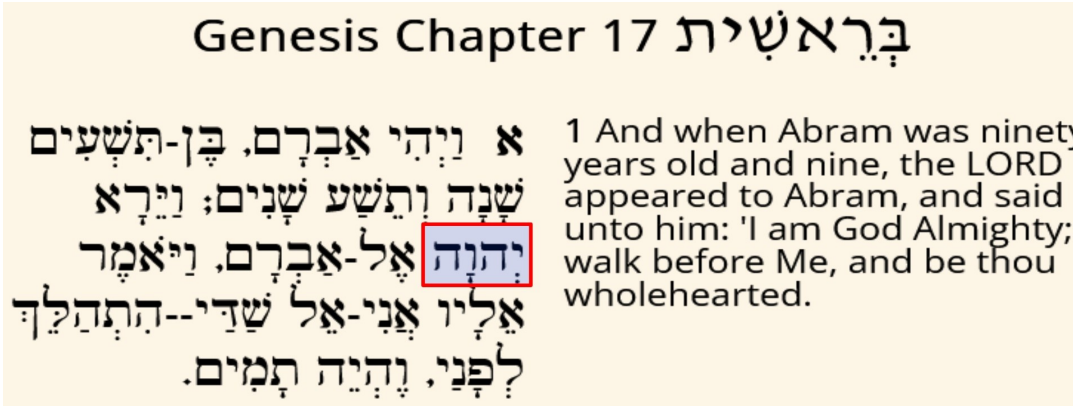


You see, it says Jehovah made a covenant with Abraham.

Now you can surely understand that the God of the Bible, Jehovah, made a covenant with Abraham, meaning Abraham worshiped Jehovah and not the god of Meccan Kaaba- Allah. And this is important because Jehovah did not make any covenant or agreement with the Kaaba worshiping Muhammad of Mecca. (read more on the covenants God made in the Bible and how it's made from online)

Let's proceed further; there is more to the story. Genesis 17:10 mentions that Abraham's future descendants will observe the covenant of circumcision. So,

which descendants were chosen by Jehovah to follow this covenant? Was it Abraham who chose, or did Jehovah choose?


Genesis Chapter 17 בְּרֵאשִׁית
א וַיְהִי אַבְרָם, בֶּן-תִּשְׁעִים
שָׁנָה וְתֵשַׁע שָׁנִים; וַיֵּרָא
יְהוָה אֶל-אַבְרָם, וַיֹּאמֶר
אֵלָיו אֲנִי-אֵל שַׁדַּי--הִתְהַלֵּךְ
לְפָנַי, וֶהְיֵה תָמִים.
1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou wholehearted.

We find the answer in Leviticus 12:1-2.

Leviticus 1:1-2

1 The Lord called to Moses and spoke to him from the tent of meeting, saying: **2** “Speak to the people of Israel and say to them: When any of you brings an offering to the Lord, you shall bring your offering from the animals: from the herd or from the flock.

It is clearly stated that Jehovah gave this covenant to the children of Israel. Now, you can surely understand that the covenant of circumcision was given only to the children of Israel by the God of the Bible, Jehovah. Among Abraham’s two sons, Ishmael and Isaac, Jehovah chose the descendants of Isaac (chapter-25 of this book). Jehovah did not give the covenant of circumcision to any descendants of Ishmael. Jehovah did not say whether Ishmael’s descendants or Muhammad would practice circumcision. So, whether Muslims practice circumcision or not is their own matter.

The biblical narrative depicts various conflicts between the descendants of Ishmael and the Israelites, reflecting tensions that can be interpreted as differences in faith and cultural identities:

Genesis 16:11-12: In this passage, God tells Hagar about Ishmael's future:

- **11** "The angel of the Lord said to her, 'Now you have conceived and shall bear a son; you shall call him Ishmael, for the Lord has given heed to your affliction.'

- **12** 'He shall be a wild ass of a man; with his hand against everyone, and everyone's hand against him; and he shall live at odds with all his kin.'"

This prophecy indicates a contentious nature for Ishmael and suggests future conflict with his relatives, which can imply differing practices and beliefs.

Exodus 17:8-16: The Amalekites, descendants of Esau (Ishmael's cousin through Abraham), engage in battle with the Israelites shortly after their exodus from Egypt. This conflict is depicted as a struggle between different nations:

- **8** "Then Amalek came and fought with Israel at Rephidim."
- **14** "Then the Lord said to Moses, 'Write this as a reminder in a book and recite it in the hearing of Joshua; I will utterly blot out the remembrance of Amalek from under heaven.'"

This battle symbolizes ongoing hostility between the descendants of Abraham through different lines.

1 Chronicles 5:19-22: This passage describes the conflict between the descendants of Ishmael and the Israelites:

- **19** "They made war on the Hagrites, Jetur, Naphish, and Nodab."
- **22** "For many fell slain, because the war was of God. And they settled in their place until the exile."

The mention of war and conflict here highlights the continuing strife between the groups.

Psalm 83:5-8: This psalm lists various nations and groups that are in opposition to Israel, including those associated with Ishmael:

- **6** "The tents of Edom and the Ishmaelites, Moab and the Hagrites..." This shows a collective hostility toward Israel, representing the descendants of Ishmael as part of broader opposition.

We saw in the Hebrew-English Bible what is stated. Here, too, the name of Jehovah (YHWH) is mentioned. It is clear that this rule is given by the God of the Bible, Jehovah, to the children of Israel.

The Tetragrammaton (YHWH) appears in the Hebrew Bible (Old Testament) approximately 6,828 times. This name refers to God and is often translated as "LORD" in English versions of the Bible, typically written in all capital letters to signify its significance.

So, should Christians practice circumcision? Jehovah has not prohibited Christians from being circumcised, but He has not given any rule that they must do so.

Christians are free because they are not of the Israelite nation covanent. Therefore, Christians may choose to be circumcised or not.

Muslims should also remember that many Christians are indeed practicing circumcision. Moreover, Muslims should recognize that they are a religiously and mentally enslaved nation, whereas Christians are free in all respects. Thus, Muslims should not judge people of other faiths based on their incomplete Quran or the Hafs or Warsh recitations of the Quran.

Let’s see from the Bible whether Christians should practice circumcision. We read Acts 16:3. Many Muslims claim that Paul is not a good person and corrupted Jesus’s teachings. Paul forbids circumcision. But here’s what it says:

Acts 16:3: "Paul wanted Timothy to accompany him, and he took him and had him circumcised because of the Jews who were in those places, for they all knew that his father was a Greek."

Paul had a person named Timothy circumcised. Paul did not forbid Christians from being circumcised, but he helped them understand whether this circumcision was necessary or not. Because at that time, many Christians believed they should still observe the laws of Moses.

Paul tells these Christians that it is no longer necessary to burden themselves with the observance of Moses’ laws. Through the sacrificial death of Jesus, the previous arrangements made by Moses were abolished. And God established a new, independent system through Jesus.

However, when the new Christian community was formed, Jehovah made it clear through His Holy Spirit that there is no rule requiring circumcision. It is a matter of personal choice.

■The Council at Jerusalem

Acts 15:6-11

6 The apostles and the elders met together to consider this matter.
7 After there had been much debate, Peter stood up and said to them, "My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers.

8 And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us,

9 and in cleansing their hearts by faith he has made no distinction between them and us.
10 Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear?
11 On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will."

■Testimonies and Decision

Acts 15:12-18

12 The whole assembly kept silence and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles.
13 After they finished speaking, James replied, "My brothers, listen to me.
14 Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name.

15 This agrees with the words of the prophets, as it is written,
16 'After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up,

17 so that all other peoples may seek the Lord— even all the Gentiles over whom my name has been called. Thus says the Lord, who has been making these things

18 known from long ago.'"

■The Letter to the Gentiles

Acts 15:19-29

19 "Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God,

20 but we should write to them to abstain only from things polluted by idols and from sexual immorality and from whatever has been strangled and from blood.
21 For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues."
22 Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers,
23 with the following letter: "The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings.
24 Since we have heard that certain persons who have gone out from us, though

with no instructions from us, have said things to disturb you and have unsettled your minds,

25 we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul,

26 who have risked their lives for the sake of our Lord Jesus Christ. 27 We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth.

28 For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials:

29 that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from sexual immorality. If you keep yourselves from these, you will do well. Farewell."

This letter established a clear direction for the Gentile believers (those who are not from the tribe of Issac), freeing them from the requirement to follow the full Jewish law while emphasizing key ethical standards.
So, we clearly understand that there is no obligation for Christians to be circumcised. Christians can choose to undergo circumcision or not; it is a personal matter for each individual. Since Ishmael was young, he stayed with Abraham, which is why Abraham circumcised Ishmael.

Genesis 17:13: Every man born in your house and every man purchased with money of yours must without fail get circumcised; and my covenant in the flesh of YOU men must serve as a covenant to time indefinite.

Genesis 17:25: And his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin.

At that time, Ishmael had not married and separated. However, there is no record of whether Ishmael circumcised his sons or instructed his descendants to do so. It was mentioned earlier that the law was established with the discernment of Isaac. And earlier I shown that tribe of Ismail went many war with Israel, meaning they were pagan.

Moreover, in the most complete Quran of Muslims, meaning Uthman's Quran, there is no mention of this topic either. The most important point is that God did

not make any covenant or rule with Ishmael. Therefore, it is clear that the Muslims' claim is completely false.

Genesis 17:12: "Throughout your generations, every male among you shall be circumcised when he is eight days old, including the slave born in your house and the one bought with your money from any foreigner who is not of your offspring."

Muslims don't perform 8th day circumcision or any pagan of Mecca did.

Luke 2:21 : "When the eighth day came, it was time to circumcise the child, and he was called Jesus, the name given by the angel before he was conceived in the womb."

Another important question is: Did Muhammad undergo circumcision when he was eight days old? Because we have seen that God clearly gives rules for the Israelite nation in the book of Leviticus, stating that every male child among you shall be circumcised on the eighth day.

Muslims claim that Muhammad was circumcised. However, such an important matter is not mentioned in Uthman's complete Quran.

So, whether Muhammad was circumcised or not did not seem important enough to Uthman and the authors of his Quran. Uthman and the compilers of the Quran were hastily trying to write a complete Quran to establish Islam.

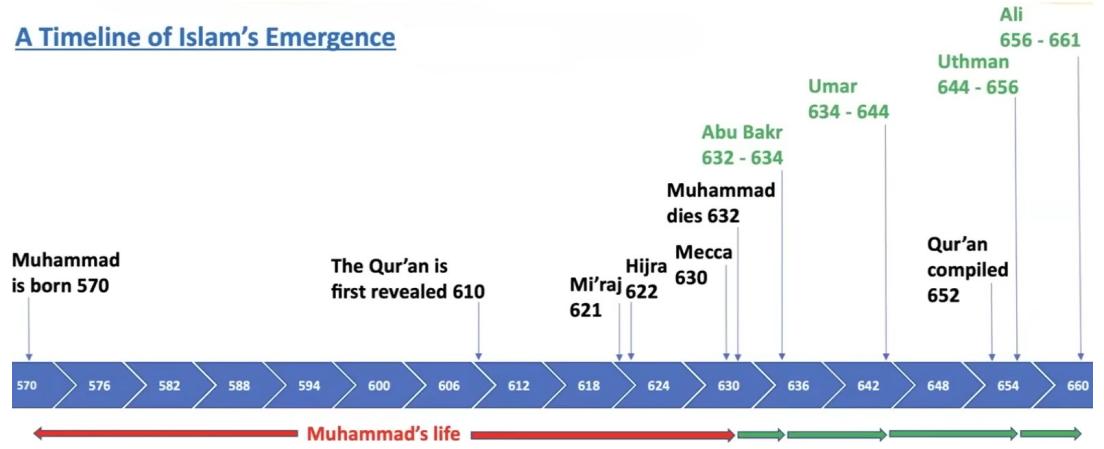
The problem began later when Jews and Christians started asking questions about this. Then some Muslims began writing some Hadiths, creating a new stories. In those Hadiths, they say that Muhammad was born in a state of circumcision (ready-made). Another Hadith states that Abu Talib circumcised Muhammad. This is not necessarily true; there are fabricated Hadiths among Muslims, and the issue of Muhammad's circumcision is one of them.

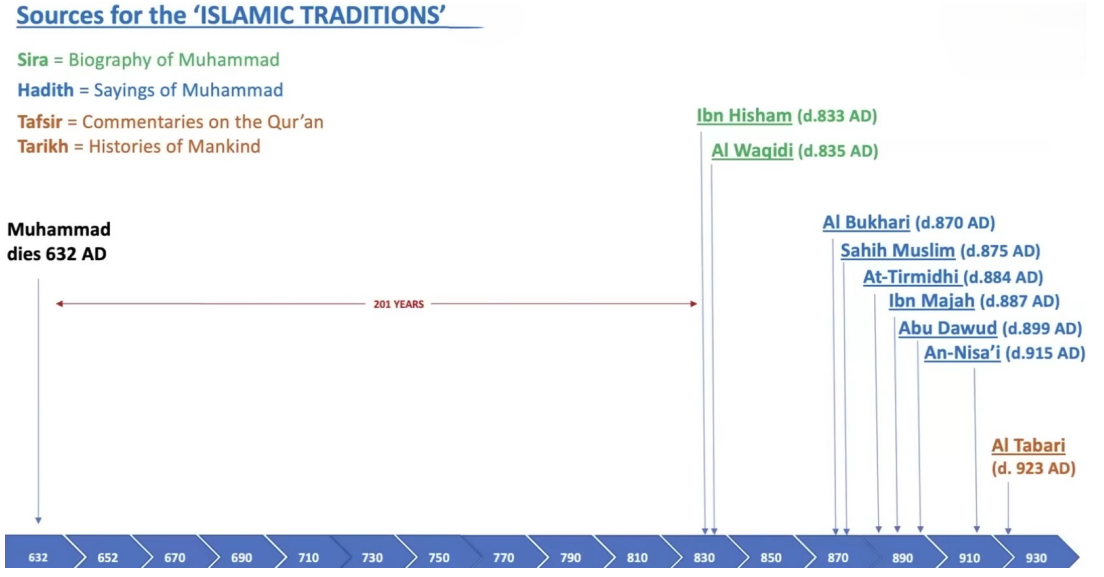
Muslims strongly assert that during the time of the Prophet Muhammad, circumcision was practiced by most men and some women in the idol-worshiping Arab tribes.

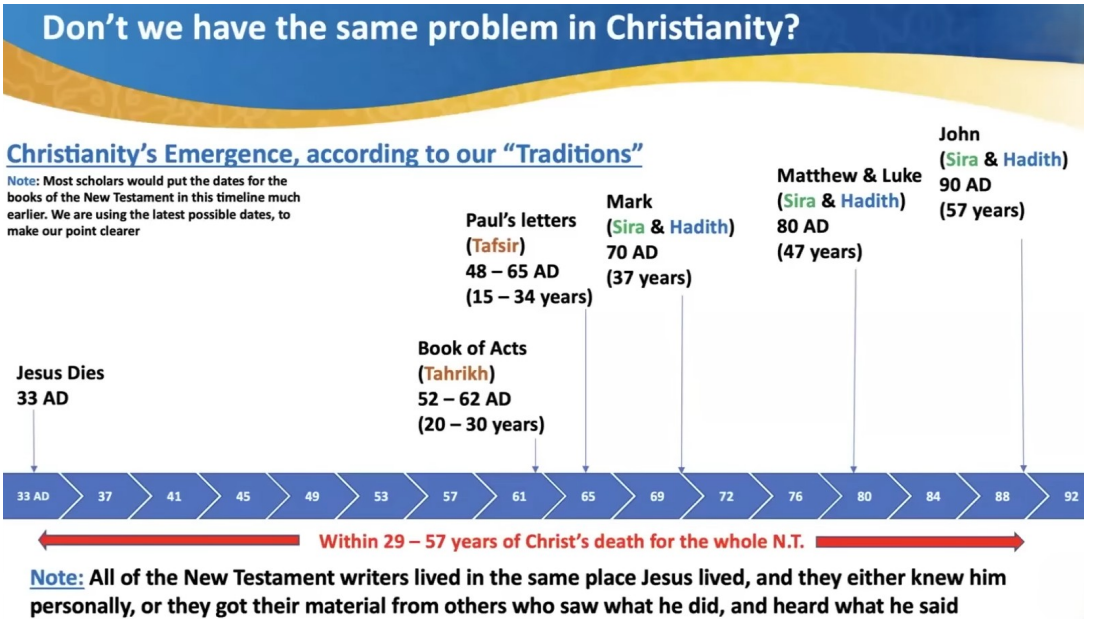
The astonishing thing is that upon reading many Hadiths, it becomes clear that these are human-made stories. There is no description of why Abu Talib or Muhammad's father Abdullah or the Quraysh tribe would have practiced circumcision, or how they learned to practice it.

Moreover, it is essential to note that the God of Meccan Kaaba did not command the Quraysh tribe to circumcise, nor did He establish any teaching for them to do so, as with the covenant in the Bible.

Again, one Hadith presents one description, while another Hadith offers a different account. It is also important to remember that the Hadiths were not revealed by Muhammad's The Lah, nor did He instruct anyone to write them. Most so-called authentic Hadiths were written nearly three hundred years after Muhammad's death.







Still, let's assume that some people in Arabia practiced circumcision; there is no problem with that. They can do so. Because it is also noted in the Bible that some nations surrounding the Israelites practiced circumcision. It can be reasonably inferred that those nations learned circumcision from the Israelites.

If the Arabs or the Quraysh tribe practiced circumcision, they might have learned the practice from other nations. Keep in mind that the God of Meccan Kaaba did not teach the Quraysh to circumcise. However, the main issue is that this covenant of circumcision was given solely to the Israelite nation by God. It does not concern God whether others practiced circumcision or not. The God of the Bible made no rules or covenants with the idol-worshiping Quraysh tribe or the Black stone & Kaaba worshiping Muhammad.

Prostrating & Praying for Deceased Prophesy

Genesis 17:2-3

2 and I shall make a great nation out of you and I shall bless you and I will make your name great; and prove yourself a blessing. 3 And I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you."

They point to Genesis chapter 17, verses 2 and 3, and say that the great influential group prays or recites blessings (durood) for Ibrahim (Abraham). Christians and Jews do not do this, only Muslims pray for Ibrahim(Abraham)- they say.

In the Bible, there is no explicit instruction or example where anyone prays for a deceased prophet. The focus is more on honoring the legacy and teachings of prophets and learning from their lives. Prayer in the Bible is generally directed towards God for the living and for those in need.

Some references that clarify the role of prayer in relation to the dead include:

- **Deuteronomy 18:9-14** : God strictly forbids any form of communication with the dead, including necromancy, which would encompass praying to or for the dead.

  "When you come into the land that the Lord your God is giving you, you must not learn to imitate the abhorrent practices of those nations. ... or who consults ghosts or spirits, or who seeks oracles from the dead."

- **Hebrews 9:27** :

  "And just as it is appointed for mortals to die once, and after that the judgment..."

Luke 16:19-31

In the parable of the rich man and Lazarus, the rich man asks for mercy after his death, but the story emphasizes that after death, the fate of individuals is sealed and cannot be altered through prayer or requests:

"26 Between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us."

These passage emphasizes that after death comes judgment, implying that prayers are not for the dead but are for the living to align with God's will.

■**Instances of Yahweh Making Abraham's Name Great**

1. **Genesis 12:2-3** - Yahweh promises to make Abraham's name great and to bless all nations through him, setting the foundation for Abraham's legacy.
2. **Genesis 13:14-17** - Yahweh reiterates His promise to give Abraham's descendants the land as far as he can see, underscoring Abraham's significant role as the patriarch of Israel.
3. **Genesis 15:1-6** - Yahweh promises Abraham that his descendants will be as numerous as the stars, establishing him as the father of many nations and linking his name to an eternal promise.
4. **Genesis 17:1-5** - Yahweh changes Abram's name to Abraham, meaning "father of many," as a symbol of his lasting legacy among nations.
5. **Genesis 18:18** - Yahweh declares that Abraham will "surely become a great and mighty nation," further elevating Abraham's reputation.
6. **Genesis 22:15-18** - After Abraham's act of faith in offering Isaac, Yahweh promises to multiply his descendants and to bless all nations through him, enhancing Abraham's renown as an example of faith.
7. **Genesis 25:8-9** - Abraham's burial by both Isaac and Ishmael shows his legacy of peace and respect, honored by his sons at the end of his life.
8. **Genesis 26:4-5** - Yahweh renews the promise to Isaac that his father Abraham's descendants will bless all nations, continuing Abraham's legacy.
9. **Genesis 28:13-14** - Yahweh appears to Jacob and reaffirms the Abrahamic covenant, promising to make his family great and a blessing, thereby magnifying Abraham's name through his descendants.
10. **Genesis 49:8-12** - Jacob blesses Judah with leadership, securing a royal line through David and ultimately Jesus, all linked to Abraham's promise of greatness.

11. **Exodus 6:2-8** - Yahweh reassures Moses by invoking the covenant made with Abraham, making Abraham's name central to Israel's identity and freedom.

12. **Joshua 24:2-3** - Joshua recounts Yahweh's calling of Abraham, underscoring Abraham's role as the founder of Israel's journey in faith.

13. **1 Chronicles 16:16-18** - David acknowledges Yahweh's covenant with Abraham in his praise, lifting Abraham as the patriarch of Israel's faith and identity.

14. **Psalm 105:9-10** - The psalmist celebrates Yahweh's everlasting covenant with Abraham, recognizing him as a central figure in Yahweh's plan for Israel.

15. **Isaiah 41:8** - Yahweh calls Israel the "offspring of Abraham, my friend," further honoring Abraham's name as a spiritual father to the nation.

16. **Isaiah 51:2** - Yahweh instructs Israel to "look to Abraham" as their forefather, cementing Abraham's importance as an example of faith and trust in Yahweh.

17. **Ezekiel 33:24** - Israelites refer to themselves as descendants of Abraham, using his name to claim their identity and rights to the promised land.

18. **Matthew 1:1** - The Gospel of Matthew opens with "the genealogy of Jesus Christ, son of David, son of Abraham," connecting Abraham's name to the Messiah and affirming his role in salvation history.

19. **Luke 1:68-73** - Zechariah prophesies that Yahweh has remembered His promise to Abraham, acknowledging the covenant as pivotal to Israel's redemption.

20. **Luke 3:34** - Luke's genealogy of Jesus traces back to Abraham, solidifying Abraham's name within the lineage of faith leading to the Messiah.

21. **John 8:56-58** - Jesus proclaims that Abraham "rejoiced to see My day," emphasizing Abraham's role as a patriarch whose faith reached forward to the coming of the Messiah.

22. **Acts 3:13** - Peter calls Yahweh the "God of Abraham" when preaching to the Jews, underscoring Abraham's revered status in the Jewish faith.

23. **Acts 7:2-8** - In Stephen's speech, he recounts Abraham's story, affirming his status as the founding figure in Israel's history and Yahweh's covenant with him.

24. **Romans 4:1-5** - Paul uses Abraham as an example of righteousness by faith, lifting him as a model for both Jews and Gentiles.

25. **Romans 9:6-8** - Paul explains that true descendants of Abraham are those who live by faith, honoring Abraham's role as "father of many nations."

26. **Galatians 3:6-9** - Paul declares that those with faith are "blessed along with Abraham, the man of faith," demonstrating Abraham's continued spiritual influence.

27. **Galatians 3:29** - Believers in Christ are called "heirs according to the promise," cementing Abraham's legacy as the spiritual father of believers.

28. **Hebrews 6:13-15** - Abraham's patience and faith are cited as an example for believers, with Yahweh's oath to him as proof of His faithfulness.

29. **Hebrews 11:8-12** - The "Hall of Faith" recognizes Abraham's obedience and faith, lauding him as a central figure in faith history.

30. **James 2:21-24** - James calls Abraham "Yahweh's friend," underscoring his unique and honored status as a model of faith and action.

31. **Jewish Prayers and Blessings** - Jewish liturgies regularly refer to "the God of Abraham," perpetuating Abraham's name in worship and tradition.

32. **Christian Eucharistic Prayers** - In various Christian liturgies, Abraham is honored as a patriarch of faith, emphasizing his role in salvation history.

33. **Modern Jewish Customs** - Many Jewish families name their children after Abraham, further perpetuating his name and legacy within the Jewish community.

34. **Messianic Prophecies** - The Jewish and Christian teachings about the Messiah are traced to Abraham's promise, showing Abraham's name as foundational to the hope for a Savior.

■Instances of Those Who Blessed Abraham Being Blessed

1. **Genesis 14:18-20** - Melchizedek, king of Salem and priest of God Most High, blesses Abraham, and in turn, Abraham gives him a tenth of everything. Melchizedek's blessing aligns him with Yahweh's favor and helps establish his legacy in Scripture.

2. **Genesis 20:17-18** - After mistakenly taking Sarah, Abimelech returns her to Abraham and blesses him with gifts. Yahweh then heals Abimelech's household, lifting a temporary infertility curse, demonstrating Yahweh's blessings on those who honor Abraham.

3. **Genesis 23:6** - The Hittites call Abraham a "mighty prince," offering him the best land for Sarah's burial. Their respectful treatment of Abraham earns them peace and fair dealings with him.

4. **Genesis 24:31, 50-51** - Laban and Bethuel bless Abraham's servant as he seeks a wife for Isaac, showing goodwill toward Abraham's family. They are blessed through the marriage of Rebekah into Abraham's lineage.

5. **Genesis 26:28-29** - King Abimelech, seeing Isaac's prosperity, seeks a treaty with him. By honoring Abraham's son, Abimelech secures peace for his people and a prosperous relationship.

6. **Genesis 30:27** - Laban acknowledges that Yahweh has blessed him because of Jacob, Abraham's grandson. By keeping Jacob in his household, Laban experiences prosperity and increase in wealth.

7. **Genesis 39:2-5** - Joseph, Abraham's great-grandson, brings blessings to Potiphar's household in Egypt. Potiphar recognizes Yahweh's blessing on all that Joseph does, and his house prospers because of it.

8. **Genesis 41:39-40** - Pharaoh elevates Joseph to a position of power, entrusting him with Egypt's governance. This leads Egypt through a famine, blessing the nation and Pharaoh's rule for honoring Joseph, Abraham's descendant.

9. **Genesis 47:7-10** - Jacob blesses Pharaoh upon their meeting, and Egypt continues to benefit from Jacob's descendants' presence during a time of famine.

10. **Genesis 50:25-26** - The Israelites honor Joseph's request to carry his bones out of Egypt, ensuring a future link to the promised land. Their faithfulness to Joseph, a descendant of Abraham, maintains Yahweh's blessing over Israel.

11. **Exodus 12:31-36** - The Egyptians give gold, silver, and clothing to the Israelites as they depart Egypt, fulfilling Yahweh's promise to bless those who bless Israel. Egypt's favor grants Israel resources for their journey.

12. **Numbers 23:11-12** - Despite Balak's request to curse Israel, Balaam blesses them three times. Balaam's obedience brings Yahweh's approval, and Balaam benefits by maintaining Yahweh's favor.

13. **Deuteronomy 7:12-13** - Yahweh promises blessings to Israel if they keep His commandments. Their obedience to the covenant brings prosperity and protection, in line with the blessing promise to Abraham.

14. **2 Chronicles 20:29-30** - Nations surrounding Judah are at peace with them due to Yahweh's blessing on Jehoshaphat, Abraham's descendant. His faithfulness brings prosperity to Judah and peaceful relations with neighboring lands.

15. **Ezra 1:1-4** - King Cyrus of Persia supports Israel's return to their land and the rebuilding of the Temple. Yahweh blesses Persia as they bless Abraham's descendants.

16. **Nehemiah 2:7-9** - King Artaxerxes supports Nehemiah's efforts to rebuild Jerusalem, granting him supplies and protection. The king's favor aligns with Yahweh's blessings for those who assist Israel.

17. **Matthew 1:1-17** - The genealogy of Jesus through Abraham brings blessings to both Israel and the Gentiles, fulfilling the Abrahamic promise of a blessing to all nations through his line.

18. **Matthew 8:11** - Jesus speaks of people from all nations joining "Abraham, Isaac, and Jacob" in the Kingdom of Heaven, illustrating the blessing of faith available to all who align with Abraham's legacy.

19. **Luke 1:68-73** - Zechariah's song of praise blesses Yahweh for fulfilling His oath to Abraham, confirming the blessing of salvation extended to Israel.

20. **Luke 13:16** - Jesus heals a woman and calls her a "daughter of Abraham," affirming that Yahweh's blessings of healing and compassion are available to his descendants.

21. **Luke 19:9** - Jesus blesses Zacchaeus, calling him "a son of Abraham." Zacchaeus's repentance brings blessings, connecting him to Abraham's promise.

22. **Acts 3:25-26** - Peter proclaims that the blessings given to Abraham extend through the Good News to all, showing the promise's fulfillment in the early church.

23. **Acts 10:44-45** - The Gentiles receive the Holy Spirit through Peter's ministry, sharing in the blessing of the Abrahamic promise, as the Gospel spreads to the nations.

24. **Romans 4:13** - Paul explains that Abraham's promise as "heir to the world" applies to all who live by faith, demonstrating the blessing's reach to both Jews and Gentiles.

25. **Galatians 3:7** - Paul declares that "those who have faith are children of Abraham," broadening the blessing to include all who follow Yahweh in faith.

26. **Galatians 3:29** - Believers in Christ are "heirs according to the promise," confirming that blessings promised to Abraham extend beyond Israel.

27. **Hebrews 6:13-14** - Yahweh's oath to Abraham to "bless and multiply" him is cited as a foundation of faith for believers, signifying the blessings on all who share his faith.

28. **Jewish Tradition in Blessing Prayers** - Many Jewish prayers reference Abraham, invoking blessings on those who follow his example, thus perpetuating his blessing.

■Instances of Those Who Cursed Abraham Being Cursed

1. **Genesis 12:17** - Pharaoh takes Sarah into his palace, thinking she is Abraham's sister, but Yahweh sends plagues upon Pharaoh's household until he releases her, protecting Abraham and his family.

2. **Genesis 19:24-25** - Sodom and Gomorrah are destroyed for their wickedness, which included hostility toward Abraham's nephew, Lot.

Yahweh's judgment upon these cities reflects His protection over Abraham's kin.

3. **Genesis 20:3-18** - King Abimelech of Gerar takes Sarah, but Yahweh warns him in a dream, and his household is cursed with infertility until he returns her. This shows Yahweh's immediate defense of Abraham's family.

4. **Genesis 27:29** - Isaac blesses Jacob (Abraham's grandson) with the words, "May those who curse you be cursed." This blessing, passed to Jacob, continues the protective covenant over Abraham's descendants.

5. **Genesis 31:24** - Yahweh warns Laban not to harm Jacob (Abraham's grandson) as he leaves with his family. Laban's ill intentions are restrained, showing Yahweh's protective intervention.

6. **Exodus 1:11-12** - The Egyptians oppress the Israelites (descendants of Abraham), but the more they are oppressed, the more they multiply. Pharaoh's harshness backfires, showing Yahweh's protection over His people.

7. **Exodus 7-12** - The Egyptians refuse to release the Israelites, so Yahweh sends ten plagues, devastating Egypt and showcasing His curse upon them for cursing and enslaving Abraham's descendants.

8. **Exodus 14:23-28** - The Egyptian army pursues Israel into the Red Sea, only to be drowned as the waters return. This demonstrates Yahweh's ultimate judgment upon those who harm His people.

9. **Numbers 16:1-35** - Korah and his followers rebel against Moses and Aaron, descendants of Abraham, and are swallowed by the earth. This is Yahweh's curse upon those who oppose His chosen family line.

10. **Numbers 21:5-7** - The Israelites' grumbling is met with fiery serpents. Though this affects the descendants directly, it's a reminder that rebellion even within Abraham's line brings Yahweh's discipline.

11. **Numbers 22-24** - Balaam is hired to curse Israel, but Yahweh repeatedly stops him, even causing Balaam to bless Israel instead, thus thwarting curses intended for Abraham's descendants.

12. **Joshua 6:26; 1 Kings 16:34** - Joshua curses anyone who would rebuild Jericho. Centuries later, Hiel rebuilds it, suffering the deaths of his sons, showing Yahweh's continued defense of Israel's victories.

13. **2 Samuel 16:5-13; 19:18-23** - Shimei curses David (a descendant of Abraham), but David is later vindicated and Shimei is punished, demonstrating Yahweh's protection over David's line.

14. **2 Kings 2:23-24** - Elisha (descendant of Abraham) is mocked by youths, and bears emerge to attack them. This event reinforces Yahweh's defense of Abraham's descendants, even against disrespect.

15. **2 Kings 19:35-37** - When the Assyrians threaten Judah, Yahweh sends an angel who strikes down 185,000 Assyrian soldiers, preserving His people and punishing their enemies.

16. **Esther 3-9** - Haman's plot to annihilate the Jewish people (descendants of Abraham) results in his own downfall and death, showing Yahweh's protection over His people even in exile.

17. **Psalm 105:15** - Yahweh's declaration "Do not touch My anointed ones; do My prophets no harm" is seen as a protective decree over Abraham's lineage, cautioning nations against cursing or harming them.

18. **Isaiah 37:33-36** - Assyrian King Sennacherib threatens Jerusalem, but Yahweh sends an angel who decimates his forces, protecting the people of Israel from their enemies.

19. **Jeremiah 25:15-29** - Yahweh declares judgment upon Babylon and other nations for their hostility toward Israel, reinforcing His promise to curse those who curse Abraham's descendants.

20. **Joel 3:1-21** - Yahweh promises to judge nations that harmed Israel, declaring retribution on those who have oppressed His people.

21. **Obadiah 1:10-15** - The nation of Edom faces ruin for mistreating Judah, fulfilling the covenant curse upon those who oppose Abraham's family.

22. **Ezekiel 25-32** - Yahweh pronounces judgments on nations like Ammon, Moab, and Tyre for their antagonism toward Israel, showing His continued curse on those who curse Abraham's descendants.

23. **Zechariah 2:8** - Yahweh says, "He who touches you touches the apple of My eye," indicating His protective commitment to Israel and judgment on those who harm them.

24. **Zechariah 12:3** - Yahweh warns that all who come against Jerusalem will be injured, reinforcing His curse on those who oppose His people.

25. **Matthew 27:25** - The crowd calls down a curse, saying, “His blood be on us and on our children!” Many see this as indicative of judgment that came upon Jerusalem in 70 CE.

26. **Acts 5:1-11** - Ananias and Sapphira’s deceit against the early church (descendants of Abraham by faith) results in their deaths, showing Yahweh’s protection over His spiritual descendants.

27. **Revelation 12:13-17** - The dragon’s attack on Israel is thwarted as Yahweh provides a place of safety, symbolizing His ongoing protection over Abraham’s descendants.

28. **Jewish Expulsions in Medieval Europe** - Many Jewish historians view expulsions and persecutions as cycles where nations that cursed Israel suffered declines or internal unrest, interpreted as divine retribution.

29. **World War II and the Holocaust** - Post-Holocaust reflections have led some to believe that nations involved in persecuting Jews faced subsequent social, political, or economic consequences, viewed as the fulfillment of Yahweh’s protective covenant.

30. **Modern Anti-Semitism** - Various incidents of curses or harms against Jewish communities often lead to condemnation or crisis, seen as part of Yahweh’s continued defense of Abraham’s lineage.

But in **Genesis 17:2-3**, it says that Abraham fell face down, and **Yahweh** (יְהוָה, *YHWH* - Hebrew pronunciation) continued speaking to him. There's nothing more said beyond this.

Muslims try to imply that they also prostrate (sujood) to Allah, and they also pray for Ibrahim (Abraham). But, there’s no mention of that here. Abraham fell face down, but that doesn’t mean that everyone on earth has to do the same. **Yahweh** (Jehovah) of the Bible did not command that or a specific direction.

The issue is that Muslims want to enforce their own rules, or whatever is written in their Quran and Hadiths, on everyone. There are a few instances in the Bible where individuals prostrated before **Yahweh**, but it’s not something that everyone does. And there is no command in the Bible that says everyone must prostrate or

bow down in this manner. Nor does the Bible say that everyone must follow this specific act.

For example, just like Abraham,

- **Joseph bowing before his father**:
- **Genesis 48:12** :

  "Then Joseph removed them from his father’s knees, and he bowed himself with his face to the earth."

- **Elijah prostrating before Yahweh**:
- **1 Kings 18:42** :

  "So Ahab went up to eat and to drink. Elijah went up to the top of Carmel; there he bowed himself down upon the earth and put his face between his knees."

- **King Solomon kneeling in prayer**:
- **1 Kings 8:54** :

  "Now when Solomon finished offering all this prayer and this plea to the Lord, he arose from facing the altar of the Lord, where he had knelt with hands outstretched toward heaven."

- **Daniel kneeling in prayer three times a day**:
- **Daniel 6:10** :

  "Although Daniel knew that the document had been signed, he continued to go to his house, which had windows in its upper room open toward Jerusalem, and to get down on his knees three times a day to pray to his God and praise him, just as he had done previously."

- **Jesus praying while kneeling**:
- **Luke 22:41** :

  "Then he withdrew from them about a stone’s throw, knelt down, and prayed..."

So, we can understand that these individuals didn’t follow a specific posture. It wasn’t that **Yahweh** commanded them to pray in a certain way, and that’s why they did it. That’s not the case. Whether it’s the prophet Elijah, King Solomon, or Jesus, each prayed to **Yahweh** in their own way. Each one independently showed respect

and prayed in their own manner. The God of the Bible never accused anyone for doing so.
However, this is not like Muhammad, where one must face Mecca. From ancient times, idol worshipers always prostrated before their idols. Muhammad transferred this same practice from the idol-worshiping religion into his new religion, Islam. In other words, Muhammad took the practices of idol worship that he observed during his childhood and incorporated them into Islam.
So, you can understand now that Muslims like Abraham only for their own interests. To prove that Islam is an Abrahamic religion, they pray for Abraham. In reality, Muslims worship the Kaaba and the eight black stone pieces.

Wild Ass Having Hand Against Everyone Prophesy

■Genesis 17:20

20 As for Ishmael, I have heard you; I will bless him and make him fruitful and exceedingly numerous; he shall be the father of twelve princes, and I will make him a great nation.

■Genesis 21:13-20

13 But I will make a nation of the son of the slave woman also, because he is your offspring.
14 So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered about in the wilderness of Beer-sheba.

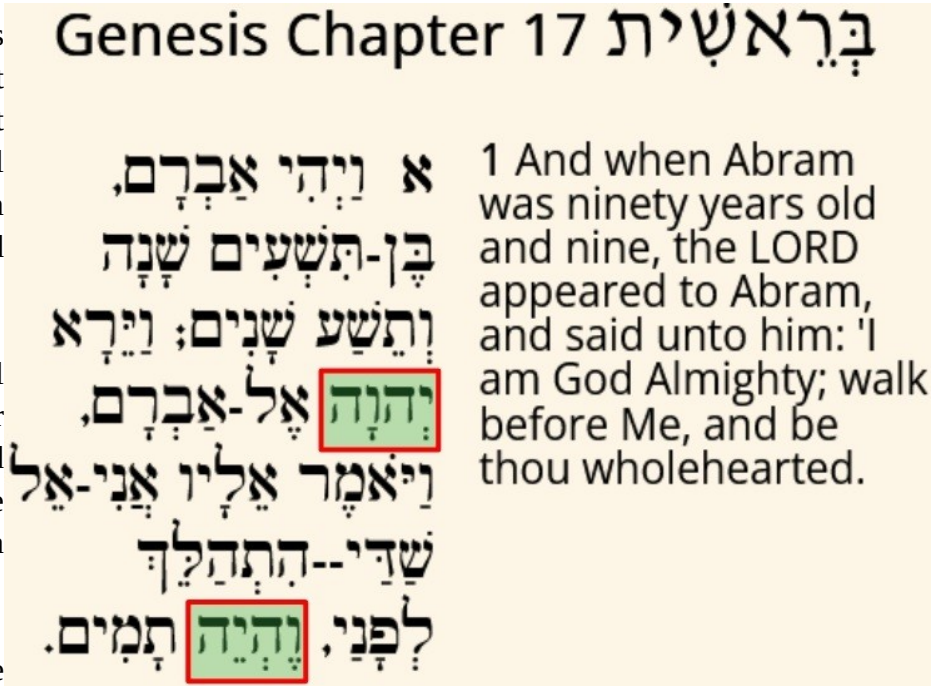
15 When the water in the skin was gone, she cast the child under one of the bushes.
16 Then she went and sat down opposite him, a good way off, about the distance of a bowshot; for she said, “Do not let me look on the death of the child.” And as she sat opposite him, she lifted up her voice and wept.

17 And God heard the voice of the boy; and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is.

18 Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him.”

19 Then God opened her eyes, and she saw a well of water. She went and filled the skin with water, and gave the boy a drink.

20 God was with the boy, and he grew up; he lived in the wilderness and became an expert with the bow.


Genesis Chapter 17 בְּרֵאשִׁית
א וַיְהִי אַבְרָם,
בֶּן-תִּשְׁעִים שָׁנָה
וְתֵשַׁע שָׁנִים; וַיֵּרָא
יְהוָה אֶל-אַבְרָם,
וַיֹּאמֶר אֵלָיו אֲנִי-אֵל
שַׁדַּי--הִתְהַלֵּךְ
לְפָנַי, וֶהְיֵה תָמִים.
1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou wholehearted.

It is claimed that a great nation will come from Ishmael and that's Muslims. An angel tells Hagar that God will make Ishmael a great nation. They argue that if Muhammad and the Muslim nation are excluded, then this prophecy would be false.

Muslims further claim that Christians say Muhammad is a false prophet and did not descend from Abraham. But if that were true, this prophecy would be false, because there wouldn't be a single Muslim who isn't descended from Ishmael.

This is the claim of Muslims. To understand this part of the Bible, you need to read from an earlier point. Let's first examine which God is speaking in chapter 17. Look at the reference. The name Jehovah is there. This means the God of the Bible, Jehovah, is speaking to Abraham, not the God of Mecca- Allah. Let's first look at Genesis chapter 17, verses 17 and 18. Here, it says that Abraham thought to himself that both he and Sarah were too old to have children. Then Abraham said to Jehovah God, asking that Ishmael may live before Him. Yes, this was Abraham's request to Jehovah. So, Jehovah agreed to do something for Ishmael. But it's not that the God of the Bible, Jehovah, Himself told Abraham that He would bring a prophet from Ishmael. No, that was not said.

The truth is that at the time, Abraham found it hard to believe that his first wife Sarah could have a child. Abraham wondered how Sarah could give birth, as she was already ninety years old.

Now let's look at the most important part, which Muslims ignore. In verse 19, Jehovah says, "Sarah will indeed bear a son, and his name will be Isaac." And the God of the Bible, Jehovah, would establish an everlasting covenant with Isaac and his future descendants.

Here, we clearly understand that Jehovah told Abraham what He would do. The God of the Bible, Jehovah, would establish His everlasting covenant with Isaac alone.

After Jehovah made this promise to Abraham, in verse 20, Jehovah gave Abraham assurance about Ishmael, saying that Ishmael's descendants would also be made great by the God of the Bible, Jehovah. Twelve princes would come from Ishmael, and his nation would become large.

But note that it's only twelve princes who would come from his lineage, nothing more. No matter how large Ishmael's nation becomes, Jehovah would not give him more than twelve princes. This implies that Ishmael's lineage has a limit.

The "twelve princes" or "twelve rulers" refer to the twelve sons of Ishmael, who are listed in **Genesis 25:12-16**. These sons became the leaders or princes of their own tribes, fulfilling God's promise to make Ishmael the father of a great nation. The twelve sons (princes) of Ishmael are:

1. **Nebaioth**
2. **Kedar**
3. **Adbeel**
4. **Mibsam**
5. **Mishma**
6. **Dumah**
7. **Massa**
8. **Hadad**
9. **Tema**
10. **Jetur**
11. **Naphish**
12. **Kedemah**

However, Muslims skip over the next verse, verse 21. Here it says that finally or ultimately, Jehovah would establish His covenant with Isaac. No matter how large

Ishmael's nation becomes, it wouldn't matter. Jehovah would still make His covenant with Isaac. This is the final decision.

So, we can now clearly understand that while Jehovah would make Ishmael a great nation, this doesn't mean that Jehovah would bring a prophet from Mecca. The God of the Bible, Jehovah, never said anywhere that He would use Ishmael's lineage to bring a stone-worshipping idolater from the Quraysh tribe of Mecca, such as Muhammad, as a prophet. Jehovah never said that.

Also, note that Jehovah blessed Ishmael with only twelve princes. Were those twelve princes immortal? According to the Bible, Ishmael lived for 137 years (Genesis 25:17), and if we assume that his twelve sons lived another hundred years after Ishmael died, they would have all passed away within around 200 years. So, how did Muhammad come from any of Ishmael's sons, given that they all died long ago?

Furthermore, the Israelites kept genealogies, but the descendants of Ishmael did not. Similarly, the Quraysh tribe didn't maintain genealogies either. These kinds of people might remember the names of their ancestors from a few generations back, but that was up to them. As a nation, there is no detailed description of the descendants of Ishmael.

For this reason, you will find that neither the complete Qur'an nor any other versions, like Hafs or Warsh, contain any genealogies. There's no accurate description in the Qur'an of where Ishmael traveled. In the Qur'an, there's no detailed account of how Ishmael's twelve sons ruled or where they ruled. You won't find any descriptions of how those twelve sons conducted trade or whom they married, either in the Qur'an or in any historical records.

When the people of the Quraysh tribe and the caliphs were compiling the complete Qur'an, these things didn't cross their minds. They thought they could steal some stories from the Bible to create a Qur'an and then establish a new religion, Islam, with it. They assumed there wouldn't be any problems. But it didn't turn out that way.

On the other hand, think about this: in Islam, even Allah did not know that Muhammad would descend from Ishmael. Since Allah lacked this knowledge, He could not provide a complete genealogy of Ishmael in the Quran. This suggests that Allah lacked omniscience.

The issue arose many years after Muhammad's death, when Jewish and Christian critics began questioning his lineage. In response, some Muslim Hadith authors

crafted fabricated stories, claiming Ishmael married a second wife from the Arab Banu Jurhum tribe, though the wife's name is inconsistently reported—some say Aisha, others say Fatima.

I'll show you how various Hadiths contradict one another on this issue, all of which can be found on Google, including some in Bukhari's collection. The contradictions reveal these are man-made stories. Bukhari himself wrote these Hadiths about three hundred years after Muhammad's death. How did he obtain such stories? These Hadiths claim that Ishmael divorced his first wife and later married a woman from the Jurhum tribe.

Reference : Sahih al-Bukhari 3364
In-book reference : Book 60, Hadith 38
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 583

…….She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet (ﷺ) added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet (ﷺ) further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka`ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet (ﷺ) added, "Ishmael's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?" She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (ﷺ) further said, "Ishmael's mother was pleased with the

whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum). …..…

…… Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet (ﷺ) added, "Then they raised the foundations of the House (i.e. the Ka`ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet (ﷺ) added, "Then both of them went on building and going round the Ka`ba saying: O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing."

Muslims also claim that Ishmael learned Arabic and that the Arab people descended from his second wife. However, this poses a problem. If Ishmael married an Arab woman, this would imply Arabs existed long before him—otherwise, how did he find an Arab bride?

Furthermore, Ishmael's father, Abraham, was Hebrew, and his mother was Egyptian. This raises the question: which nation would Ishmael belong to? Would his children by his Arab wife be considered Hebrew or Arab?

According to the Bible and historical accounts, Ishmael's descendants eventually intermingled with nearby tribes. For instance, passages depict Midianites and Ishmaelites as merged groups, as seen in Judges 8. There, Israel is said to have fought Midian, but verse 24 refers to the enemies as Ishmaelites, indicating a blending of the two groups, who collectively became adversaries of Israel.

Jacob's eldest son, Esau, even married Mahalat, the sister of Nebaioth, an Ishmaelite, as noted in Genesis 28:9. This again shows Ishmael's descendants intermingled with surrounding tribes, as historical accounts support.

What can we conclude? First, there's no strong evidence that Muhammad descended from Ishmael, as Ishmael's lineage merged with various other nations, leaving no clear lineage. Thus, it's inaccurate to claim that Muhammad descended from Ishmael since the origins of the Quraysh tribe are not well-documented.

A second, important point is that the God of the Bible, Jehovah, would not send a prophet from Ishmael's lineage, which is made clear in scripture. In Genesis 25, we read that Abraham took another wife, Keturah, and gave everything to Isaac while sending other children away from him. After Abraham's death, Jehovah blessed Isaac, signifying that Isaac alone was chosen.

Genesis 25:1 — Abraham took another wife, named Keturah.
Genesis 25:5-6 — Abraham gave all he had to Isaac and sent the sons of his concubines away from Isaac to the eastern country.
Genesis 25:11 — After Abraham's death, God blessed Isaac, who settled near Beer-lahai-roi.

The crucial point here is that the Meccan god Allah Hubal made no promises to Ishmael or Abraham, unlike Jehovah, who blessed only Isaac.

Remember, Jehovah agreed to make Ishmael into a great nation to satisfy Abraham, but even at Ishmael's birth, Jehovah foretold that he would grow up to be a "wild donkey of a man" (Genesis 16:11-12).

Genesis 16:11-12 — The Lord's angel said to her, "You are now pregnant and will give birth to a son. You shall name him Ishmael, for the Lord has heard of your misery. He will be a wild donkey of a man; his hand will be against everyone, and everyone's hand against him, and he will live in hostility toward all his brothers."

But Ishmael's this character perfectly fits with Arabs and Muslim Ummah's claim.

From this, it's clear that Jehovah would not use Ishmael, his descendants, or his nation for His purposes. Additionally, there's no firm or substantial basis for claiming that Muhammad descended from Ishmael.

These accounts are based on people's assumptions and the fabricated Hadiths about Ishmael by some Muslims. It is evident that Muslims' claims regarding Ishmael are baseless.

Occupying Land Prophesy

Genesis 15:18: *On that day, the Lord (YHWH, יְהוָה) made a covenant with Abram, saying, "To your descendants, I give this land, from the river of Egypt to the great river, the Euphrates River."*

Now, we will look at another claim often made by Muslims. It's astonishing how some of them distort the scriptures of other religions. Without hearing what they say, you might not even believe it. Now, I'll explain what they argue. As I have said before, Muhammad didn't know much about the Bible, nor did he understand it. He couldn't point to anything in the Bible of his time to prove he was a prophet. Yet today's Muslims are quite wise; even without Bible, they believe Islam would be just fine. Contemporary preachers seem to be proving that Muhammad himself isn't essential in Islam.

■*Detailed Breakdown*

1. The Covenant Relationship:

- **"The Lord made a covenant with Abram"**: The term "covenant" (Hebrew: *berith*, בְּרִית) signifies a solemn agreement, similar to a binding contract. In this case, it is a one-sided covenant in which God takes on all responsibilities without requiring Abram to fulfill any conditions in return.
- **Covenant Ritual**: Earlier in Genesis 15, God instructs Abram to prepare a sacrifice by cutting animals in half. Abram then falls into a deep sleep, and in a vision, he sees a "smoking fire pot" and "flaming torch" (symbolic of

God's presence) passing between the divided animals, signifying that God alone is responsible for fulfilling this promise (Genesis 15:17). This was a customary way of sealing covenants in the ancient Near East.

2. To Whom the Land is Promised:

- **"To your descendants"**: The Hebrew word *zera* (זֶרַע) meaning "offspring" or "seed" refers to Abram's descendants. At this point, Abram has no children, but God promises him countless offspring (Genesis 15:5). This is later understood to be Isaac and Jacob's descendants, ultimately the nation of Israel.

3. Extent of the Promised Land:

- **"From the river of Egypt to the great river, the river Euphrates"**: This description marks the boundaries of the land God promised.
    - **River of Egypt**: The smaller river at Egypt's northeastern border, Wadi el-Arish.
    - **The Euphrates**: A major river in the ancient Near East that runs through what is now modern-day Iraq and Syria.
- **Implied Territory**: This extensive territory encompasses parts of what are today multiple Middle Eastern countries, covering a large area that goes beyond modern Israel. This is often referred to as the "Promised Land" for the descendants of Abraham through Isaac and Jacob.

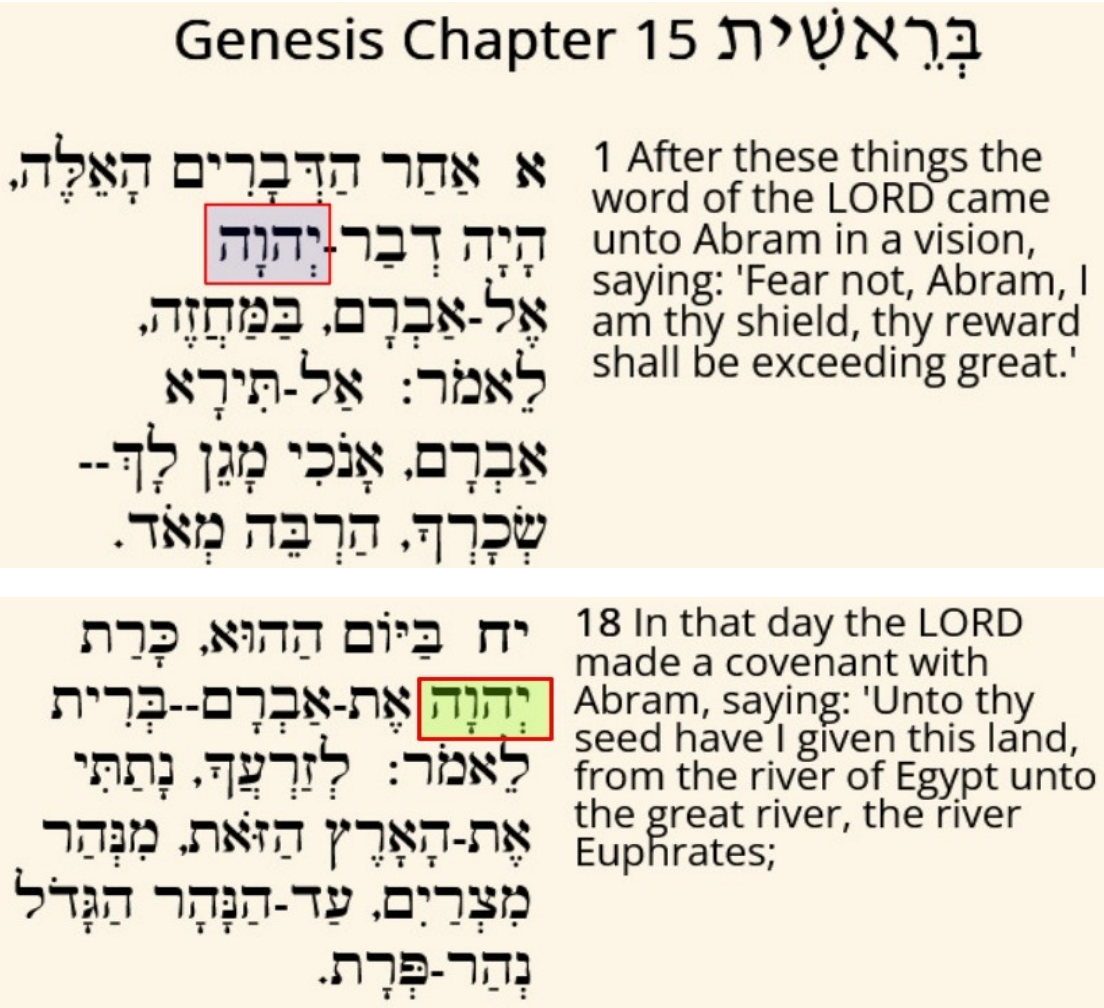
4. Duration and Conditions of the Promise:

- **For How Long?** The promise itself is perpetual; God's covenant with Abraham and his descendants is unconditional and long-lasting. The verse doesn't specify a time limit, implying that this promise of land is an eternal inheritance.
- **Conditions of Occupancy**: Though the land is promised to Abram's descendants, later passages in the Torah (specifically in Deuteronomy and Joshua) reveal that retaining control over the land is contingent upon their obedience to God's laws. If they stray, they are warned of exile (as seen in the Babylonian and Assyrian captivities).

Muslims often use Genesis 15:18 to claim that the "great nation" will control the land between the **river of Egypt** and Euphrates rivers. They argue that Muslims currently control or occupy this territory, whereas Jews or Christians have never

fully taken it. King David did briefly control the Euphrates, but it was later seized by others.

So, let's closely examine what this verse actually says. A careful reading reveals exactly what the Bible's God, Jehovah (YHWH, יְהוָה), was promising Abraham. Notice that this passage does not mention Ishmael or the Muslim people. And we know that the descendants will come from Isaac, not Ishmael. There's also no instruction here about conquering rivers or territories.


Genesis Chapter 15 בְּרֵאשִׁית
א אַחַר הַדְּבָרִים הָאֵלֶּה,
הָיָה דְבַר-יְהוָה
אֶל-אַבְרָם, בַּמַּחֲזֶה,
לֵאמֹר: אַל-תִּירָא
אַבְרָם, אָנֹכִי מָגֵן לָךְ--
שְׂכָרְךָ, הַרְבֵּה מְאֹד.
1 After these things the word of the LORD came unto Abram in a vision, saying: 'Fear not, Abram, I am thy shield, thy reward shall be exceeding great.'
יח בַּיּוֹם הַהוּא, כָּרַת
יְהוָה אֶת-אַבְרָם--בְּרִית
לֵאמֹר: לְזַרְעֲךָ, נָתַתִּי
אֶת-הָאָרֶץ הַזֹּאת, מִנְּהַר
מִצְרַיִם, עַד-הַנָּהָר הַגָּדֹל
נְהַר-פְּרָת.
18 In that day the LORD made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;

Let's now look at the Hebrew Bible. Here, you'll see the name of Jehovah (YHWH, יְהוָה) explicitly. I'm showing this so that there's no doubt. In some English Bibles, you'll also find this name, LORD or Jehovah. I've included a

Hebrew translation here to help clarify the relationship between Jehovah and Abraham. Abraham neither knew nor worshipped the Allah of Mecca.

Despite this, Muslims may argue that Abraham was told by Allah that his descendants (Muslims) would control the land between the **river of Egypt** and the Euphrates. To address this, I'll show you another command from Jehovah in the Bible. This will help clarify who Jehovah promised this land to and who would ultimately inherit it.

To understand the extent of the promised land, look at what Jehovah said. For instance, you can read Numbers, chapter 34, verses 1–12, where Jehovah tells Moses about the boundaries of Israel's new land.

■Breakdown of the verses:

I. **Verses 1–2**: God speaks to Moses, commanding him to give the Israelites these instructions. He tells them that once they enter Canaan, it will be divided among the tribes as their inheritance.

II. **Verses 3–5**: The southern boundary is described. It starts from the wilderness of Zin along the border of Edom and extends to the eastern side of the Salt Sea (Dead Sea). From there, it moves south of the ascent of Akrabbim, goes to Zin, and extends to Kadesh-barnea, then to Hazar-addar and to Azmon. The boundary turns from Azmon to the Brook of Egypt (likely the Wadi El-Arish) and ends at the Mediterranean Sea.

III. **Verses 6**: The western boundary is the coastline of the Great Sea, referring to the Mediterranean Sea.

IV. **Verses 7–9**: The northern boundary starts at the Mediterranean Sea and goes to Mount Hor (not to be confused with the other Mount Hor where Aaron died). It then stretches to Lebo-hamath, Zedad, and continues to Ziphron and Hazar-enan.

V. **Verses 10–12**: The eastern boundary runs from Hazar-enan to Shepham, then descends to Riblah on the east side of Ain. It goes down along the eastern side of the Sea of Chinnereth (the Sea of Galilee), and further along the Jordan River, ending at the Salt Sea (Dead Sea).

This detailed description outlines the specific land the Israelites will inherit, forming a covenant promise.

Notice here that Jehovah instructed Moses to tell the children of Israel about the specific boundaries of their new land. This is directly from the Bible.

Was Moses standing in front of the decaying black pebbles of Mecca?

From this, we can clearly see that the promise Jehovah made to Abraham in Genesis 15:18 was fulfilled through the nation of Israel. To associate this promise with Muslims is simply foolish and ignorant.

One thing we must understand is that Jehovah did not instruct Abraham's descendants through Isaac or Jacob to conquer the whole world or even all territories. Jehovah did not give Jacob the kind of conquest mandate that Muslims later claimed for themselves.

Now Muslims are trying to establish their violent Islam as an Abrahamic religion. To do so, they manipulate Bible verses to present Islam as if it has Abrahamic roots.

So how did Muslims take the Euphrates? Again, the answer is simple: according to history, Muslims seized control of the area between the Nile and the Euphrates long after Muhammad's death by poisoning. Many different nations and religions inhabited the area. Were they all descendants of Ishmael? No, not at all. Muslims conquered, killed, and oppressed them, forcing those who survived to convert to Islam out of fear for their lives. Since then, their descendants have practiced Islam.

Now, the question arises, did Israel actually take or maintain control of the entire promised land? To understand, we need to look at Jehovah's terms for Israel. You can read Deuteronomy 11:16–28 for this.

Deuteronomy 11:16–28

16 Take care, or you will be seduced into turning away, serving other gods and worshiping them,
17 for then the anger of the Lord (*YHWH* in Hebrew, pronounced *Yahweh*) will be kindled against you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit; then you will perish quickly from the good land that the Lord is giving you.

18 You shall put these words of mine in your heart and soul, and you shall bind them as a sign on your hand, and fix them as an emblem on your forehead.
19 Teach them to your children, talking about them when you are at home and when you are away, when you lie down and when you rise.
20 Write them on the doorposts of your house and on your gates,
21 so that your days and the days of your children may be multiplied in the land

that the Lord swore to your ancestors to give them, as long as the heavens are above the earth.

22 If you will diligently observe this entire commandment that I am commanding you, loving the Lord your God, walking in all his ways, and holding fast to him,
23 then the Lord will drive out all these nations before you, and you will dispossess nations larger and mightier than yourselves.
24 Every place on which you set foot shall be yours; your territory shall extend from the wilderness to the Lebanon and from the River, the river Euphrates, to the Western Sea.
25 No one will be able to stand against you; the Lord your God will put the fear and dread of you on all the land on which you set foot, as he promised you.

26 See, I am setting before you today a blessing and a curse:
27 the blessing, if you obey the commandments of the Lord your God that I am commanding you today,
28 and the curse, if you do not obey the commandments of the Lord your God but turn from the way that I am commanding you today, to follow other gods that you have not known.

In **Deuteronomy 11:16–28**, Moses continues to instruct the Israelites about the consequences of obedience and disobedience to God's commandments as they prepare to enter the Promised Land.

■Breakdown of the verses:

I. **Verses 16–17**: Moses warns the Israelites to be careful not to turn away from God (*Yahweh*, pronounced *YHWH* in Hebrew) and serve other gods. If they do, God's anger will be kindled, and He will shut up the heavens, causing no rain to fall and the ground to fail in producing crops. This would lead to their destruction from the land that God is giving them.

II. **Verses 18–20**: The people are commanded to internalize God's words, to bind them on their hearts and minds, and to teach them diligently to their children. They are also to write them on the doorposts of their houses and on their gates. This emphasizes the importance of keeping God's commandments constantly in their thoughts and in their daily lives.

III. **Verses 21–22**: By obeying God's commandments and loving Him, walking in His ways, and holding fast to Him, they will prolong their days in the land that God promised to their ancestors.

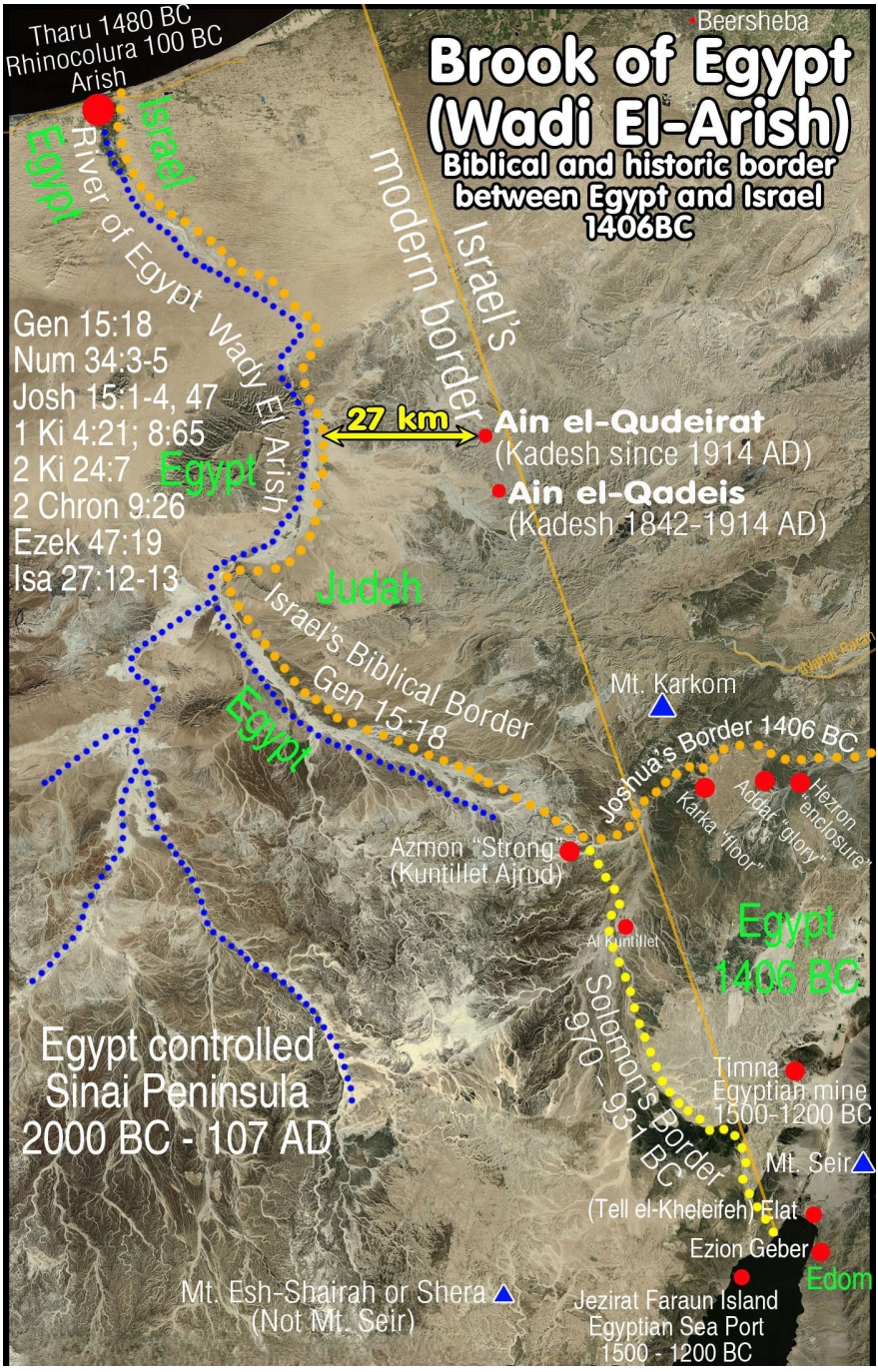
IV. **Verses 23–25**: God promises that if the Israelites are faithful to His commandments, He will drive out all the nations before them and give them dominion over a vast land—from the wilderness to Lebanon, and from the Euphrates River to the Mediterranean Sea. No one will be able to stand against them, and God will instill fear and dread of them throughout the land.

V. **Verses 26–28**: Moses presents a choice: a blessing or a curse. The blessing will come if they obey God's commandments, and the curse will follow if they disobey and turn away to follow other gods. This choice sets the tone for the conditional nature of God's covenant with Israel.

These verses emphasize the stark contrast between the rewards of obedience and the consequences of disobedience, highlighting the seriousness of Israel's covenant relationship with God.

In Deuteronomy 11:16–28, we learn that if Israel were obedient and followed all of Jehovah's commands diligently, they would have been able to fully possess and retain the promised land. But Israel did not remain faithful to Jehovah. Only King David was able to establish control from the Nile to the Euphrates because he was obedient to Jehovah. King David did not worship the decaying black stone of Mecca; therefore, he achieved success with Jehovah's support. Solomon was faithful early in life, but later turned to idol worship, so he could not retain control. Subsequent kings of Israel also failed to hold various territories, as Jehovah's blessings and support were not with those who did not follow him.

So, we can see that the claims made by Muslims are completely false and misleading. To establish Islam as an Abrahamic religion, they bring out selective and incorrect interpretations from the Bible.



Meccan Pagans Equally Blessed as Children of Israel Prophesy

■**Genesis 16:12**

"He shall be a wild ass of a man, with his hand against everyone, and everyone’s hand against him, and he shall live at odds with all his kin.”

In this verse, God is speaking about **Ishmael**, the son of Hagar and Abraham. Ishmael is described as a "wild ass of a man," symbolizing someone who will live a life of independence, but also conflict, especially with his kin.

■**Genesis 25:18**

"They settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria; he settled down alongside all his people."

This verse describes the descendants of Ishmael, noting that they lived in a broad area stretching from Havilah to Shur, which is near Egypt. It suggests that Ishmael's people were spread out across this region, coexisting with the other nations.

Genesis 16:12 mentions Ishmael, the son of Abraham (אַחִים, ʾāḥîm), Strong's number G-251. In Genesis 25:18, it is stated that Ishmael's descendants are the brothers (אַחִים, ʾāḥîm) of the children of Israel, also referenced with Strong's number G-251. Muslims claim that distant relatives can be considered "brothers" (אַחִים, ʾāḥîm) in Hebrew.

Muslims point to Genesis 16:12, claiming that here the sons of Ishmael are referred to as brothers of the Israelites. The Hebrew word for "brothers" (אַחִים, ʾāḥîm) aligns with the Strong’s number G-251. Thus, they argue that God acknowledges a brotherly relationship between Ishmael and Israel, suggesting that a prophets (Muhammad) would come from Ishmael's lineage and both are blessed equally.

However, this is just a baseless argument used by Muslims. It’s as though someone who spends their day eating nonsense would come up with such logic. Why do I say this? Because you already know that in the Bible, God clearly told Abraham

that the nation coming from his son Isaac would be His chosen people, and that Yahweh would bring prophets from Isaac's lineage.

Therefore, it doesn't matter where Ishmael is, whether he's far or near—we don't need to concern ourselves with that. Yes, Ishmael is indeed Abraham's son, and thus related to the Israelites. But that's not a problem. Abraham had other children too because he married a woman named Keturah. So, those children are also brothers and sisters to Ishmael and Isaac. You can find it in Genesis 25:1-4. It says that Abraham had more children. So, the children from Abraham's wife Keturah are also brothers and sisters to the Israelites. There's no need to single out Ishmael here.

Genesis 25:1-4

1 Abraham took another wife, whose name was Keturah.

2 She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

3 Jokshan became the father of Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim.

4 The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

The reason is simple: all the children of Abraham's three wives would naturally be considered brothers and sisters to each other. However, the main point to remember is that the God of the Bible, Yahweh, clearly told Abraham that His covenant would be with Isaac. There is no evidence that the Quraysh/Meccans are descendants of Ishmael, were part of this covenant. Therefore, we can say that the Muslim claim is entirely false.

Picnic in Meccan Desert Prophesy

Genesis 21:20-21

20 And God continued to be with the boy, and he kept growing and dwelling in the wilderness; and he became an archer. 21 And he took up dwelling in the wilderness of Pa′ran, and his mother proceeded to take a wife for him from the land of Egypt.

We will look at another false claim made by Muslims. They refer to **Genesis 21:21**, claiming that it states Ishmael will dwell in the wilderness of Paran. They assert that this Paran is located in Mecca.

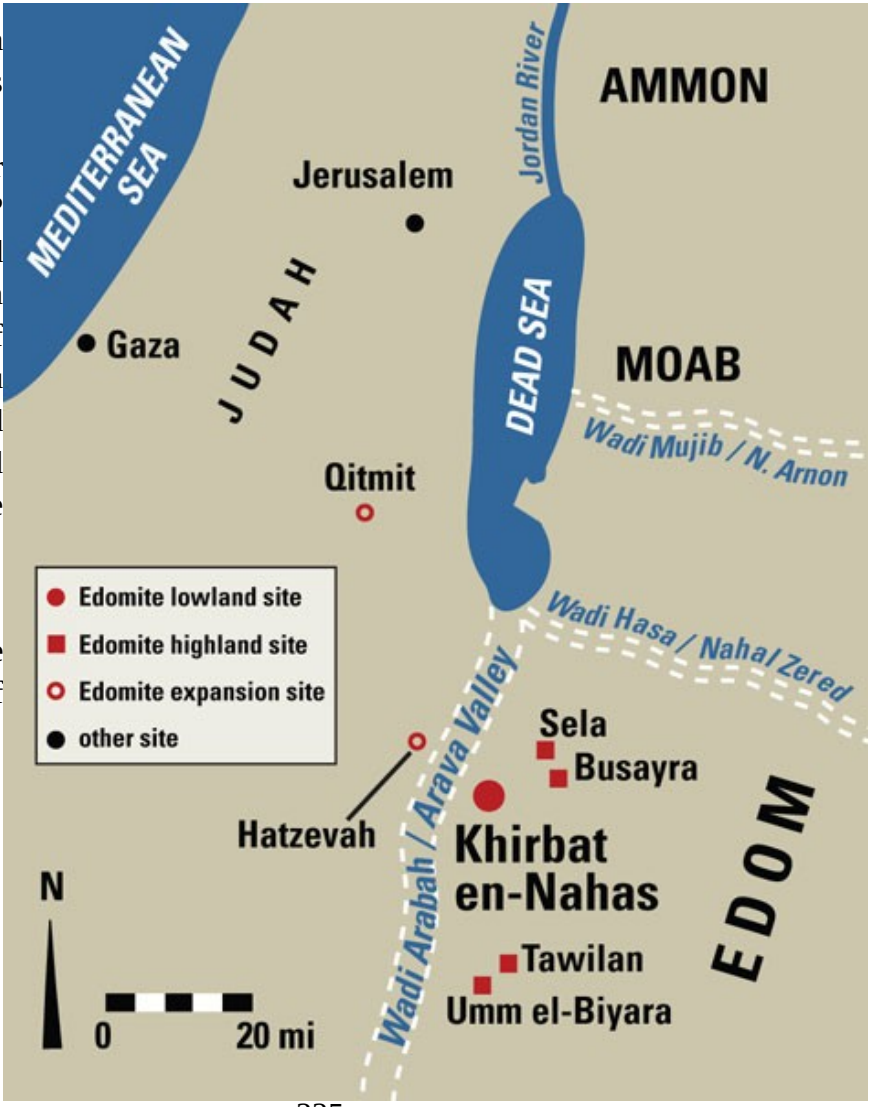
The reason for this claim is that if it can somehow be conveyed to people that the Paran where in Mecca and Ishmael lived around Kaaba, then the doubts about the fabricated stories or false history of Islam will be somewhat reduced. This way, the Kaaba can be presented adjacent to the well of Zamzam, associated with Ishmael and Hagar. The Kaaba can be portrayed as the house built by Ishmael and Abraham.

Genesis 21:19

"Then God opened her eyes, and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink."

Now, the interesting thing is that in the complete Qur'an of Uthman and in all the Hafs or Warsh Qur'ans available in this world, you will find no mention of whether the Paran wilderness is in Mecca or elsewhere.

So the question is, where is this Paran wilderness or desert located? To understand this, the Qur'an will not be of any help. You will need to read the history and events from the Bible.



PARAN (פָּארָן, paran). The region of wilderness **south of Israel** and **west**

of Edom (Genesis 21:21; Numbers10:12; 12:16; 13:26; Deuteronomy 1:1; 1 Samuel 25:1).

Paran and Kadesh are often listed in parallel. For example, in Numbers 13:26 the Israelite spies return to "Paran, at Kadesh". Deuteronomy 1:1 contrasts with Deuteronomy 1:2 by alternately using Paran and Kadesh, which suggests that the two names refer to the same location.

Deuteronomy 1:1-2

1 These are the words that Moses spoke to all Israel beyond the Jordan—in the wilderness, on the plain opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab. 2 By the way of Mount Seir, it takes eleven days to reach Kadesh-barnea from Horeb.

Numbers 13:26

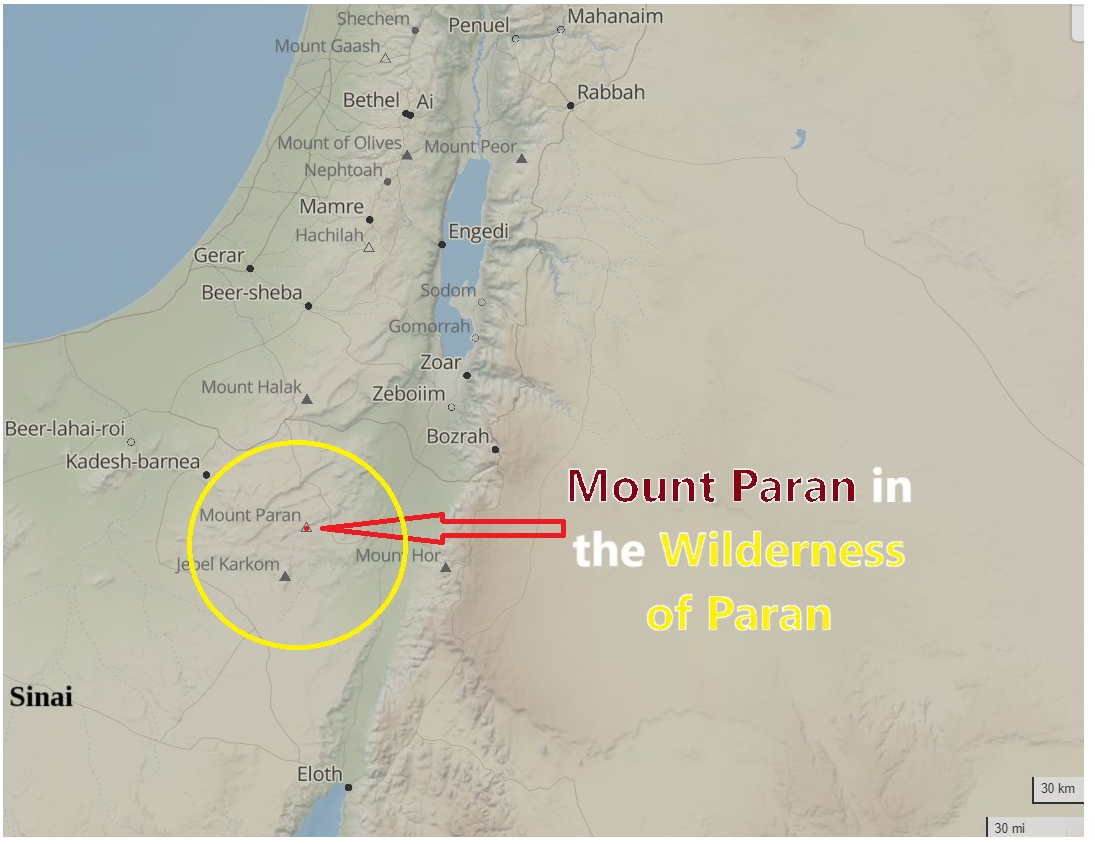
"They came to Moses and Aaron and to all the congregation of the Israelites in the wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land."

Genesis 21:21

"He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt."

If Paran is in Mecca, a servant Hagar brought her son a wife from 100km sea rout from Egypt. With all her life's savings it won't be possible.

■



Numbers 10:12

"So they set out from the wilderness of Sinai, and the cloud settled down in the wilderness of Paran."

Since the Bible states that the nation of Israel went from Sinai to Paran, if Paran is Mecca, then the nation of Israel must had a tour in Meccan desert thousands of miles apart from their destination, probably for a picnic.

Numbers 12:16

"After that the people set out from Hazeroth, and camped in the wilderness of Paran."

We all know that the Israelites journeyed from Egypt to the wilderness of Sinai, which resembles a desert.

Numbers 33:17

17 "They set out from Kibroth-hattaavah and camped at Hazeroth."

Numbers 13:3

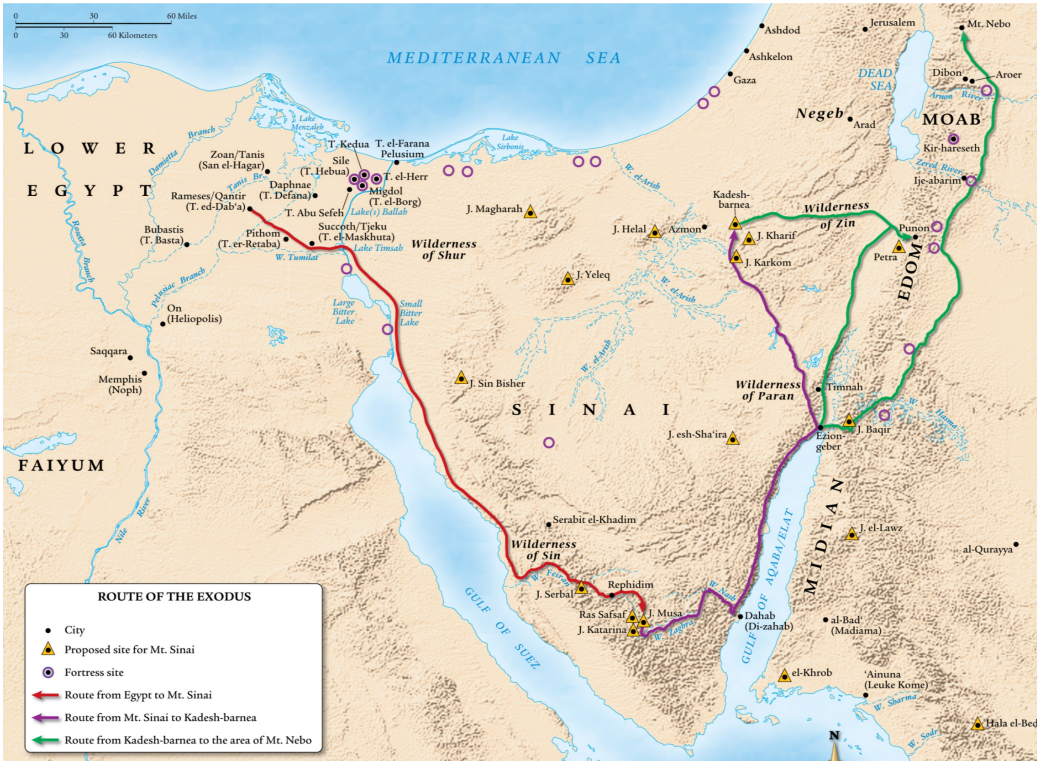
"So Moses sent them from the wilderness of Paran, according to the command of the Lord, all of them leading men among the Israelites."

Deuteronomy 1:1

"These are the words that Moses spoke to all Israel beyond the Jordan—in the wilderness, on the plain opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab."

1 Samuel 25:1

"Now Samuel died, and all Israel assembled and mourned for him; they buried him at his home in Ramah. Then David got up and went down to the wilderness of Paran."



1 Kings 11:17-18

17 "Hadad fled to Egypt, along with some Edomites who were servants of his father. He was a young boy at that time.
18 They set out from Midian and came to Paran. They took people with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house, assigned him an allowance of food, and gave him land."

Here, it says that they went from Midian to Paran, and from Paran to Egypt. Look at the map. I've marked the location of Midian. There was a route from Midian, through Paran, to Egypt. People traveled through Paran to reach Egypt, and the Israelites also traveled through Paran from Egypt.

If Paran was Mecca than it would have been set out from Paran and came to Midian and then went to Egypt.

Genesis 14:6

"and the Horites in their hill country of Seir as far as El-paran, on the edge of the wilderness."

Keep in mind that Paran, the wilderness, or desert is not a specific place or region. It is quite a large area. And it is not precisely known which specific location the ancient people referred to as the wilderness of Paran.

This is because the people of that time did not use modern maps like we do today; it was not possible. There were no signboards stating, "This is this area and that is that area." However, we find descriptions of Paran and its surrounding areas in several biblical accounts. By examining these descriptions, we can understand where the area of Paran might be located.

Now, take a good look at the map. In which direction is the promised land that God, known as Yahweh, has set for the Israelites? So, in which direction do you think the Israelites would travel? Will they head toward present-day Mecca, or will they go where the promised land lies?

Look at the map again. Muslims claim that Mecca is Paran, meaning that present-day Mecca was once called Paran. So, if the Israelites were to go to the promised land, in which direction would they go?

If the Muslim claim were true, the Israelites would have to travel thousands of miles through the desert to first reach Mecca, and then go back in the opposite direction to the promised land.

According to the Muslim claim, it seems as though the Israelites made a detour to Mecca-Paran for a sort of picnic, only to later head out again to the promised land. Is this a reasonable claim?

When the Israelites could have easily reached the promised land, why would they turn toward Mecca? Why would the God of the Bible take them to Mecca? Actually, Muslims are the most deluded people on earth, which is why they entertain such absurd thoughts.

We will now examine some biblical history, along with other historical records. Based on the Bible and history, we can be certain that Sinai and Paran are adjacent. On the other hand, we know that the Israelites set out from Egypt.

First, let's place Egypt, Sinai, and Edom on the map. Take a look. Edom is an ancient country, with Mount Seir located next to it. The ancient city of Petra is situated here. To the west of Edom lies Wadi Araba.

Deuteronomy 33:2

2 "The Lord came from Sinai,
and dawned upon them from Seir;
he shone forth from Mount Paran.
With him were myriads of holy ones;
at his right, a host of his own."

Here, three places are mentioned: Sinai, then Seir, and Mount Paran. These three places are actually next to each other. Remember, where there is the wilderness of Paran, Mount Paran is also located. Look at the map. Here, Paran is situated to the south of Edom because we know the locations of Sinai and Edom.

Genesis 14:5-6

5 "In the fourteenth year, King Chedorlaomer and the kings who were with him came and subdued the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim,
6 and the Horites in their hill country of Seir as far as El-paran, on the edge of the wilderness."

This is an event from Abraham's time. Notice, El-Paran and Mount Seir are mentioned. El-Paran is a part of Paran wilderness. Look at the map. I've marked the location of El-Paran as identified by researchers.

Next, let’s examine what Thomas Artsruni says. Thomas Artsruni was an Armenian writer who wrote before his death in 887 CE. Artsruni tells us: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to bandits, warriors and band chiefs, worshiping in a temple..."

According to Thomas Artsruni, the temple in the city of Petra was a place where many types of people worshipped. This city of Petra was also known as Mecca. Paran and Faran are the same place. So we understand that the city of Petra was once called Mecca. This Petra is located in present-day Jordan.

Now we understand clearly that according to the Bible and history, the wilderness of Paran was a region between Sinai, Edom, and Midian. And the Muslim claim is completely false.

Jewish Jew Executioner Prophesy

Genesis 49:10
"The scepter will not turn aside from Judah, neither the commander’s staff from between his feet, until Shiloh comes; and to him the obedience of the peoples will belong."

Claim: Shiloh is a prophet, which evangelical Bible scholars claim to be Muhammad, who is coming for the gentiles (non-Jews). Claim: This is why Muhammad gained power by expelling the Jews from Arabia.

Many people can make such claims after hearing 72 eternal virgins are waiting for them all day.

Muslims claim that when Jacob told his children, Shiloh will come and the Jews will have nothing left it meant Muhammad. Muhammad expelled the Jews from Arabia and gained power.

Let’s try to clarify this matter by looking at Genesis 49:10:

> "The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and the obedience of the peoples is his."

Look, it clearly says that the scepter will not depart from Judah. It then says, until Shiloh comes. So, the scepter will remain wherever Shiloh comes from. If the scepter stays in Judah, then Shiloh cannot be Muhammad, because Muhammad would have to be a descendant of Judah.

Also, notice that Jacob did not say that when Shiloh comes, the Jews will have nothing left. The blessing Jacob gave was enjoyed by the people of Israel as long as they obeyed Jehovah. But when Israel disobeyed, Jehovah punished them.

Now let’s look at the meaning of Shiloh. The word “Shiloh” means “He to whom it belongs.” So, the question is: Who has the right? Who is the person who can lawfully claim this right?

Muslims say it’s Muhammad. But Muslims cannot show any law or covenant for this. Who made a covenant with Muhammad’s descendants that he would be Shiloh?

On the other hand, Muhammad is not from the line of Jacob or Judah. Muhammad never followed Moses' law. He ate camel and did a lot of thing. Muhammad never knew Jehovah. Therefore, Muhammad can never be Shiloh.

So who is Shiloh, or the person to whom the right belongs? To understand this, we need to know what God’s purpose was. God chose David as the first king from the tribe of Judah.

This can be found in 1 Samuel, chapter 16, verses 1-13. In verse 12, Jehovah directs Samuel. And in verse 13, Samuel anoints David as per Jehovah’s command.

■1 Samuel 16:1-13

1. The Lord said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.”
2. Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the Lord said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Lord.’
3. Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.”
4. Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, “Do you come peaceably?”
5. He said, “Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.
6. When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the Lord.”
7. But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.”
8. Then Jesse called Abinadab and made him pass before Samuel. He said, “Neither has the Lord chosen this one.”

9. Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The Lord has not chosen any of these.”

10. Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.”

11. He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, “Rise and anoint him; for this is the one.”

12. Then Samuel took the horn of oil and anointed him in the presence of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

13. The word of the Lord came to Samuel, saying, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.”

Many years later, when David became king, Jehovah promised David that his royal lineage would last forever. Look at 2 Samuel 7:12-13. It says that after David’s death, Jehovah would make his son king, and his kingdom would last forever.

■2 Samuel 7:12-13

12. When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom.

13. He shall build a house for my name, and I will establish the throne of his kingdom forever.

In this way, a royal dynasty began through David, where the kings were anointed with holy oil by the high priest. These kings were referred to as the Messiah (Anointed One). The kings of Israel ruled on behalf of Jehovah over Israel. Therefore, Judah’s kingdom represented God’s kingdom and was an aspect of Jehovah’s sovereignty.

Many centuries later, the angel Gabriel was sent to a virgin named Mary in the city of Nazareth, in the region of Galilee, in northern Palestine. You can find this in Luke 1:31-33. It says that Jehovah, the God of the Bible, will give Jesus the throne of David, and his kingdom will last forever, and his reign will have no end.

■**Luke 1:31-33**

31. And now, you will conceive in your womb and bear a son, and you will name him Jesus.

32. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his ancestor David.

33. He will reign over the house of Jacob forever, and of his kingdom there will be no end.

So, we understand that Jehovah, the God of the Bible, promised that Jesus would be the Messiah, the rightful heir. Since Jesus holds the right, he is Shiloh, because Jesus is a descendant of David.

Look at Galatians 4:4. It says that God sent his son under the law. What law? God's law. So it's clear that Jesus is the promised Messiah, certainly not Muhammad, because Muhammad was not under Jehovah's law.

■**Galatians 4:4**

> But when the fullness of time had come, God sent his Son, born of a woman, born under the law.

Muslims claim that Muhammad expelled the Jews from Arabia because Allah made him a prophet. But the truth is that the God of the Bible, Jehovah, never chose Muhammad as a prophet. Muhammad expelled the Jews from Arabia out of personal interest and hatred.

From various Islamic histories, we know that when Jews questioned Muhammad, he could never give a proper answer. Muhammad never proved himself to be a true prophet. Even the people of the pagan Quraysh tribe did not believe Muhammad was a prophet.

Therefore, Muhammad started the sacrifices of jihad and terrorism. First, Muhammad expelled the Jews from Arabia, then Christians. Jesus Christ is the rightful Shiloh, the one who has the right.

Psalm 89:3

3"I have concluded a covenant toward my chosen one; I have sworn to David my servant,

Revelation 5:5

5 But one of the elders says to me: “Stop weeping. Look! The Lion that is of the tribe of Judah, the root of David, has conquered so as to open the scroll and its seven seals.”

Isiah 11:10

10And it must occur in that day that there will be the root of Jes′se that will be standing up as a signal for the peoples. To him even the nations will turn inquiringly, and his resting-place must become glorious.

Romans 15:12

12And again Isaiah says: “There will be the root of Jes′se, and there will be one arising to rule nations; on him nations will rest their hope.”

Numbers 24:17

I shall see him, but not now; I shall behold him, but not near. A star will certainly step forth out of Jacob, And a scepter will indeed rise out of Israel. And he will certainly break apart the temples of Mo′ab’s [head] And the cranium of all the sons of tumult of war.

A prophetic reference to a star that will rise out of Jacob, often associated with the Messianic promise.

■**Micah 5:2**

> **"But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days."**

Remark: This verse prophesies the birthplace of the future ruler, connecting it to the tribe of Judah. It emphasizes that the coming ruler, traditionally understood as the Messiah, will emerge from a seemingly insignificant town, Bethlehem, reinforcing the theme of humility in God's plans.

■**Revelation 5:5**

> **"Then one of the elders said to me, 'Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.'"**

Remark: This verse refers to Jesus as the "Lion of the tribe of Judah," symbolizing His royal authority and power. It affirms His role in fulfilling the Messianic prophecies and signifies His victory over sin and death, establishing Him as the rightful ruler.

■**Hebrews 7:14**

> **"For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests."**

Remark: This verse highlights the significance of Jesus' lineage from the tribe of Judah, which is important because it differentiates His priestly role from the Levitical priesthood. It affirms that Jesus fulfills the prophetic promise of a king and a priest, establishing a new covenant.

■**Matthew 1:2-3**

> **"Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers; Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram."**

Remark: This passage provides the genealogy of Jesus, explicitly linking Him to Judah and, by extension, to David. It underscores the fulfillment of the Old Testament prophecies about the royal line from which the Messiah would come, establishing Jesus' legitimate claim to the throne of Israel.

■**Messianic Prophecy**

Genesis 49:10 serves as a significant prophetic statement concerning the coming Messiah, who would arise from the line of Judah. This is emphasized in the following way:

Remark: The verse foretells that the scepter will not depart from Judah until the arrival of the one to whom it belongs, often interpreted as the Messiah. This prophecy connects to God's covenant with Israel, highlighting His plan to establish a king who will bring salvation and reign over His people. It reinforces the hope of a future ruler who fulfills the divine promise of restoration and leadership.

■**Royal Lineage**

The phrase "the scepter shall not depart from Judah" indicates that Judah will be recognized as a royal tribe:

Remark: The "scepter" symbolizes authority and kingship, establishing Judah as the tribe from which kings would come. This royal lineage is further developed in the books of **1 Samuel** and **2 Samuel**, where the establishment of the monarchy in Israel is described, particularly through the anointing of David from the tribe of Judah. Additionally, the genealogies in the **Gospels** (especially in **Matthew 1**)

trace Jesus' lineage back to Judah and David, affirming His rightful claim to kingship and His fulfillment of the prophecies made in the Old Testament.

Deuteronomy

Purpose of the book of Deuteronomy

God of Bible never told Moses that He would bring a severe peacedealer named Muhammad from the Quraysh tribe as a prophet. God never told that Ishmael would be a prophet or that his descendants would be prophets either. Prophecy comes from God. Ordinary people cannot make prophecies. That's why false prophets can't make prophesy and do miracles.

Keep in mind that the Torah, Psalms (Zabur), and the Gospel are the books of Jehovah God. The Allah of Mecca, Hubal/Baal, never wrote or revealed the Torah, Psalms, or the Gospel. The Torah, Psalms, and the Gospel were written by inspiration of the Holly Spirit.

Now think, is there any evidence that Moses pray facing Mecca? Is there any evidence that Moses went to Mecca for Hajj, circulating 7 times, afterwards became bald, wearing a single robe garment without underwear, kissing and sucking black stone? Is there any evidence Moses offered sacrifices on Eid? Is there any evidence that Moses performed all infidel/polytheist sacrifice (jihad) after pagan holy month is over? Is there any evidence that Moses demanded life ransom tax (Jizya) from people of the former scripture? Is there any evidence that Moses robbed infidel caravan like of Quraysh? Muslims perform human sacrifices for their God, Allah, Hubal/Baal, saying Al-lah-u Akbar (The Lah is the biggest) before blowing up or beheading. Is there any evidence Moses did that? Is there any evidence anyone of the Bible did these and recommended for their followers to follow till judgment day?

Moses was a worshiper of Jehovah God and a member of the Hebrew nation. God told Moses to build a temple in the wilderness so that the people of Israel could worship Jehovah there.

Similarly, Abraham, the ancestor of Moses, worshipped Jehovah. Isaac, the son of Abraham, worshipped the God of the Bible, Jehovah. Likewise, Jacob and his

descendants all worshipped Jehovah. Even when Jesus was on earth, the people of Israel worshipped Jehovah. Think about it: Jesus was a Jew. His parents and relatives were all members of the Jewish nation following Jewish customs.

For example, Moses was a member of the Levite tribe, the third son of Jacob. On the other hand, Jesus was a member of the tribe of Judah. Their ancestor was Jacob. Jacob's name was later changed to Israel. Jehovah gave Jacob the name Israel.

Jesus was ethnically a Hebrew. Jesus worshipped his father (God) in the temple in Jerusalem.

Remember, in the Quran of The Lah, there is no mention of Ishmael's genealogy anywhere. But how do Muslims falsely claim that Muhammad is a descendant of Ishmael?

Remember, there are thirty-two complete versions of the Quran in the world today. Not just 7 Ahruf. Muhammad didn't even could command to write it down, because Muhammad has already passed away after eating poison by the Jewish women who's family he murdered. All Muslims wealth are invested on war to get wealth and woman, but not a single written Quran. Whereas we have complete New Testament manuscript from 4rd century today. No Jesus' subsequent followers had sex slaves, did captive women sex, entertainment marriage of few hours (Nikah Mutah), polygamy. None waged war to die fast and reach to 72 eternal virgins in the river of wine. By the way Nikah means sex in Arabic, nothing called marriage in Islam.

Now, we need to understand what the book of Deuteronomy is, and for whom it was written. Muslims need to understand the purpose of the book of Deuteronomy, written by Moses, and to whom it was addressed.

The book of Deuteronomy is essentially Moses' second speech. Just before the people of Israel were about to enter the land of Canaan, Jehovah (יְהוָה, Yahwéh) instructed Moses to relay some important messages to all the Israelites. This address is what we now call Deuteronomy.

Let's look at Deuteronomy 1:3:

In the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites just as the Lord (Yahweh, יְהוָה) had commanded him to speak to them.

It says clearly that Moses spoke to the Israelites according to all that the Lord (Yahweh) had commanded him to tell them. Yes, the God of the Bible, Yahweh, instructed Moses on what to tell the Israelites.

If you refer to the interlinear Bible (https://biblehub.com/text/deuteronomy/1-3.htm), you will see the personal identification term of the God of the Bible clearly

mentioned. Muhammad/Allah never introduced the Divine entity of Quran by the name “To Be” or “I AM” that is “YHWH” in Hebrew.

The Book of Deuteronomy, the fifth book of the Torah and the Old Testament, was written with several key purposes:

1. **Reaffirmation of the Covenant**: Deuteronomy serves to remind the Israelites of the covenant they made with God at Mount Sinai. It emphasizes the laws, commandments, and statutes that they must follow in order to remain in a proper relationship with God (Hebrew: **YHWH**, pronounced *Yahweh*).
2. **Preparation for the Promised Land**: The book is set just before the Israelites are about to enter the land of Canaan. Moses, the central figure, gives a series of speeches to prepare the people for life in the Promised Land, warning them of the dangers of disobedience and urging them to be faithful to God.
3. **Recapitulation of the Law**: Deuteronomy is essentially a "second law" (from the Greek *Deuteronomion*, meaning "second law"), in which Moses reiterates much of the legal code that was given earlier in the Torah. It serves as a summary and clarification of God's laws as they were presented in earlier books like Exodus and Leviticus.
4. **Moses’ Final Instructions and Farewell**: The book records Moses' final words to the people before his death. He encourages them to remain faithful to God, outlines blessings for obedience, and warns of curses for disobedience.
5. **Establishing Israel's Identity and Ethics**: Deuteronomy helps to solidify the identity of the Israelites as God's chosen people and gives them ethical and moral guidelines to distinguish them from surrounding nations. It stresses the importance of justice, care for the poor, and love for God.

Therefore, the contents of the book of Deuteronomy are entirely for the people of Israel, not for the Quraysh tribe.
Muhammad never claimed to be an Israelite. You won’t find anything about the pagan cube and stone worshiping Quraysh tribe in the Bible because it’s not there. Muslims think they can establish Islam globally through false interpretations.

Jewish & Israelite Muhammad Resembles Moses Prophesy

Deuteronomy 18:15-19

15 The Lord your God [Yahweh, יְהוָה, YHWH] will raise up for you a prophet like me from among your own people; you shall heed such a prophet.

16 This is what you requested of the Lord your God at Horeb on the day of the assembly when you said, “If I hear the voice of the Lord my God any more or ever again see this great fire, I will die.”

17 Then the Lord replied to me: “They are right in what they have said.

18 I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command.

19 Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable.”

Muslims claim that Deuteronomy 18:15-19 in the Bible refers to Muhammad as the prophet through whom God would speak (God will put His words in the mouth of that prophet), asserting that the Quran is the word of Allah and that Muhammad is indeed that prophet.

Now let’s see what they claim. Look, they say:

1. The prophet who will come will be like Moses.
2. That prophet will come from the lineage of Ishmael. This is because the term “brothers” is used here, and Isaac was the brother of Ishmael.
3. Allah will proclaim his messages through that prophet, and so they conclude that this prophet is Muhammad.

Conditions of verse 15 & 18:

1. For them.
2. From among their own people/brothers.
3. A prophet like Moses.

First Condition: "For you"

"The LORD your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him." (Deuteronomy 18:15)

Muslim scholars, suggest that it could extend to Moses’ broader descendants, thereby including Ishmael's line. However, examining both the historical and textual context indicates that this is not the case. Moses was a descendant of Jacob, belonging to the Israelite tribe of Levi, and addressing Israelites specifically. The time gap between Moses and Ishmael is roughly 600 years. Ishmael was born to Abraham around 1900 BCE, while Moses was born around 1300 BCE. Therefore, it would be unlikely for Moses to mention an outsider as a prophet intended

specifically for his people, Israel. Moses' address was directly to the Israelite community, his “brethren.”

The description of Ishmael in Genesis 16:12 also provides context for this exclusion:

> "He shall be a wild donkey of a man, with his hand against everyone, and everyone’s hand against him; and he shall live at odds with all his kin."

Such a portrayal would not align with Moses envisioning Ishmael’s line as providing a prophet for Israel. Furthermore, while both Jesus and Muhammad claimed their messages had universal reach, Jesus’ mission initially began within the Israelite community, which aligns more closely with this passage’s intended audience, while Muhammad’s mission began among the Arabs:

Matthew 15:24:*“He answered, ‘I was sent only to the lost sheep of Israel.’”*
This verse highlights that Jesus' mission during His ministry was focused on the Israelites.

Matthew 10:5-6:

“These twelve Jesus sent out, instructing them, ‘Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.’”
Jesus instructed His disciples to specifically minister to the Israelites, avoiding Gentile and Samaritan regions.

Luke 4:16-17:

“He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written…”
Jesus’ activities were centered in Jewish communities and synagogues, underscoring His primary audience of Israelites.

The initial preaching of Prophet Muhammad was mainly centered around the Arabs.

Second Condition: "From among their fellow Israelites"

"The LORD your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him." (Deuteronomy 18:15)

Another baseless claim made by Muslims is that Moses was referring to the descendants of Ishmael here, interpreting the phrase "from among their brothers" as a reference to Ishmaelites, whom they regard as brothers of the Israelites. Muslims argue that the Hebrew word *'ă-ḥê-hem (אֲחֵיהֶם)*can mean "distant relatives" or "brothers." Its Strong's Concordance number is 251. The claim is based on the belief that since Ishmael's descendants are distant kin to the Israelites, the prophet foretold by Moses would be from the line of Ishmael. However, in the context of Deuteronomy, it refers specifically to Israel's own people. Muslims argue that this makes Muhammad the prophet Moses spoke about in these verses.

Where was Moses standing, and to whom was he speaking? Moses was not in Mecca or in front of the Kaaba; he was addressing the Israelites in the desert. Muslims claim that Moses spoke of the Ishmaelites, but Moses was clearly speaking to his fellow Israelites about an Israelite prophet.

Imagine this: who would inherit your legacy? Your own children or someone unrelated? When you speak of family matters, you naturally refer to your family members. Similarly, Moses was addressing his Israelite brothers, not the Ishmaelites. Muhammad did not even know Yahweh, thank God, Jews don't pronounce the personal name of God and Christians say LORD. It is evident that he was unfamiliar with Moses's lineage, the nature of Yahweh, and the specific teachings of the Bible.

Now pay close attention. "For them"—"them" here means the Israelites. "For them" doesn't mean the Quraysh tribe. Next, "from among them"—this means from within the Israelite nation, certainly not from the Quraysh tribe of Mecca, because Yahweh is speaking to Moses. Moses was an Israelite, and Moses was relaying this message to the Israelite nation.

Then see, Yahweh says, "I will tell him what to say." This means Yahweh will instruct the prophet on what to convey to the people. "He will tell them everything I command him." This means that Yahweh will tell the prophet or messenger what to communicate, and he will share these matters with the Israelite nation of that time.

Still, Muslims often try to shout and insist that "these people" means that Moses referred to Ishmael and his descendants. Or that in the previous verse, "brothers" refers to Ishmael and his descendants.

But the question is, did Muhammad come from Ishmael? The simple answer is no, he did not. In the Quran, you won't find any genealogical list of Ishmael. Without miracle, without genealogy.

The surprising fact is that, in the history of the world, a complete and accurate genealogy of Ishmael has never been found anywhere, which Muslims could use to prove that Muhammad is a descendant of Ishmael. The reason is that the descendants of Ishmael did not keep any form of genealogical record.

History tells us that long after Muhammad passed away by ingesting poison, some Muslim writers, realizing the need to prove Muhammad as a descendant of Abraham, much like the genealogical records of Jesus in Bible (Jesus' genealogy from His mother's side, his father's side and kingly perspective is given in the Gospels) began creating a false genealogy of Ishmael.

The genealogy of Jesus in the Gospels is presented primarily in two accounts—those of Matthew and Luke—while Mark and John take distinct approaches to Jesus' origins and mission:

■1. Matthew's Perspective (Matthew 1:1-17)

- **Focus**: **Legal and Royal Lineage**
- **Audience**: Primarily Jewish
- **Structure**: Matthew traces Jesus' lineage through **Joseph**, Jesus' legal father, connecting Him to **King David** and **Abraham**, emphasizing Jesus' identity as the **Messiah** and rightful heir to the throne of Israel.
- **Key Points**: Matthew's genealogy is arranged in three sets of fourteen generations each (Abraham to David, David to the exile, exile to Jesus). This structure highlights Israel's historical journey and the fulfillment of messianic prophecy.

■2. Luke's Perspective (Luke 3:23-38)

- **Focus**: **Human and Universal Lineage**
- **Audience**: Gentile readers
- **Structure**: Luke's genealogy is traced through **Mary**, positioning Jesus as the "Son of God" and as **descendant of Adam**. Unlike Matthew, Luke

traces Jesus' ancestry back to Adam, underscoring His connection to all humanity.

- **Key Points**: Luke places the genealogy after Jesus' baptism, signaling the start of His public ministry and highlighting His mission to humanity at large. It also reflects Jesus' divine filiation and universal role as the Savior.

■3. Mark's Perspective

- **Focus**: **Servanthood and Ministry**
- **Audience**: Romans and those focused on action-oriented accounts
- **Structure**: Mark does not include a genealogy; instead, he begins with **John the Baptist's proclamation** and Jesus' baptism, immediately establishing Jesus' role as the **Servant of God**.
- **Key Points**: By omitting the genealogy, Mark emphasizes Jesus' actions and His authority in ministry, focusing on His role as the humble servant rather than on lineage.

■4. John's Perspective (John 1:1-18)

- **Focus**: **Divine Origin and Preexistence**
- **Audience**: Broad, universal
- **Structure**: John doesn't provide a genealogy but opens with a theological prologue, emphasizing Jesus as the **Logos (λόγος)** or "Word" that existed with God and was God from the beginning.
- **Key Points**: John's approach underscores Jesus' divine nature and preexistence, presenting Him as the eternal Word made flesh, sent to reveal God to humanity.

You can watch this video: *Muhammad's Genealogy is a FAKE!* by Rob Christian. You can read the article *Is Mohammed a Descendant of Ishmael?* These resources will help you understand why the genealogy of Ishmael is completely fabricated.

All non-Muslim researchers, upon studying Islamic version of Ishmael's genealogy discovered numerous mistakes and falsehoods. As far as history reveals, the lineage of Ishmael vanished around or perhaps before the fifth century B.C., before the birth of Jesus, because they were pagans. Unlike Israelite Ishmaelites never kept genealogy. So, where did Islamic writers get their genealogy? Did these Muslim writers produced a new genealogy of Ishmael with the help of Satan?

Muslims claim that the descendants of Ishmael were under the Assyrian Empire. But there is also an issue with that. Assyrian records from the 9th to 7th centuries

B.C. indicate that Ishmael's tribes lived as nomads in Sinai and the Fertile Crescent. But none of these records mention Ishmael's name. No inscription shows that they called any individual by that name.

This proves to us that they had no knowledge of their lineage from Ishmael. Otherwise, they would have certainly been proud of their descent from him and would have recorded Ishmael in each successive generation, just as the Israelites, as part of their religious tradition, recorded Isaac in every ancient book they wrote. Ishmael or his descendants did not keep any form of genealogy, let alone the greater pagan Quraysh tribe.

On the other hand, the people of Israel preserved genealogies according to Jehovah's instruction, as found in the Bible. Therefore, we can ascertain the family and lineage to which Jesus belonged. You can ask a Jew how long do you have genealogy till this day and they maintained it firmly till 70 AD. Christians know that no new messages are coming, everyone is supposed to preach the same good news- Gospel, so they don't keep genealogy at all.

Numbers 1:2:

> "Take a census of the whole congregation of Israelites, in their clans, by ancestral houses, according to the number of names, every male individually"

Muslim websites themselves provide explanations. These are not based on any Quran or Hadith. All these explanations are interpretations created by Muslims according to their own desires. This is because you won't find any list in the flawed and incomplete Qur'an where Muhammad could demonstrate which parts of the Bible refer to him or mention anything about him. Not a single reference exists within the Qur'an, unlike Jesus' in the New Testament.

Various Hadith and Sirah (biographical texts) reveal that when the Jews questioned Muhammad to test him, he couldn't provide any accurate answers. Thus, it should be clear that Muhammad is not the last prophet. Because those who claim today that Muhammad is mentioned in the Bible are themselves the final prophets of Islam. Remember, Islam has no shortage of last prophets.

The phrase "from among your people" has also been interpreted by Muslims as distant Semitic relatives. However, the Hebrew word used here (אָחִים, *ʾāḥîm*) suggests a close kinship, commonly referring to those within the same tribe or nation, rather than distant family connections. After freeing them from the

Egyptians, Moses led the Israelites through the desert for forty years. Here Moses mentioned "from among your people", he was clearly addressed the Israelites, who were then in Moab with him, nobody else.

A supporting verse is found in Deuteronomy 17:15:

> "you may indeed set over you a king whom the Lord your God will choose. One of your own community you may set as king over you; **you are not permitted to put a foreigner over you, who is not of your own community.**"

Here, “from among your people” is clarified to mean an Israelite, rather than any distant Semitic relative like the Arabs. The term “people/brothers” here is specific to the twelve tribes of Israel, rather than any wider kinship. Notably, this view is supported by respected Quranic translator Muhammad Hamidullah, who agrees that the Arabic cognate for (אַחִים, *ʾāḥîm*) denotes a close sibling or clan member, underscoring the Israelite lineage implied.

Additionally, other Semitic groups, such as the Moabites or Edomites, while sharing common ancestry with the Israelites, were not considered “brothers” in this intimate sense and were, in fact, often viewed as separate and distinct nations. This emphasizes that the prophet in question would come from the Israelites themselves, a lineage separate from the distant kinship of Ishmael.

Just as Bengalis and Afghans may share Aryan ancestry, yet “brothers of the group” could never refer to an Afghan as a Bengali’s brother.

At the time of this prophecy, the Israelites had been a distinct nation from Ishmael’s descendants for nearly five hundred years. They had lived on separate continents for four centuries, and many believe that by Moses’ time, they even spoke different languages.

We cannot stretch "from among your people" to mean anyone outside the twelve tribes of Israel. Since Muhammad was not an Israelite, he does not fit the prophecy here.

1. **Distinct Lineages in Genesis:**
    - **Genesis 16:15:**

      “So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne.”

This verse establishes that Ishmael is the son of Hagar and Abram (Abraham), and the progenitor of the Ishmaelites.

- **Genesis 25:12-16:**

  "This is the account of the family line of Abraham's son Ishmael, whom Sarah's slave Hagar the Egyptian bore to Abraham. These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are the names of the twelve tribal rulers according to their settlements and camps."
  This passage shows the twelve sons of Ishmael and their tribal divisions, highlighting their distinct role as the progenitors of the Ishmaelite tribes.

2. **Arab Descendants:**

   - **Genesis 25:1-2:**
     "Abraham had taken another wife, whose name was Keturah. She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan was the father of Sheba and Dedan. The descendants of Dedan were the Asshurites, the Letushites, and the Leummites."
     Keturah's children were distinct from the children of Hagar, which shows a different lineage leading to various groups, including the Midianites.

3. **The Term "Arabs" in the Bible:**

   - **1 Chronicles 5:19:**
     "They were helped against them, and the Hagrites and all their allies were delivered into their hands because they cried out to God in the battle. He answered their prayers, because they trusted in him."
     The term "Arabs" here refers to tribes or groups residing in the region of Arabia but not directly linked to the Ishmaelite lineage.

4. **Historical and Geographic Context:**

   - The term "Arab" historically referred to various tribes and people in the Arabian Peninsula, and in biblical times, Arabs were generally seen as distinct from the specific lineages of the Ishmaelites.

Contemporary Views of the Quraysh Tribe:

- In **Al-Ma'rifa wa Al-Tarikh** (Volume 1, Page 269), Al-Abbas, Muhammad's uncle, reportedly said, "Muhammad is like a date fallen from a date palm tree to the ground," implying an insult and suggesting that Muhammad's lineage was not highly regarded among some Quraysh members.
- **Al-Fa'iq Fi Gharib Al-Hadith** (Volume 3, Page 242) by Al-Zamakhshari interprets the word "Kabwah" (كبوة) as "Al-Mazbala," meaning dirt or a heap of dirt, reflecting the low regard in which some contemporaries held Muhammad.

Genealogical Discrepancies:

- **Al-Imta' Al-Isma'** (Volume 3, Pages 204-205) by Taqi Al-Din Ahmed bin Ali Al-Maqrizi records similar derogatory views from the Quraysh about Muhammad, further questioning the widely accepted narrative of his noble lineage.
- **Al-Sira Al-Nabawiyya** by Ibn Kathir (Volume 1, Page 51) includes commentary from Al-Suhayli and others that casts doubt on the genealogical link between Adnan (an ancestor of Muhammad) and Ishmael. Notably, Ibn 'Abbas said, "Between ‘Adnan and Ishmael there were 30 ancestors who are unknown." Ibn 'Abbas also mentioned, "The genealogists have lied. Twice or thrice," highlighting inconsistencies in the genealogy.
- Umar bin Al-Khattab, the second Caliph of Islam, stated, “We carry back the genealogy only as far as 'Adnan," acknowledging the lack of verifiable lineage beyond Adnan.

In summary, the Bible distinguishes between the descendants of Ishmael and other groups that later came to be known as Arabs. While the Ishmaelites are a specific lineage from Abraham and Hagar, the term "Arab" encompasses a broader range of tribes and regions. The genealogical details and tribal distinctions in the Bible suggest that Arabs, as a general category, are not directly synonymous with the Ishmaelites.

Third Condition: A Prophet Like Moses

"The LORD your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him." (Deuteronomy 18:15)

The third condition, "a prophet like Moses," further narrows the scope of this prophecy. To be a prophet "like Moses" would imply not only a common ancestry but also a similar role and mission. Moses led Israel in delivering the Law and was

closely tied to the community and covenant of Israel. Jesus, likewise, shared this heritage and initiated his ministry within Israel. By contrast, Muhammad's mission centered on the Quraysh tribe in Arabia rather than on the descendants of Israel. Furthermore, the Bible's genealogy connects Moses and subsequent Israelite prophets directly to Jacob, establishing a line distinct from Ishmael.

To prove that this prophecy refers to Prophet Muhammad (and not to Prophet Jesus), Naik and Deedat have compiled a list of various similarities between Muhammad and Prophet Moses:

- Both Prophet Muhammad and Moses established a Sharia (law); Jesus did not.
- Both Prophet Muhammad and Moses were born through natural birth; Jesus had no earthly father.
- Both Prophet Muhammad and Moses were married; Jesus was not.
- Both Prophet Muhammad and Moses were political leaders among their people; Jesus was not.
- Both prophets started counting months from their time.
- Both Prophet Muhammad and Moses fled from enemies and found refuge with their fathers-in-law.
- Both Prophet Muhammad and Moses died natural deaths.

Other debaters have also shown some similarities that turned out to be incorrect:

- Both Prophet Muhammad and Moses ruled a specific area (incorrect: Moses died just before entering Canaan, which was later conquered by Joshua).
- Both Prophet Muhammad and Moses took refuge in a place called Midian, later known as Yathrib and then Medina (incorrect: Midian is 400 miles away from Medina).
- Both Prophet Muhammad and Moses preached in Medina/Midian for 10 years (incorrect: Moses worked as a shepherd in the wilderness of Midian for 40 years before being called to preach by God).

Thus, we see that there are seven similarities between Muhammad and Moses. Note how these similarities (natural birth, marriage and death, political leadership, lawmaking, and land conquest) can be fulfilled by almost any leader.

Similarly, we can easily find nine common similarities between Prophet David and Moses:

- Political leadership
- Natural birth
- Polygamy
- Natural death
- Fatherhood
- Descendant of Israelites
- Conquering Canaanite land
- Receiving divine scripture
- Special covenant from God

Similarly, there are eight superficial similarities between Prophet Solomon and Moses:

- Political leadership
- Natural birth
- Polygamy
- Natural death
- Fatherhood
- Descendant of Israelites
- Conquering Canaanite land
- Receiving divine scripture

Even Donald Trump can be found to have many similarities with Prophet Moses, such as natural birth, marriage, fatherhood, being a leader among his people, etc. This way, we see that such general “similarities” do not actually prove anything.

To identify the prophet "like Moses," we need to look at the core works and unique characteristics of Moses, not these superficial similarities. If we read the entire account of Moses from the Torah, we see that some unique characteristics of Moses are fully realized only in the life of Jesus—not in David, Solomon, or Muhammad.

Unique Characteristics of Moses and Their Fulfillment in Jesus

First Unique Feature: A Savior

Prophet Moses led the Israelites out of earthly slavery in Egypt to the Promised Land, as ordained by God. This was the main task of Prophet Moses. Similarly, the primary mission of Jesus was to provide salvation for God's servants so that they

could be freed from the slavery of sin and enter a spiritual land of peace and happiness (i.e., heaven).

Second Unique Feature: A Mediator

Prophet Moses was indeed a unique mediator between God and His people, often interceding on their behalf to save them from God's wrath. Here are the relevant verses with the text:

1. **Numbers 21:7** :
    - "The people came to Moses and said, 'We sinned when we spoke against the LORD and against you. Pray that the LORD will take the snakes away from us.' So Moses prayed for the people."
2. **Numbers 16:42-50** :
    - "But when the assembly gathered in opposition to Moses and Aaron and turned toward the tent of meeting, suddenly the cloud covered it and the glory of the LORD appeared. Then Moses and Aaron went to the front of the tent of meeting, and the LORD said to Moses, 'Get away from this assembly so I can put an end to them at once.' And they fell facedown. Then Moses said to Aaron, 'Take your censer and put incense in it, along with burning coals from the altar, and hurry to the assembly to make atonement for them. Wrath has come out from the LORD; the plague has started.' So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. He stood between the living and the dead, and the plague stopped. But 14,700 people died from the plague, in addition to those who had died because of Korah. Then Aaron returned to Moses at the entrance to the tent of meeting, for the plague had stopped."
3. **Exodus 15:23-25** :
    - "When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) So the people grumbled against Moses, saying, 'What are we to drink?' Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became fit to drink."
4. **Exodus 19** :

- This chapter describes the preparations and events at Mount Sinai where God gives the Ten Commandments. Moses acts as the mediator between God and the people throughout this chapter.

In the New Testament, Jesus is described as the ultimate mediator between God and humans:

1. **1 Timothy 2:5** :
    - "For there is one God and one mediator between God and mankind, the man Christ Jesus."
2. **Hebrews 7:25** :
    - "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them."

These verses highlight the unique roles of Moses and Jesus as mediators between God and His people. Moses' mediation involved direct intercession to prevent God's wrath from consuming the Israelites, while Jesus' mediation is described as eternal and ultimate, providing salvation and continual intercession for humanity.

Third Unique Feature: A New Covenant

Moses brought a new covenant for the Israelites. Both Moses and Jesus are the prophets who established a new covenant or agreement between God and humans. The prophet Jeremiah spoke about this new covenant given by Jesus:

> “The days are coming,” declares the Lord, “when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the Lord. “This is the covenant I will make with the people of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.” (Jeremiah 31:31-33)

Jesus Christ's "new covenant" is highlighted in the New Testament, particularly in Luke 22:20 and the teachings found in Matthew 5-7. Muhammad's mission, according to Islamic tradition, was to restore the monotheistic faith of Abraham among the Arabs, rather than introducing a new covenant.

Jesus Christ's New Covenant

1. **Luke 22:20** :
    - "In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'"
2. **Matthew 5-7** :
    - **Matthew 5:3-12** (The Beatitudes):
        - "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted..."
    - **Matthew 5:17-18**:
        - "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."
    - **Matthew 6:9-13** (The Lord's Prayer):
        - "This, then, is how you should pray: 'Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven...'"
    - **Matthew 7:12** (The Golden Rule):
        - "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."

Muhammad and the Covenant of Abraham

In Islamic tradition, Muhammad is seen as a prophet who restored the monotheistic faith of Abraham among the Arabs, rather than bringing a new covenant. This idea is supported by various passages in the Quran.

1. **Quran 2:136**:
    - "Say, 'We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.'"

2. **Quran 3:84**:

    - "Say, 'We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.'"

These references illustrate the teachings of Jesus concerning the new covenant, focusing on internal righteousness and the fulfillment of the Law, and highlight Muhammad's mission to restore the faith of Abraham among the Arabs, emphasizing continuity rather than novelty.

Further Unique Characteristics of Moses

The special characteristics of Prophet Moses are clearly described in both the Torah and the Quran:

> “Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, who did all those signs and wonders the Lord sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land.” (Deuteronomy 34:10-11)

> “When a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the Lord.” (Numbers 12:6-8)

> “The Lord would speak to Moses face to face, as one speaks to a friend.” (Exodus 33:11)

From these verses, we can add two more "unique features" to our list for Prophet Moses:

Fourth Unique Feature: Hearing God's Voice Directly Without Visions or Angels

Prophet Moses heard God’s voice directly without the help of visions or angels (Numbers 12:6-8, Exodus 33:11). The Quran also states:

> “And Allah spoke to Moses with direct speech.” (Surah An-Nisa 4:164)

According to Surah Al-Baqara 2:97, Prophet Muhammad received revelations through an angel.

> "Say, 'Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers.'"

According to the Gospel, Jesus Christ heard God's voice directly like Moses. In the accounts of Matthew 17, Mark 9, and Luke 9, when Jesus' face shone on the mountain, God spoke to him directly, just as He did with Moses.

Matthew 17:5

- "While he was still speaking, a bright cloud covered them, and a voice from the cloud said, 'This is my Son, whom I love; with him I am well pleased. Listen to him!'"

Mark 9:7

- "Then a cloud appeared and covered them, and a voice came from the cloud: 'This is my Son, whom I love. Listen to him!'"

Luke 9:35

- "A voice came from the cloud, saying, 'This is my Son, whom I have chosen; listen to him.'"

The Gospel clearly states that Jesus heard God's voice without the mediation of an angel.

Fifth Unique Feature: Performing Many Signs, Miracles, and Wonders

According to the Quran, Jesus performed many miraculous works (3:49, 2:253), whereas the Quran mentions that Prophet Muhammad's (PBUH) only miracle was the Quran itself (29:48-51), implying he performed no other miracles.

Miracles of Jesus

Surah Al-Imran 3:49 (Sahih International)

- "And [make him] a messenger to the Children of Israel, who will say, 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.'"

Surah Al-Baqara 2:253 (Sahih International)

- "Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit…"

The Torah and the Gospel describe many miraculous works performed by both Moses and Jesus.

Similarities Between Moses and Jesus

If we look for some common external similarities between Moses and Jesus, we will find even more parallels between Moses and Jesus compared to the similarities proposed between Muhammad and Moses by Dr. Naik and Ahmed Deedat:

1. Both Moses and Jesus were of Israelite descent, but Muhammad was not from the Israelite lineage.
2. Both Moses and Jesus were born into poor and unprivileged families, whereas Muhammad was born into a prominent family in Mecca.
3. Both Jesus and Moses were raised by their own mothers, while Muhammad was raised by his Bedouin nurse Halimah.
4. Immediately after their births, there were plots to kill Moses and Jesus ordered by the rulers of their countries.
5. Both Moses and Jesus were protected from death through divine intervention right after their births.
6. Both Moses and Jesus traveled from Egypt to Palestine.

7. Both Moses and Jesus spoke directly with God on a mountain (Exodus 33:11, Matthew 17:3), after which their faces shone with radiance (Exodus 34:29, Matthew 17:2).
8. Both Moses and Jesus demonstrated miraculous powers over water; Moses parted the Red Sea, and Jesus calmed the storm on the Sea of Galilee.
9. Both Moses and Jesus spent time in solitary desert regions for preparation before starting their ministries; Moses for forty years (Exodus 7:7), and Jesus for forty days (Matthew 4:1, Acts 7:23).
10. Both Moses and Jesus prophesied events that later came to pass (Deuteronomy 18:15-22; Matthew 24).
11. Both are described as “faithful servants” in their respective scriptures.

Critics may argue that since Deuteronomy 34:10-12 states that no prophet like Moses will arise among the Israelites, the prophet must necessarily be from outside the Israelite lineage. Actually, this verse only states that until the end of the revelation of the Torah ("until today"), that is, before 1400 BC, no prophet like Moses had come among the Israelites. If it were referring to an indefinite future, the phrase "until today" would not be there; instead, it would simply say, "No prophet like Moses will be born among the Israelites."

What Does the Divine Scripture Say?

The Holy Bible specifically states that the prophecy in Deuteronomy 18 was fulfilled in Jesus Christ. The apostle Peter testified:

> “God has glorified his servant Jesus by doing this among us, as he had foretold through the holy prophets long ago... Moses said, ‘The Lord your God will raise up for you a prophet like me from among your own people…’ All the prophets who have spoken, from Samuel on, have foretold these days.” (Deuteronomy 34:10-11; see Hebrews 3:1-3)

Jesus Christ himself said:

“If you believed Moses, you would believe me, for he wrote about me.” (John 5:46)

Conclusion

Thus, while there are superficial similarities between Prophet Muhammad and Moses, the unique characteristics that truly define the prophecy in Deuteronomy 18:15-19 are more closely fulfilled in the life and mission of Jesus. The core works

of Moses as a savior, mediator, and the bringer of a new covenant find their true parallel in Jesus Christ.

The Bible explicitly states that the prophecy in Deuteronomy 18 refers to Jesus Christ. However, the Quran only vaguely mentions that somewhere in the previous scriptures there is mention of an unlettered prophet. The Quran does not explicitly state that Deuteronomy 18 refers to Muhammad in the same way that the Bible clearly states that the prophecy in Deuteronomy 18 refers to Jesus Christ.

John 1:20-21 Prophesy About Muhammad?

Claim: According to John 1:20-21, the Jews expected both their promised Messiah (Jesus) and the Prophet (Muhammad) to be two different individuals. When questioned by Jewish priests and Levites, John the Baptist denied being the Christ, Elijah, or the Prophet, which some interpret as a prophecy about Muhammad.

Scriptural Analysis

John 1:20-21: "He [John the Baptist] did not fail to confess, but confessed freely, 'I am not the Christ.' They asked him, 'Then who are you? Are you Elijah?' He said, 'I am not.' 'Are you the Prophet?' He answered, 'No.'"

1. **John the Baptist's Knowledge**:
    - John the Baptist's responses indicate that he was not claiming to be the Christ, Elijah, or the Prophet mentioned in Deuteronomy 18:15-18. However, his understanding of his role is clear when he later identifies Jesus as the Lamb of God.
    - In John 1:29, John states, "Look, the Lamb of God, who takes away the sin of the world!" Additionally, he testified, "I have seen and I testify that this is God's Chosen One" (John 1:34). John's reference to Jesus as the Lamb of God and the Son of God underscores his recognition of Jesus' unique and divine role.
2. **Jewish Expectations**:
    - According to the Holy Scriptures, the Jews were eagerly awaiting the Messiah. Luke 3:15-16 notes that people were in a state of expectation and were questioning whether John might be the Christ.

Luke 3:15-16: "The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah. John answered them all, 'I baptize you with water. But one who is more powerful than I will come, the straps

of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.'"

The Messiah was expected to have three key qualities: being a king (1 Samuel 15:1), a priest (Exodus 28:41), and a prophet (1 Kings 19:16).

King:

> *1 Samuel 15:1*: "Samuel said to Saul, 'I am the one the Lord sent to anoint you king over his people Israel; so listen now to the message from the Lord.'"

Jesus as King: Luke 1:30-33 speaks of Jesus' eternal kingship, and Revelation 19:16 refers to Him as the King of kings:

> Luke 1:30-33:
>
> 30: "But the angel said to her, 'Do not be afraid, Mary; you have found favor with God.'"
>
> 31: "'You will conceive and give birth to a son, and you are to call him Jesus.'"
>
> 32: "'He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,'"
>
> 33: "'and he will reign over Jacob's descendants forever; his kingdom will never end.'"
>
> Revelation 19:16:
>
> "On his robe and on his thigh he has this name written: king of kings and lord of lords."

Priest:

> *Exodus 28:41*: "After you put these clothes on your brother Aaron and his sons, anoint and ordain them. Consecrate them so they may serve me as priests."
>
> **Jesus as Priest**: Hebrews 4:14 and 7:22-28 describe Jesus as the great high priest, fulfilling the role of a mediator between God and humanity.
>
> Hebrews 4:14:

"Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess."
Hebrews 7:22-28:

22: "Because of this oath, Jesus has become the guarantor of a better covenant."
23: "Now there have been many of those priests, since death prevented them from continuing in office;"

24: "but because Jesus lives forever, he has a permanent priesthood."
25: "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them."

26: "Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens."

27: "Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself."

28: "For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever."

Prophet:

1 Kings 19:16: "Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet."

Jesus as Prophet: Jesus is identified as the Prophet in John 6:14: "So when the people saw the sign that He had done, they began to say, 'This is indeed the prophet who is to come into the world.'" This directly links Jesus to the prophetic expectations mentioned in Deuteronomy.

3. **Jesus as the Messiah**:

- The combination of these three roles—prophet, priest, and king—defines the Messiah. Jesus fulfills all these roles, confirming His

identity as the Messiah. John the Baptist's role was to prepare the way for Jesus, as he declared in John 1:23, "I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.'"

- Matthew 21:11 records the crowd's recognition of Jesus as "the prophet from Nazareth in Galilee."
- Luke 7:16 shows the people's acknowledgment of Jesus as a great prophet.

Luke 7:16 states:

"They were all filled with awe and praised God. ‘A great prophet has appeared among us,’ they said. ‘God has come to help his people.’"

These references affirm that Jesus, being the Messiah, inherently fulfills the role of the Prophet expected by the Jews.

Conclusion

The claim that John 1:20-21 predicts Muhammad is based on a misinterpretation of the text. The biblical context and the testimony of John the Baptist clearly point to Jesus as the prophesied Messiah who fulfills the roles of prophet, priest, and king. Therefore, the references in John 1:20-21 do not support the claim that the prophecy was about Muhammad but instead affirm the identity and mission of Jesus Christ as the awaited Messiah.

LORD’s Majestic Appearance

Deuteronomy 33:2 (The translation Muslims chose)

“The Lord came from Sinai,
and dawned from Seir upon us;
he shone forth from Mount Paran.
With him were myriads of holy ones;
at his right hand was a fiery law for them.”

He shone forth	הוֹפִ֣יעַ (ho·v·fi·a')	3313: to shine out or forth, to send out beams, cause to shine	a prim. root
from Mount	מֵהַ֔ר (me·har)	2022: mountain, hill, hill country	of uncertain derivation
Paran,	פָּארָ֑ן (pa·ran,)	6290: a place in Sinai	from the same as porah
And He came	וְאָתָ֗ה (ve·'a·tah)	857: to come	a prim. root
from the midst of ten thousand	מֵרִבְבֹ֣ת (me·riv·vot)	7233: multitude, myriad, ten thousand	from rabab
holy ones;	קֹ֭דֶשׁ (ko·desh;)	6944: apartness, sacredness	from an unused word
At His right hand	מִֽימִינ֥וֹ (mi·mi·nov)	3225: right hand	from an unused word
there was flashing lightning	(דָּ֖ת (dat)	799: fire of a law	from esh and dath
for them.			

In this verse, Moses speaks of God’s majestic appearance, describing God’s arrival from different locations associated with the Israelites' journey. *Sinai* is where Moses received the Law, *Seir* is often associated with Edom, and *Mount Paran* is believed to be in the Sinai region. This poetic language highlights God’s glory and presence among His people, accompanied by a multitude of "holy ones" (often understood as angels).

Some translations explicitly say "ten thousand holy ones," suggesting a vast host of angels or divine beings with God.

■1. Sinai

- **Significance**: Sinai is the mountain where God revealed Himself to Moses and gave the Law (the Ten Commandments) to the Israelites. This is a central event in the Torah, representing God's covenant with Israel and His authority as their lawgiver and protector.
- **Symbolism**: Sinai symbolizes the establishment of the covenant relationship between God and Israel. It represents God's holiness, power, and the foundation of Israel’s religious and ethical identity.

■2. Seir

- **Significance**: Seir is a mountainous region associated with the descendants of Esau, the Edomites, located south of the Dead Sea. It is east of the Promised Land and often represented the journeying area surrounding Israel.
- **Symbolism**: Mentioning Seir in relation to God's appearance suggests that God's presence and influence extend beyond Israel to neighboring regions. It reinforces the idea that God's power and authority are not confined and highlights the inclusive reach of His protection and guidance.

- The association of **Seir** with divine protection is reflected in passages where God's presence and care for Israel are emphasized, especially in their wilderness journeys. **Judges 5:4-5** gives a poetic account that also connects Seir with God's powerful presence and protection:

"Lord, when you went out from Seir, when you marched from the region of Edom, the earth trembled, and the heavens poured, the clouds indeed poured water. The mountains quaked before the Lord, the One of Sinai, before the Lord, the God of Israel."

In this passage, God is depicted as a divine warrior marching from Seir, causing nature itself to tremble. This imagery highlights God's protection over Israel as He moves powerfully in the regions surrounding Israel,

showing that His presence extends beyond Israel's boundaries and brings protection even in foreign lands.

Similarly, **Deuteronomy 1:2** mentions Seir as a place Israel passed on their journey to the Promised Land, and **Deuteronomy 2:1-5** recounts how God instructed Israel not to engage in battle with the Edomites in Seir. Instead, God guided and protected Israel, showing that He had already prepared a safe passage through the region.

Seir and **Edom** are closely related and often refer to the same region in the Bible. However, they are not entirely synonymous, as **Seir** specifically denotes a mountainous region within the land of **Edom**.

Here's a breakdown:

1. **Edom**: This is the broader territory inhabited by the descendants of Esau (Jacob's brother), who is also called **Edom** (Genesis 36:1). The land of Edom is generally situated to the southeast of Israel, stretching from the Dead Sea to the Gulf of Aqaba. It encompasses a wider region that includes the wilderness areas surrounding Mount Seir.
2. **Seir**: This term often refers to the specific mountainous area within Edom. The "Mountains of Seir" or simply "Seir" is where Esau's descendants settled (Genesis 36:8-9).

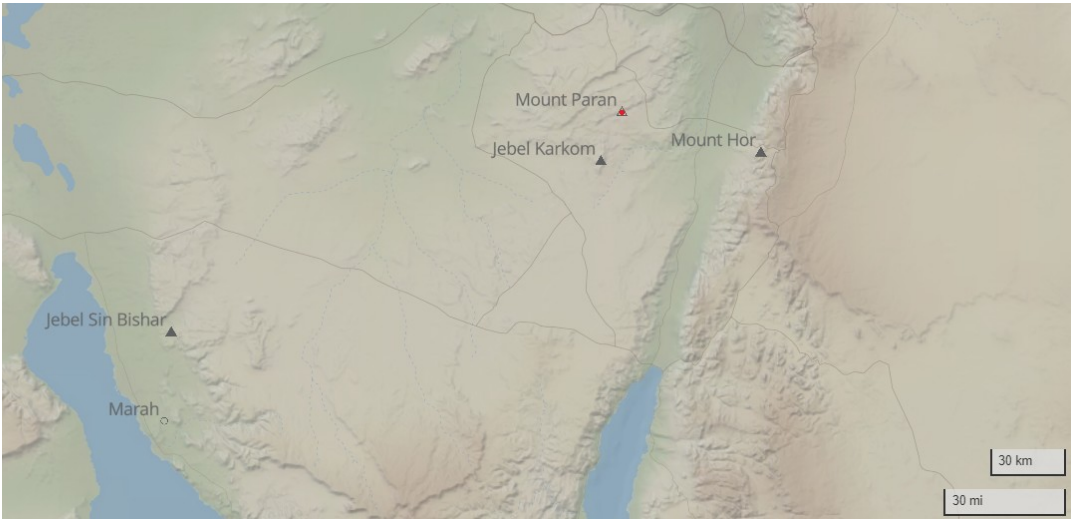
In several passages, the names are used interchangeably to refer to the land of Edom, with Seir representing the rugged mountainous terrain central to Edom. For example:

- **Genesis 32:3** refers to "the land of Seir, the country of Edom," linking the two names.
- **Deuteronomy 2:4-5** describes how God instructs the Israelites to pass peacefully through Seir, the territory of their "brothers, the descendants of Esau," connecting it to Edom.
- **Ezekiel 35:15** mentions Mount Seir as synonymous with the land of Edom and a target of judgment.

Thus, Seir is part of Edom, specifically referring to the mountainous area within this territory where the Edomites primarily dwelled.

■3. Mount Paran

- **Significance**: Mount Paran is associated with the wilderness region south of Judah, often identified with the northern part of the Sinai Peninsula. This is where the Israelites spent time during their wilderness wanderings.
- **Symbolism**: Paran represents the transition from slavery in Egypt to freedom and the eventual arrival in the Promised Land. It underscores the journey of transformation and God's guidance through difficult times. The reference to God “shining forth” from Paran further symbolizes His illuminating and guiding presence, even in the wilderness.



Combined Significance

- Together, these regions—Sinai, Seir, and Paran—emphasize God's covenant, protection, and guidance through Israel's journey from captivity in Egypt to their establishment as a nation. The passage suggests that God was with Israel at each stage of their journey, whether delivering the law (Sinai), providing protection (Seir), or leading them through the wilderness (Paran).
- The mention of "myriads of holy ones" and the "host at his right" portrays God as a divine warrior accompanied by heavenly forces, reinforcing the strength and sanctity of His covenant with Israel.

Muslim claim:

I. Moses is came from Sinai Jesus is came from the hill near Seir: Jerusalem. The light that came forth from Mount Paran is Muhammad because he revealed it in the cave of Hera which they claim is Mount Paran.
II. Muhammad had 10,000 soldiers during his conquest of Mecca.
III. **The Fiery Sharia the Quran was from Muhammad on the day of the conquest of Mecca. The strong number of Shariah mentioned here is g-799 But the strong number of Torah is h-8451. So in this verse it is talking about Quran**

Bermuda Triangle Prophesy

First Claim: Moses is came from Sinai Jesus is came from the hill near Seir: Jerusalem. The light that came forth from Mount Paran is Muhammad because he revealed it in the cave of Hera which they claim is Mount Paran.

Cave Hira and Mount Paran are 500 KM apart. But who knows there might have been a magic carpet or Burak or flying winged gene through which this 2 mountains are connected. Miracles have no explanation. We will keep it as it is.

Numerous Means Exact Number Prophesy

Second Claim: Muhammad had 10,000 soldiers during his conquest of Mecca.

Deuteronomy 33:2

> "The Lord came from Sinai, and dawned from Seir upon us; he shone forth from Mount Paran. **With him were myriads of holy ones**, at his right, a host of his own."

■The term "myriads" is often interpreted as "ten thousand" or "tens of thousands," depending on the translation. The Hebrew word used, רִבְבָה (rivvah), commonly means "ten thousand" but can also imply an innumerable multitude. Many translations render it as "ten thousand holy ones" or "myriads of holy ones," symbolizing a vast, divine assembly accompanying God.

Strong's Exhaustive Concordance: 7233 rebabah

many, million, multiply, ten thousand

From rabab; abundance (in number), i.e. (specifically) a myriad (whether definite or indefinite) -- many, million, X multiply, ten thousand.

Therefore it is just the term like “millions of millions” we use today. It’s not specific number, just to represent a lot.

■1. **Psalm 68:17**

> "The chariots of God are twice ten thousand, thousands upon thousands; the Lord is among them; Sinai is now in the sanctuary."
> This verse emphasizes the multitude of God’s heavenly army and His presence in the sacred space.

■2. Revelation 5:11-12

> "Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!'"
> This verse captures a similar vision of countless angels surrounding God's throne, praising Him.

■3. Daniel 7:10

> "A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened."
> Daniel’s vision depicts a vast assembly of heavenly beings before God's throne, highlighting His authority and majesty.

■4. Luke 2:13-14

> "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among those with whom he is pleased!'"
> At the announcement of Jesus' birth, a multitude of angels appears, praising God and proclaiming peace.

So you have seen this term is to represent numerous angels, not humans. If Muslims forge a hadith to say on the day of Mecca conquest 10,000 people were with him then it can be said that it’s a deliberate forgery without knowing the meaning of the term. In those days it was ten thousands to mention a lot. Today we mention Million a lot, in future a quadrillion can be used to mention “a lot”. Whenever you hear those terms, remember that it is prophesying the number of soldier of Mecca conquest mentioned in the Hadith.

Sharia Law Prophesy

Third Claim: *The Fiery Sharia the Quran was from Muhammad on the day of the conquest of Mecca. The strong number of Shariah mentioned here is g-799 But the strong number of Torah is h-8451. So in this verse it is talking about Quran.*
But Quran was never compiled during the time of Muhammad. How come he has it in his right hand because the Quran was not complete by then. After the conquest of Mecca, which took place in **8 AH (630 CE)**, around **22 chapters (surahs)** of the Quran were revealed.
In the Hebrew text, the word typically translated as "law" is **"שָׁרַף"** (*sharaf*, pronounced /sha-RAHF/) in some Jewish interpretive traditions, which can imply "fiery law" or "burning judgment." The term *Torah* (h8451) refers to divine law or teaching, whereas "fiery law" in this verse does not specifically use the term *Torah*. Strong's Concordance number **G799**, however, is actually Greek, and Deuteronomy was originally written in Hebrew, where no Greek Strong's numbers would apply.
The Strong's number for the Hebrew word *Torah* is **H8451**. The word ***תּוֹרָה*** (pronounced *to-RAH*) is typically translated as "law," "instruction," or "teaching."

It refers to divine guidance or instruction, especially the teachings given by God to Moses on Mount Sinai, encompassing both legal and ethical commands.
The term **אֵשׁ (’esh)** is the Hebrew word for "fire," while **דָּת (dath)**, meaning "law" or "decree," appears only in a few places in the Bible and is notable for its use in **Deuteronomy 33:2**, where "fiery law" is mentioned.

Here’s an overview of their appearances:

■אֵשׁ (’esh) – Strong’s H784

The word אֵשׁ, meaning “fire,” appears extensively throughout the Old Testament and often symbolizes God’s presence, purification, judgment, and holiness. Here are key themes and examples:

1. **Divine Presence**: God’s presence is depicted through fire, such as at the burning bush (**Exodus 3:2**) and the pillar of fire during the Exodus (**Exodus 13:21-22**).
2. **Sacrifice and Worship**: Fire from heaven indicates God’s acceptance of sacrifices, as seen in **Leviticus 9:24**, **1 Kings 18:38**, and **1 Chronicles 21:26**.
3. **Judgment**: Fire often represents judgment, as in **Genesis 19:24** (destruction of Sodom and Gomorrah) and **Amos 1:4** (judgment against Israel’s enemies).
4. **Purification**: Fire also has a cleansing aspect, such as the "refiner’s fire" in **Malachi 3:2**.

דָּת (dath) – Strong’s H1881

The word דָּת (dath) appears less frequently and is generally used in reference to laws, decrees, or statutes in contexts that are sometimes legal or judicial. Notable occurrences include:

1. **Deuteronomy 33:2**:

   “The Lord came from Sinai and dawned from Seir upon us; he shone forth from Mount Paran; he came with myriads of holy ones, with flaming fire at his right hand [a fiery law (אֵשׁ דָּת, esh dath)].”

This passage uses "fiery law" to symbolize God’s powerful and awe-inspiring commandments given to Israel.

2. **Book of Esther**: The term **דָּת (dath)** is used multiple times, referring to legal decrees, as in **Esther 1:13**, **Esther 2:8**, and **Esther 3:8**.

In **Deuteronomy 33:2**, the phrase **אֵשׁ דָּת (esh dath)** is unique, describing God's law as "fiery" and emphasizing its intense, divine nature as revealed to Israel at Sinai. The concept of "fiery law" signifies God's word as both powerful and purifying, given with the authority of divine fire.

Here are some occurrences of **G799 (astrapé)** in the New Testament:

- **Matthew 24:27** — "For as the lightning (αστραπή, *astrapé*) comes from the east and flashes as far as the west, so will be the coming of the Son of Man."
- **Luke 17:24** — "For as the lightning (αστραπή, *astrapé*) flashes and lights up the sky from one side to the other, so will the Son of Man be in his day."
- **Matthew 28:3**

  "His appearance was like lightning (αστραπή, *astrapé*), and his clothing white as snow."

Here, "lightning" describes the appearance of the angel at Jesus' tomb, symbolizing power and divine glory.

- **Luke 9:29**

  "And while he was praying, the appearance of his face changed, and his clothes became dazzling white, like a flash of lightning (αστραπή, *astrapé*)."

This passage describes Jesus' transfiguration, with His clothes becoming as bright as a flash of lightning, symbolizing divine revelation and glory.

- **Revelation 4:5**

  "Coming from the throne are flashes of lightning (αστραπή, *astrapé*), and rumblings and peals of thunder, and in front of the throne burn seven flaming torches, which are the seven spirits of God."

Here, lightning is associated with God's throne, representing divine power and majesty.

- **Revelation 8:5**

  "Then the angel took the censer, filled it with fire from the altar, and threw it on the earth; and there were peals of thunder, rumblings, flashes of lightning (αστραπή, *astrapé*), and an earthquake."

Lightning here is part of a vision symbolizing God's judgment on the earth.

- **Revelation 11:19**

  "Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning (αστραπή, *astrapé*), rumblings, peals of thunder, an earthquake, and heavy hail."

In this verse, lightning accompanies the opening of God's heavenly temple, indicating divine power and awe.

- **Revelation 16:18**

  "And there came flashes of lightning (αστραπή, *astrapé*), rumblings, peals of thunder, and a violent earthquake, such as had not occurred since people were upon the earth, so violent was that earthquake."

Here, lightning is part of the imagery depicting the final, dramatic judgments on earth.

Let's explore some fire:

- **Matthew 3:11**

  "I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire."

Here, John the Baptist describes Jesus as the one who will baptize with the Holy Spirit and fire, signifying purification and divine empowerment.

- **Luke 3:16**

  "John answered all of them by saying, 'I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire.'"

This parallel verse in Luke also points to Jesus bringing the power of the Spirit and the purifying fire.

- **Luke 12:49**

  "I came to bring fire to the earth, and how I wish it were already kindled!"

Jesus here speaks of bringing a fire to the earth, often interpreted as judgment, transformation, or the radical change of God's kingdom.

- **Revelation 1:14**

  "His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire."

In this vision of the glorified Christ, His eyes are described as "a flame of fire," symbolizing piercing insight, judgment, and divine knowledge.

- **Revelation 2:18**

  "And to the angel of the church in Thyatira write: These are the words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze."

Here again, Jesus is depicted with "eyes like a flame of fire," indicating his role as a judge who discerns the hearts and actions of humanity.

- **Hebrews 12:29**

  "for indeed our God is a consuming fire."

Though this verse directly refers to God, it applies to Jesus as well, emphasizing the purifying and consuming nature of His holiness and judgment.

From the old testament:

- **Exodus 3:2 – The Burning Bush**

  "There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire, it did not burn up."

The angel of the Lord appears to Moses in a bush that burns without being consumed, signifying God's holy presence and His call to Moses. This flame represents divine holiness and purity.

- **Exodus 13:21-22** – Pillar of Fire

  "The Lord went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night."

God guides the Israelites in the form of a pillar of fire, symbolizing His presence, guidance, and protection.

- **Deuteronomy 4:24** – The Consuming Fire

  "For the Lord your God is a devouring fire, a jealous God."

Here, God is described metaphorically as a “devouring fire,” emphasizing His holiness, purity, and the consuming nature of His judgment.

- **Daniel 7:9-10** – The Vision of the Ancient of Days

  "As I looked, thrones were set in place, and the Ancient of Days took his seat; his clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him."

In this vision, God’s throne is depicted as fiery, symbolizing His glory, majesty, and judgment.

- **Ezekiel 1:4-5, 13-14** – The Vision of the Cherubim

  "I looked, and I saw a windstorm coming out of the north—an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal... The creatures looked like burning coals of fire or like torches; fire moved back and forth among the creatures; it was bright, and lightning flashed out of it."

Ezekiel sees the cherubim surrounded by fiery imagery, symbolizing God’s holiness and the powerful, mysterious nature of His heavenly beings.

- **Psalm 104:4** – Angels as Flames of Fire

  "He makes winds his messengers, flames of fire his servants."

This verse poetically refers to angels as flames of fire, signifying their power, purity, and the swiftness with which they carry out God’s commands.

- **Genesis 15:17** – The Flaming Torch in God’s Covenant with Abraham

  "When the sun had gone down and it was dark, a smoking fire pot and a flaming torch passed between these pieces."

This scene represents God’s presence as a flaming torch passing through the sacrificial pieces, symbolizing the binding nature of His covenant with Abraham.

- **Exodus 19:18** – Fire on Mount Sinai

  "Now Mount Sinai was wrapped in smoke because the Lord had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently."

When God descended on Mount Sinai, He appeared in fire, which symbolizes His holy and awe-inspiring presence as He delivered the law to Israel.

- **2 Kings 2:11** – Elijah Taken to Heaven in a Chariot of Fire

  "As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven."

The fiery chariot and horses, often interpreted as angelic beings, take Elijah up to heaven, symbolizing God's power and the supernatural nature of Elijah's departure.

- **Isaiah 6:6-7** – The Seraphim with a Burning Coal

  "Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: 'Now that this has touched your lips, your guilt has departed and your sin is blotted out.'"

The seraphim (heavenly beings) use a burning coal to purify Isaiah, symbolizing divine cleansing and purification through fire.

- **Ezekiel 10:2** – Coals of Fire in the Vision of God's Throne

  "He said to the man clothed in linen, 'Go in among the wheels beneath the cherubim; fill your hands with burning coals from among the cherubim, and scatter them over the city.' He went in as I looked on."

In this vision, coals of fire from the presence of the cherubim are used to symbolize judgment on Jerusalem, underscoring fire's role in divine purification and judgment.

- **Isaiah 33:14** – Everlasting Burnings

  "The sinners in Zion are afraid; trembling has seized the godless: 'Who among us can live with the devouring fire? Who among us can live with everlasting burnings?'"

This verse highlights God as a “devouring fire” with “everlasting burnings,” representing His holiness and the impossibility of sinful humans standing before His purity.

- **Malachi 3:2-3** – The Refiner’s Fire

  "But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver."

Here, God’s coming is compared to a refiner’s fire, symbolizing purification and the removal of impurities, foreshadowing the work of the Messiah.

- **Judges 13:20** – The Angel of the Lord Ascending in the Flame

  "When the flame went up toward heaven from the altar, the angel of the Lord ascended in the flame of the altar while Manoah and his wife looked on; and they fell on their faces to the ground."

Here, the angel of the Lord is taken up in a flame, signifying the divine nature of this messenger and the supernatural presence of God.

- **Isaiah 10:17** – The Light of Israel as a Fire

  "The light of Israel will become a fire, and his Holy One a flame; and it will burn and devour his thorns and briers in one day."

In this passage, God is described as a fire that will purify and consume, representing His holiness and judgment against wickedness.

- **Psalm 97:3** – Fire Going Before God

  "Fire goes before him, and consumes his adversaries on every side."

This psalm describes God’s majesty and judgment, with fire preceding Him as a sign of His might and His consuming power over His enemies.

- **Habakkuk 3:4-5** – Fire in the Theophany of God

  "His brightness was like the light; rays came forth from his hand, where his power lay hidden. Before him went pestilence, and plague followed close behind."

In Habakkuk’s vision, radiant light and fiery imagery describe the power and glory of God’s presence, as He brings both judgment and salvation.

- **2 Samuel 22:13** – Fire from God’s Presence

  "Out of the brightness before him coals of fire flamed forth."

This verse, part of David’s song of deliverance, describes God’s approach in judgment with blazing coals of fire, symbolizing His holy and powerful presence.

- **Isaiah 30:27-30** – The Lord’s Anger in Flames

  "See, the name of the Lord comes from far away, burning with his anger, and in thick rising smoke; his lips are full of indignation, and his tongue is like a devouring fire... The Lord will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and tempest and hailstones."

This passage emphasizes God’s anger and the fiery aspects of His judgment, underscoring the consuming nature of His presence when responding to wickedness.

- **Exodus 24:17** – The Appearance of God

  "Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel."

In this passage, God's glory is depicted as a consuming fire, representing His holiness and majesty as He meets with Moses on Mount Sinai.

- **1 Kings 18:38** – Fire from Heaven in Elijah's Contest

  "Then the fire of the Lord fell and consumed the burnt offering, the wood, the stones, and the dust, and licked up the water that was in the trench."

Here, God answers Elijah's prayer with fire from heaven, demonstrating His sovereignty over Baal and reaffirming His power and presence among His people.

- **2 Chronicles 7:1** – Fire Consuming Solomon's Sacrifice

  "As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple."

This event marks the dedication of the temple, where God's approval and presence are signified by the fire consuming the sacrifices.

- **Ezekiel 1:13** – Fire Among the Living Creatures

  "In the center of the living creatures there was something that looked like burning coals of fire, like torches moving back and forth among the living creatures. The fire was bright, and lightning flashed out of it."

This description emphasizes the intense, divine nature of the heavenly beings and their connection to God's presence.

- **Zechariah 2:5** – The Lord as a Wall of Fire

  "And I will be to her a wall of fire all around, says the Lord, and I will be the glory in her midst."

In this prophecy, God promises to be a protective wall of fire around His people, symbolizing His presence and defense against enemies.

- **Psalm 66:12** – Going Through Fire

  "You let people ride over our heads; we went through fire and through water; yet you have brought us out to a spacious place."

While not directly describing God as fire, this verse uses the imagery of fire to represent trials and purification that lead to deliverance.

- **Lamentations 2:4** – The Lord as an Enemy

  "He bent his bow like an enemy, with his right hand set like a foe; and he killed all in whom was delight; in the tent of daughter Judah he poured out his fury like fire."

This verse describes God's judgment, using the imagery of fire to depict the intensity of His wrath against sin.

- **Exodus 19:16** – The Thunder and Lightning at Sinai

  "On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain and a blast of a trumpet so loud that all the people who were in the camp trembled."

The vivid imagery of lightning and thunder at Mount Sinai underscores the awesome presence of God as He prepares to give the law to Israel.

- **Leviticus 9:24** – Fire from the Lord

"Fire came out from the presence of the Lord and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell face down."

This event signifies God's acceptance of the offerings and His divine presence among the Israelites.

- **Deuteronomy 5:24** – The Fire and the Voice of God

"And you said, 'The Lord our God has shown us his glory and greatness, and we have heard his voice out of the fire. Today we have seen that a person can live even if God speaks with them.'"

The people of Israel recognize God's voice coming from the fire, highlighting His powerful and living presence.

- **Ezekiel 10:6-7** – The Fire Among the Cherubim

"When he commanded the man in linen, 'Take fire from between the whirling wheels, from between the cherubim,' he went in and stood beside a wheel. Then the cherubim stretched out their hand from between the cherubim to the fire that was between the cherubim, and took some of it and put it into the hands of the man in linen, who took it and went out."

This passage describes a heavenly scene where fire is actively present among the cherubim, symbolizing divine judgment and action.

- **Amos 1:4** – Fire in Judgment

"So I will send a fire upon the house of Hazael, and it shall devour the strongholds of Ben-hadad."

Fire is used as a metaphor for judgment against the enemies of Israel, representing God's authority over nations.

- **Malachi 4:1** – The Coming Day of Judgment

"For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch."

This verse uses the imagery of burning fire to describe the impending judgment of God on the wicked.

- **1 Chronicles 21:26** – Fire from Heaven on the Altar

  "And David built there an altar to the Lord and presented burnt offerings and peace offerings, and called on the Lord, and he answered him with fire from heaven on the altar of burnt offering."

God responds to David's offerings with fire from heaven, demonstrating His presence and acceptance.

Did Muhammad know where Sinai, Seir and Paran was? I've provided the Surah numbers, you can check Arabic:

■**Surah 28:22**

"And when he [Moses] directed himself toward Midian, he said, 'Perhaps my Lord will guide me to the sound way.'"

■Surah 28:23

"And when he came to the well of Midian, he found there a crowd of people watering [their flocks], and he found aside from them two women keeping back [their flocks]. He said, 'What is your circumstance?' They said, 'We do not water until the shepherds dispatch [their flocks]; and our father is an old man.'"

■Surah 28:29

"And when Moses had completed the term and was traveling with his family, he perceived a fire on the side of the mountain. He said to his family, 'Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there information or a burning wood from the fire that you may warm yourselves.'"

■Surah 28:30

"But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree: 'O Moses, indeed I am Allah, Lord of the worlds.'"

The place where Hazrat Musa was called is never described in the Quran with the Arabic term "jabal" (mountain). The Quran uses the word "tur" (2.63; 2.93; 4.154; 19:52; 20:80; 23:20; 28:29; 28:46; 52:1; 95:2). Quran verses:

2:63

"And when We took your covenant and raised above you the Mount, [saying], 'Take what We have given you with strength, and remember what is in it that you may become righteous.'"

Refers to the moment when the mountain (often interpreted as Sinai) was lifted as a sign to the Israelites regarding the seriousness of their covenant.

2:93

"And when We took your covenant and raised above you the Mount, [saying], 'Take what We have given you with strength and listen.' They said, 'We hear and disobey,' and their hearts absorbed [the worship of] the calf due to their disbelief. Say, 'Wretched is that which your belief enjoins upon you, if you should be believers.'"

Again mentioning the Mount, with the Israelites responding to God's commands while struggling with faithfulness.

4:154

"And We raised above them the Mount for [the breaking of] their covenant, and We said to them, 'Enter the gate bowing humbly'; and We said to them, 'Do not transgress in the matter of the Sabbath,' and We took from them a solemn covenant."

Another reminder of the covenant with the Israelites under the Mount, emphasizing obedience.

19:52

"And We called him from the right side of the Mount, and We brought him near, confiding."

God calls to Moses from the right side of Mount, where He confides in him.

20:80

"O Children of Israel, We saved you from your enemy, and We made an

appointment with you on the right side of the Mount, and We sent down to you manna and quails."

Refers to God’s provisions for the Israelites in the wilderness and the appointment with them at the Mount.

23:20

"And [We brought forth] a tree issuing from Mount Sinai, producing oil and [as a relish] for those who eat."

Describes an olive tree originating from Mount Sinai, symbolizing sustenance.

طُورِ (ṭūr) – This term means "mountain" in Arabic. In Quranic context, طُور is used to refer to a significant mountain, often understood as Mount Sinai, where God spoke to Moses.

سَيْنَآءَ (saynā’) – This is the Arabic term for "Sinai," used here to specify the mountain's location. It is a name associated with the Sinai Peninsula, the area traditionally believed to be where Mount Sinai is located.

28:29

"And when Moses had completed the term and was traveling with his family, he perceived from the side of the Mount [Tur] a fire. He said to his family, 'Stay here; indeed, I have perceived a fire. Perhaps I can bring you from it some news or a burning brand from the fire that you may warm yourselves.'"

Here, "the Mount" (Tur) is mentioned as the location where Moses sees the fire.

28:46

"And you were not on the western side when We decreed to Moses the command, nor were you among the witnesses."

God addresses the Prophet Muhammad, reminding him of not being physically present at the Mountain when Moses received the command.

52:1

"By the Mount [Tur]."

An oath taken by God, swearing by "the Mount" (Tur), which traditionally refers to Mount Sinai.

95:2

The phrase وَطُورِ سِينِينَ appears in **Quran 95:2** and is typically translated as "by Mount Sinai." Here's a word-by-word breakdown:

1. **وَ (wa)** – This is the Arabic conjunction meaning "and" or used as an oath, meaning "by," especially in Quranic Arabic when God is swearing by something.
2. **طُورِ (ṭūr)** – This term means "mountain" and specifically refers to a significant mountain. In Islamic tradition, it is often associated with Mount Sinai, the mountain where Moses received revelation.
3. **سِينِينَ (sīnīn)** – This is a unique term, and in this context, it is understood as a descriptive name referring to the region of "Sinai." The word سِينِينَ is thought to be a variation of **سَيْنَاء (saynā')**, which also means "Sinai" in Arabic.

Another oath, specifically mentioning "Mount Sinai," emphasizing its sacred importance.

Many English translators insert words like "Mount, mountain, Sinai" in their translations, although these are clearly absent from the Arabic text.

The reason is that Tur was never described as a mountain in the Quran. Actually, Muhammad did not know where or what the biblical Sinai was.

Muhammad had no knowledge of geography. He just copied some incidents from the Bible into the Quran, where he made mistakes.

The Arabic word for mountain is "jabal," and it appears in the Quran generally when referring to mountains (Q 2:260, 7:74, etc.).

However, when the Quran specifically refers to Mount Sinai, it uses the word "tur," not just in Tur Saina (Q 23:20; cf. Q 95:2).

But in general, it says “The Mount” as Al-Tur (Q 4:154; 19:15; 20:80; possibly 52:1, by the oath of Al-Tur).

This is interesting because the Arabic root t-w-r is not related to a mountain but to a "height" or "state," “degree” or “state.”

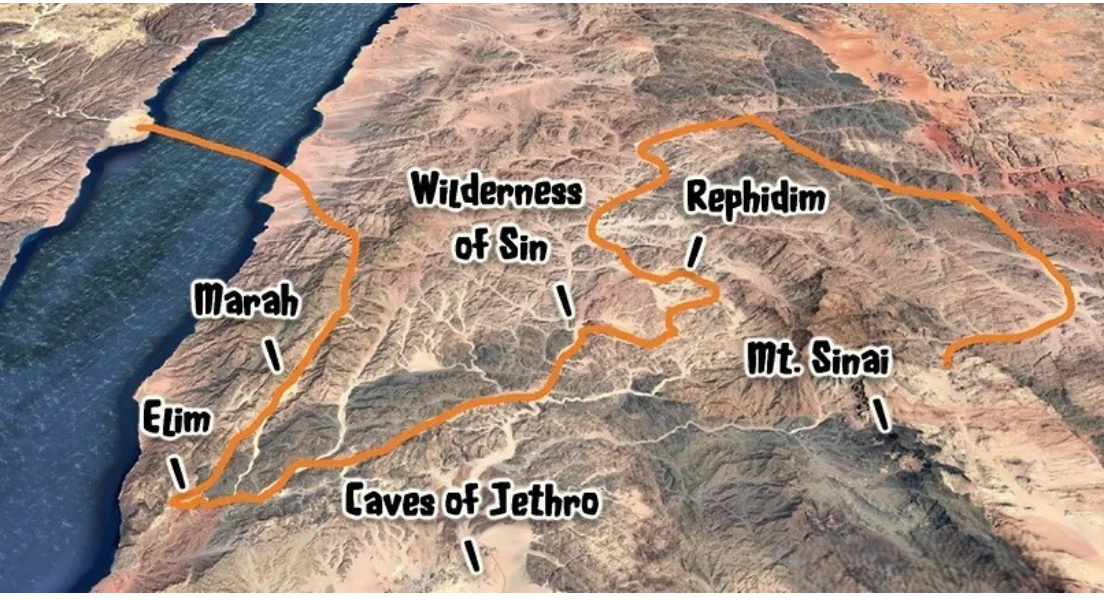
It is possible that the Quran derived the word "tur" from Syriac "tura." This word appears as Tur Saina in Q 23:20, close to the Hebrew "shur" (ṣūr), which means "stone."

In this way, the Quran refers to Sinai specifically as "tur" rather than "jabal," a term associated with the holy mountain tradition from Christian (and possibly Jewish) tradition.

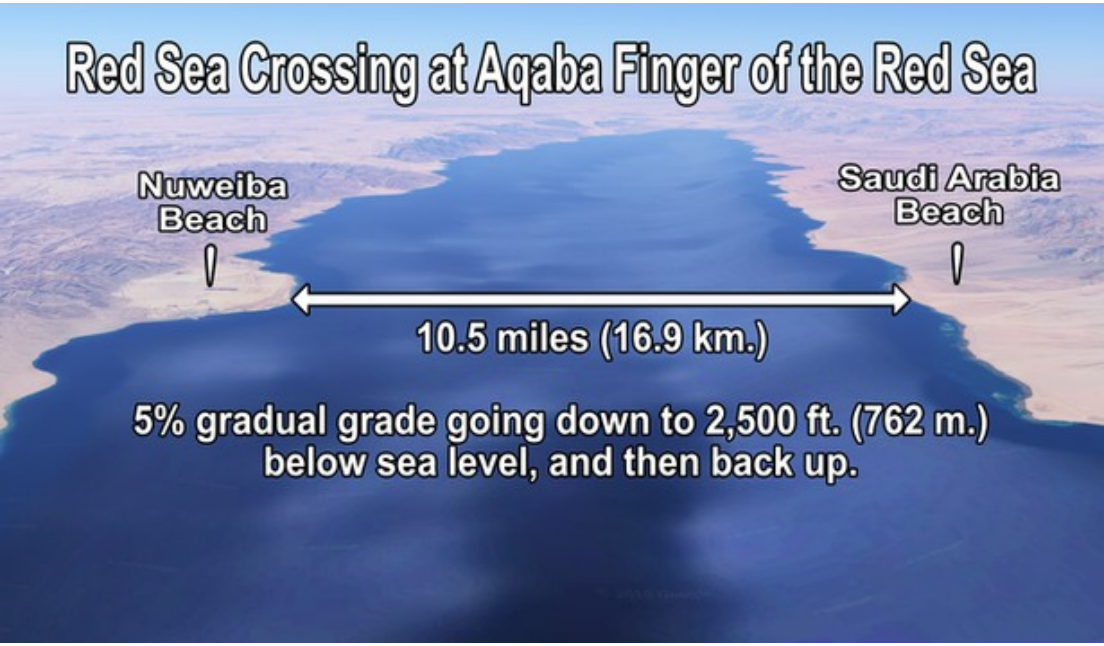
Thus, we understand that the word "tur" in the Quran came from the Syriac word "tura." Or, it could have been borrowed from the Hebrew word "shur," which refers to a rock.

Some earlier researchers believed the biblical Sinai was located near Egypt. However, recent research **alternative theory** says that Moses

and the Israelites crossed the sea from there and entered Midian:



In Midian, Yahweh first appeared to Moses. The mountain near where Moses/Musa and the Israelites stayed in Midian is called Horeb. Mount Sinai is located near Mount Horeb. Researchers have found various types of evidence of the Israelites' presence there.


Red Sea Crossing at Aqaba Finger of the Red Sea
Nuweiba Beach
Saudi Arabia Beach
10.5 miles (16.9 km.)
5% gradual grade going down to 2,500 ft. (762 m.) below sea level, and then back up.

You can visit this website, Holy Land Site, for videos and all the resources. Alternative theory ends here.

Moses, when he brought the nation of Israel to Mount Sinai, which is also called Mount Horeb, was given the Ten Commandments and the laws of the Torah by Jehovah. Moses would write them down and later convey them to the people of Israel.

Foolish Gypsy Nation Prophesy

Deuteronomy 32:21:

"They made me jealous with what is no god; they provoked me with their idols. So I will make them jealous with those who are no people; I will provoke them with a foolish nation."

By showing this verse from the Bible, Muslims claim that Allah said here that he would use another nation to discipline the Israelites.

They have provoked	כִּעֲסוּנִי (ki·'a·su·ni)	3707: to be vexed or angry
Me to anger	:אַכְעִיסֵם (ach·'i·sem.)	3707: to be vexed or angry
with their idols.	בְּהַבְלֵיהֶם (be·hav·lei·hem;)	1892: vapor, breath
So I will make them jealous		7065: to be jealous or zealous
with [those who] are not a people;	עַם (am,)	5971a: people
I will provoke them to anger		3707: to be vexed or angry
with a foolish	נָבָל (na·val)	5036: foolish, senseless
nation,	בְּגֹוי (be·go·vy)	1471: nation, people

Muslims claim “No people” & “Foolish nation” term only goes with them in this verse.

punishment referenced in Deuteronomy 32:21:

1. **The Babylonian Exile (586 B.C.E.)**: Israel’s persistent idolatry led to their conquest by Babylon. This is illustrated in **2 Kings 25:8-10**:

   "In the fifth month, on the seventh day of the month, that was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan, the captain of the guard, a servant of the king of Babylon, came to Jerusalem. He burned the house of the Lord, the king's house, and all the houses of Jerusalem; every great house he burned down."

Additionally, **Jeremiah 25:8-11** states:

> "Therefore thus says the Lord of hosts: Because you have not obeyed my words, I am going to send for all the tribes of the north, says the Lord, and for King Nebuchadnezzar of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these

nations around. They shall utterly destroy them and make them an object of horror and of hissing, and an everlasting desolation."

2. **The Rise of Gentile Nations**: God used foreign nations to execute judgment on Israel. For example, in **Isaiah 10:5-6**, it states:

"Ah, Assyria, the rod of my anger—the club in their hands is my fury! Against a godless nation I send him, and against the people of my wrath I commission him, to take spoil and seize plunder, and to tread them down like the mire of the streets."

Similarly, **Jeremiah 50:17-18** highlights this theme:

"Israel is a hunted sheep driven away by lions. First the king of Assyria devoured him, and now at the end, Nebuchadnezzar king of Babylon has gnawed his bones. Therefore, thus says the Lord of hosts, the God of Israel: I am bringing punishment on the king of Babylon and his land, as I punished the king of Assyria."

3. **The Ministry of Jesus and Early Church**: In the New Testament, Jesus indicates that the kingdom will be taken from Israel in **Matthew 21:43**:

"Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom."

4. **Paul's Letter to the Romans**: Paul discusses the Gentiles being grafted into God’s promises and Israel’s unbelief in **Romans 11:11-12**:

"So I ask, have they stumbled so as to fall? By no means! But through their stumbling salvation has come to the Gentiles, so as to make Israel jealous. Now if their stumbling means riches for the world, and if their defeat means riches for Gentiles, how much more will their full inclusion mean!"

We clearly see from Bible it is gentile nation. Even Hitler was a Gentile, believed racial (Aryan supremacy) superiority like Romans. Muslims though believe racial superiority than people of the former scripture, but Jews have never become Jealous of Arabs when in the timeline of the verse’s intention.

The phrase "not a people" refers to a group of people of little worth. Muslims claim this refers to the Arab people. During Muhammad’s time, the Arab people were not considered highly valuable.

And "nation that has no understanding" refers to an uneducated people.

Muslims claim that this refers to Muhammad or the Arab people. Since Muhammad was illiterate, he is considered uneducated or ignorant.

Mecca's Allah used Muhammad to expel three Jewish tribes from Arabia. But was at that time Jews doing something wrong like worshiping idols? Muhammad couldn't prove that, that's why he blamed them of worshiping Ezra as God's son, even which he couldn't prove Jews were doing. So why punish them, for what reason?

This problem began from the time of Moses. Even after the death of Moses, the nation of Israel disobeyed Yahweh many times.

If you read the Book of Judges in the Bible, you will see that every time the nation of Israel disobeyed Yahweh, Yahweh used other nations to punish the Israelites.

- **Judges 2:11-19**: This passage summarizes the cycle Israel goes through:

  "Then the Israelites did what was evil in the sight of the Lord and worshiped the Baals; and they abandoned the Lord, the God of their ancestors, who had brought them out of the land of Egypt; they followed other gods, from among the gods of the peoples who were all around them, and bowed down to them; and they provoked the Lord to anger" (Judges 2:11-12,).

  "Whenever the Lord raised up judges for them, the Lord was with the judge, and he delivered them from the hand of their enemies all the days of the judge; for the Lord would be moved to pity by their groaning because of those who persecuted and oppressed them" (Judges 2:18,).

- **Judges 3:7-11**: When Israel does evil, Yahweh allows them to fall under the oppression of Cushan-Rishathaim, king of Mesopotamia, until He raises up Othniel as a deliverer:

  "The Israelites did what was evil in the sight of the Lord, forgetting the Lord their God and worshiping the Baals and the Asherahs. Therefore, the anger of the Lord was kindled against Israel, and he sold them into the hand of King Cushan-rishathaim of Aram-naharaim; and the Israelites served Cushan-rishathaim eight years" (Judges 3:7-8,).

  "But when the Israelites cried out to the Lord, the Lord raised up a deliverer for the Israelites, who delivered them, Othniel son of Kenaz, Caleb's younger brother" (Judges 3:9,).

- **Judges 4:1-3**: Another instance of Israel's disobedience and resulting oppression, this time under King Jabin:

  "The Israelites again did what was evil in the sight of the Lord, after Ehud died. So the Lord sold them into the hand of King Jabin of

Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. Then the Israelites cried out to the Lord for help, for he had nine hundred chariots of iron and had oppressed the Israelites cruelly twenty years" (Judges 4:1-3,).

Many years later, during the time of the prophet Jeremiah, Jerusalem was captured by Babylon. From that time until the time of Jesus, the nation of Israel remained under the control of other nations. Yahweh used several nations to punish the Israelites. That doesn't mean Yahweh will use Muhammad to discipline the Israelites.

After Muhammad declared himself a prophet, he killed all the men of the Banu Qurayza, and most of Banu Qaynuqa, Banu Nadir tribe. One by one, the men were captured and beheaded in the name of the god of Mecca, Allah. This act doesn't proves that Muhammad was a prophet. Previous punished nations were not prophetic either.

Deuteronomy 33 contains Moses' final blessings for the tribes of Israel before his death. In this chapter, Moses, acting as the prophet and leader, speaks directly to each tribe, offering words of encouragement, promises, and blessings tailored to their future roles and challenges. The chapter emphasizes God's (Hebrew: *Elohim*, אֱלֹהִים) enduring love and guidance for Israel and His divine protection over His people.

■Key Points:

1. **Introduction and Praise for God** (verses 1-5):
    - Moses praises God's majesty, describing how He came from Sinai and appeared in splendor to His people, demonstrating His care and protection. Israel is declared to be the people God cherishes and whom He has chosen.
2. **Blessings for Each Tribe**:
    - **Reuben** (verse 6): Moses prays that Reuben, though small, would live and not perish.
    - **Judah** (verse 7): He asks for strength and help for Judah in conflicts.
    - **Levi** (verses 8-11): Levi receives blessings due to their faithfulness and dedication to God's covenant, with a role in teaching Israel the law and maintaining the sanctuary.
    - **Benjamin** (verse 12): Benjamin is described as beloved by the Lord and given security.
    - **Joseph** (verses 13-17): Moses grants abundant blessings to Joseph, particularly prosperity in the land. Ephraim and Manasseh are blessed with growth and strength.

- **Zebulun and Issachar** (verses 18-19): These tribes are blessed with joy, prosperity in their territories, and rewards for following God.
- **Gad** (verses 20-21): Moses speaks of Gad's courage and strength, commending their readiness for battle.
- **Dan** (verse 22): Dan is likened to a lion's cub, symbolizing strength and vigor.
- **Naphtali** (verse 23): Naphtali is blessed with satisfaction and favor, inheriting fertile land.
- **Asher** (verses 24-25): Moses blesses Asher with abundance, strength, and favor from others.

3. **Final Blessing and Praise** (verses 26-29):

    - Moses ends with a broader blessing for all Israel, emphasizing God as Israel's protector and deliverer. Israel is depicted as blessed above all nations, secure, and upheld by God's eternal arms.

Deuteronomy 33 serves as a farewell, reminding Israel of God's steadfast love and guidance and encouraging them to stay faithful to Him. It's a powerful tribute to God's enduring promises and the unique destiny of each tribe.

Before entering promised land Moses died. If you want to go from Egypt to Israel, which way would you go? Would you go toward Mecca? Of course not.

Research shows that the area Moses crossed through, which is likely the Gulf of Aqaba, was the route to the Sinai mountain where Jehovah first appeared to Moses. Jehovah first appeared to Moses in Midian. In Midian, there is the mountain of Sinai, also known as Mount Horeb. When Moses came to Sinai, his father-in-law Jethro came to meet him because Jethro lived in Midian. So, the three-day journey from this Sinai leads to Paran.

So, why would Moses go to Mecca? Moses was going to the land of Canaan. Jehovah spoke to Moses about Canaan, not Mecca.

Then it says, "comes from Sinai." Jehovah God will come from Sinai. We saw on the map that Sinai, Paran, and Seir are close to each other.

Deuteronomy 33:2 (The translation Muslims chose)

"The Lord came from Sinai,
and dawned from Seir upon us;
he shone forth from Mount Paran.
With him were myriads of holy ones;
at his right hand was a fiery law for them."

If Muslims are interpreting this verse replacing God with Muhammad and holy ones (angels) with Mecca invaders then they are doing just blasphemy.

Since Jesus spoke many times about the kingdom of Jehovah in the Bible, this Sinai refers to Jehovah's kingdom and its law. The king of Jehovah's kingdom is Jesus, and so, through Jesus, this verse in the Bible will be fulfilled.

Solomon's Bride Prophesy

The Song of Solomon, also known as the "Song of Songs," is a canonical book in the Old Testament. It deals with pure love and relationships between a man and a woman. It is a biblical book that showcases the art and poetic styles of that era. In these poems, Solomon describes the physical beauty and desires of his beloved. Later, many Christian priests have compared it to the relationship between God and His church. The main idea of this book is the love story between a husband (who represents King Solomon) and his wife. Its purpose is to reaffirm the sanctity of marriage and compare it to God's love for His people and His church. Let's read some parts from the Song of Solomon to understand its content.

Song of Solomon, Chapter 1, Verse 1-17:

1 *The Song of Songs, which is Solomon's.*
2 Let him kiss me with the kisses of his mouth! For your love is better than wine,
3 your anointing oils are fragrant; your name is perfume poured out; therefore the maidens love you.
4 Draw me after you; let us make haste. The king has brought me into his chambers. We will exult and rejoice in you; we will extol your love more than wine; rightly do they love you.

5 I am black and beautiful, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.
6 Do not gaze at me because I am dark, because the sun has gazed on me. My mother's sons were angry with me; they made me keeper of the vineyards, but my own vineyard I have not kept!

7 Tell me, you whom my soul loves, where you pasture your flock, where you make it lie down at noon; for why should I be like one who is veiled beside the flocks of your companions?

8 If you do not know, O fairest among women, follow the tracks of the flock, and pasture your kids beside the shepherds' tents.

9 I compare you, my love, to a mare among Pharaoh’s chariots.
10 Your cheeks are comely with ornaments, your neck with strings of jewels.
11 We will make you ornaments of gold, studded with silver.

12 While the king was on his couch, my nard gave forth its fragrance.
13 My beloved is to me a bag of myrrh that lies between my breasts.
14 My beloved is to me a cluster of henna blossoms in the vineyards of En-gedi.

15 Ah, you are beautiful, my love; ah, you are beautiful; your eyes are doves.
16 Ah, you are beautiful, my beloved, truly lovely. Our couch is green;
17 the beams of our house are cedar, our rafters are pine.

Overview: *The chapter introduces the love and longing between a young woman (the Shulammite) and her beloved. It is filled with poetic expressions of admiration and desire.*

Excerpts and Analysis:

1. **Verses 1-4:** The song begins with the declaration of Solomon's song, followed by the Shulammite expressing her desire for her lover's kiss and love, which she finds more delightful than wine.

    - "Let him kiss me with the kisses of his mouth— for your love is more delightful than wine."

She speaks of the fragrance of his perfume and how others adore him.

2. **Verses 5-6:** The Shulammite describes herself as dark but lovely, comparing her complexion to the tents of Kedar and the curtains of Solomon. She explains her appearance is due to her hard work under the sun, forced by her brothers.

    - "Do not stare at me because I am dark, because I am darkened by the sun. My mother's sons were angry with me and made me take care of the vineyards; my own vineyard I had to neglect."
3. **Verses 7-8:** She asks her beloved where he pastures his flock, expressing her desire to be near him and not appear as a veiled woman among his companions.

    - "Tell me, you whom I love, where you graze your flock and where you rest your sheep at midday. Why should I be like a veiled woman beside the flocks of your friends?"

4. **Verses 9-11:** The lover responds, comparing her beauty to a mare among Pharaoh's chariot horses, and promises to adorn her with gold and silver jewelry.
    - "I liken you, my darling, to a mare among Pharaoh's chariot horses. Your cheeks are beautiful with earrings, your neck with strings of jewels. We will make you earrings of gold, studded with silver."
5. **Verses 12-14:** The Shulammite describes her beloved as a sachet of myrrh resting between her breasts and likens him to a cluster of henna blossoms.
    - "My beloved is to me a sachet of myrrh resting between my breasts. My beloved is to me a cluster of henna blossoms from the vineyards of En Gedi."
6. **Verses 15-17:** Both lovers exchange compliments, praising each other's beauty and expressing their mutual admiration.
    - Lover: "How beautiful you are, my darling! Oh, how beautiful! Your eyes are doves."
    - Beloved: "How handsome you are, my beloved! Oh, how charming! And our bed is verdant."

Is Muhammad Then Solomon's Bride?

Those who have read the Song of Solomon will understand that claiming it as a prophecy about Prophet Muhammad is utterly ridiculous! The Song of Solomon is a short poetic book about the loving, physical, or sexual relationship between Solomon and his bride. Some Muslims claim that this book cannot be the word of God because Solomon and his wife describe each other’s bodies in sexually appealing language. For example, in Song of Solomon Chapter 7, Verses 1-3, Solomon says to his wife:

1 How graceful are your feet in sandals, O queenly maiden! Your rounded thighs are like jewels, the work of a master hand.

2 Your navel is a rounded bowl that never lacks mixed wine. Your belly is a heap of wheat, encircled with lilies.

3 Your two breasts are like two fawns, twins of a gazelle.

The most absurd and laughable thing is that the Song of Solomon describes King Solomon’s sexual desire and admiration for his beautiful wife’s physical beauty, and yet some Islamists are searching for a prophecy about Muhammad in this book!

Examining the So-Called Prophecy

Let's shed light on the so-called prophecy about Prophet Muhammad. In Chapter 5, Verse 8, Solomon's wife tells her friends:

"Daughters of Jerusalem, I charge you— if you find my beloved, what will you tell him? Tell him I am faint with love."

Her friends ask her in Verse 9:

"How is your beloved better than others, most beautiful of women? How is your beloved better than others, that you so charge us?"

Then Solomon's wife responds in Verses 10 to 16. Read these verses and see if we can find a prophecy about Prophet Muhammad:

"My beloved is radiant and ruddy, outstanding among ten thousand. His head is purest gold; his hair is wavy and black as a raven. His eyes are like doves by the water streams, washed in milk, mounted like jewels. His cheeks are like beds of spice yielding perfume. His lips are like lilies dripping with myrrh. His arms are rods of gold set with topaz. His body is like polished ivory decorated with lapis lazuli. His legs are pillars of marble set on bases of pure gold. His appearance is like Lebanon, choice as its cedars. His mouth is sweetness itself; he is altogether lovely. This is my beloved, this is my friend, daughters of Jerusalem."

Muslims have found their Prophet Muhammad in this last verse. Why should we interpret this verse as a prophecy about Muhammad? Islamists argue that since the Hebrew word "machamadim" has been translated here as “altogether lovely” and the word "machamadim" bears some resemblance to the name "Muhammad," it actually refers to Muhammad. Therefore, they claim that the translation of Song of Solomon 5:16 should be:

"His mouth is sweetness itself; he is Muhammad. This is my beloved, this is my friend, daughters of Jerusalem."

Now, let’s look at the transliteration (Hebrew pronunciation) of Song of Solomon 5:16:

"chiko mamtakim vekhulo machamadim ze dodi veze rei benot yerushalaim"

Hebrew for “lovely” is מחמד (MHMD, Arabic محمد)

This verse is part of a chapter describing a new bride’s detailed description of her husband. Notice a few points here. Firstly, Solomon's wife is describing the physical beauty of a man. It makes perfect sense if she is talking about her

husband. But our Muslim friends insist that Solomon’s wife is talking about Prophet Muhammad, thus accusing Solomon’s wife of longing for another man.

Secondly, if 5:16 is about Prophet Muhammad, then Solomon’s wife calls Prophet Muhammad her “beloved.” But in Chapter 7, Verse 10, she says:

"I belong to my beloved, and his desire is for me."

So she declares that she belongs to Muhammad and Muhammad desires her. How does Solomon's bride desire Prophet Muhammad? Why would Prophet Muhammad desire a woman from fifteen centuries before his time? Either the Song of Solomon is a highly troubling story of a time-traveling adulterous relationship between Solomon’s wife and Prophet Muhammad, or the book has no connection to Muhammad.

The Word "Machmad" in the Old Testament

The word "machmad" is used in many places in the Old Testament. If "machmad" indeed means "Muhammad," then we must say that wherever "machmad" is used, it refers to Muhammad. Let’s consider two more verses where the word "machmad" appears and see what happens if we translate the word as "Muhammad."

In Ezekiel 24:16, Ezekiel's wife is called "machmad” (Hebrew pronunciation):

"ben-adam hineni lokeyach mimekha et-machmad enekha bemagefa velo tispod velo tivke velo tavo dimatekha"

Let’s understand the meaning of this verse:

"Son of man, with one blow I am about to take away from you the delight of your eyes. Yet do not lament or weep or let your tears flow."

If "machmad" means "Muhammad," then Muhammad must be Ezekiel's wife! Does any Muslim believe this?

Let’s pay attention to Ezekiel 24:21:

"Say to the house of Israel, 'This is what the Sovereign LORD says: I am about to desecrate my sanctuary—the stronghold in which you take pride, the delight of your eyes, the object of your affection. The sons and daughters you left behind will fall by the sword.'"

Let’s see the transliteration:

"emor levet yisrael ko-amar adonai ELOHIM hineni mechalel et-mikdashi geon uzekhem machmad enekhem umachmal nafshekhem uvnekhem uvnotekhem asher azavtem bacherev yipolu"

Here, if we assume "machmad" means "Muhammad," it would imply that Allah is promising to destroy Muhammad! Would Muslims or even Zakir Naik accept this?

Before and after Muhammad, two other non-Islamic prophets named Mani and Mirza Husayn Ali (‘Bahaullah) each claimed to be a prophet with a scripture claiming to be the next in the line of all the other prophets. Using Naik’s dubious methodology, we find Bahaullah (חסין) prophesied by name in Psalm 89:8 and Mani (מני) named specifically in eighteen places!

1. **Genesis 36:35** - Refers to Husham, who died, and Hadad the son of Bedad succeeded him as king.
2. **Deuteronomy 33:6** - Part of Moses' blessing for the tribe of Reuben, asking for the tribe to live and not die out.
3. **Joshua 6:13** - Describes the seven priests carrying seven trumpets of rams' horns before the Ark of the Lord.
4. **Judges 5:11** - From the song of Deborah, referring to the righteous acts of the Lord and His warriors.
5. **1 Samuel 7:14** - Refers to cities that were taken from Israel being restored, from Ekron to Gath.
6. **2 Samuel 15:27** - David speaking to Zadok the priest, telling him to return to the city with his son Ahimaaz.
7. **1 Kings 10:12** - Describes the almug trees brought by the ships of Hiram and used by Solomon.
8. **2 Kings 16:7** - King Ahaz of Judah sends messengers to Tiglath-Pileser of Assyria for help.
9. **1 Chronicles 1:46** - Reference to Husham's death and Hadad's succession.
10. **1 Chronicles 5:20** - The Reubenites, Gadites, and half-tribe of Manasseh cried out to God in battle, and He granted their plea because they trusted in Him.
11. **2 Chronicles 9:10** - Reference to the almug trees and precious stones brought by the servants of Huram.
12. **Ezra 8:16** - Ezra sends for leading men and those with understanding to bring ministers for the house of God.
13. **Nehemiah 2:8** - Nehemiah requests timber for the gates of the citadel by the temple, the city wall, and the house he will occupy.

14. **Job 21:16** - Job speaks of the wicked, saying their prosperity is not in their own hands.
15. **Psalms 45:17** - A promise to perpetuate the memory of the bride in all generations.
16. **Psalms 71:5** - The psalmist declares the Lord as his hope and trust from his youth.
17. **Proverbs 8:21** - Wisdom speaks of endowing wealth to those who love her.
18. **Isaiah 44:12** - Describes the blacksmith who works with coals and hammers metal into an idol, working with the strength of his arms.

Are we to believe that those references are actually prophecies of these two false prophets?

The fatwa from the IslamQA website provides a thorough response to the claim that the word "mahammadim" in Song of Solomon 5:16 refers to Prophet Muhammad:

Fatwa of Saudi Arabia's Highest Scholars on the Interpretation of "Mahammadim" in Song of Solomon

Question: I am from India. My doubt concerns the Bible verse Song of Solomon 5:16. In the Hebrew Bible, the word "muhammadim" appears. However, my friend who knows Hebrew says that "muhammad" is not a complete word. It is a combination of two Hebrew words: "Ma" (a question tag) and "Amad" (a root word). "Ma" means how much or more, and "Amad" means lovely. It is a question verb, and question verbs (e.g., how much, what, why, when, how) are not used as names. Additionally, the Song of Solomon was written in 900 BC, while Muhammad came in 600 CE. My friend suggests that Muhammad copied this name from the Song of Solomon, so this verse is not talking about Prophet Muhammad. Could you provide an elaborate explanation, and do you know Hebrew?

Answer:

The Hebrew text referred to is Song of Solomon 5:16, which reads:

חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלִָם׃

Transliteration: Hik.ko ma m.taq.qim we.kul.low ma.ha.mad.dim zeh do.w.di we.zeh re.ʻi be.no.wt ye.ru.sha.lim

Translations:

King James Version: “His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”

Douay-Rheims Bible: “His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.”
American Standard Version: “His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”
New International Version: “His mouth is sweetness itself; he is altogether lovely. This is my beloved, this is my friend, daughters of Jerusalem.”
Jewish Publication Society: “His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”
Expert Opinion:

We also referred to some experts in the Hebrew language, who confirmed the soundness of these translations and confirmed that the word *mahammadim* is not a proper noun or name. Rather, it signifies beauty and desire, and it is mentioned in many places in the Old Testament with such meanings.
Furthermore, the context here rules out any interpretation of the word as referring to Muhammad. The entire book of the Song of Solomon is a love poem between a man and a woman, with erotic phrases. The context is far removed from referring to the Prophet who would come at the end of time, namely Muhammad (blessings and peace of Allah be upon him).

As for the English translation of this word (*mahammadim*), scholars have suggested words such as "loveliness," "charm," "desire," and "delight," which do not approach the meanings of names like *Ahmad* or *Muhammad*.

Nevertheless, the fact that there is foretelling of Muhammad (blessings and peace of Allah be upon him) in earlier books is proven and established, as Allah, may He be glorified and exalted, says (interpretation of the meaning):

> “Those who follow the Messenger, the Prophet who can neither read nor write (i.e., Muhammad (blessings and peace of Allah be upon him)), whom they find written with them in the Taurat (Torah) (Deuteronomy 18:15) and the Injeel (Gospel) (John 14:16)”
> *— [al-A‘raaf 7:157]*

Proving this does not require altering the meaning of any words in a way contrary to their Hebrew sense or the context in which they appear. Scholars have written books dealing with this topic, compiling the prophecies mentioned in the Old

Testament, the New Testament, and even the books of other religions. These books include:

1. *Al-Bashaarah bi Nabi al-Islam fi't-Tawraat wa'l-Injeel* by Dr. Ahmad Hijaazi as-Saqa
2. *Diraasaat fi'l-Yahoodiyyah wa'l-Maseehiyyah wa Adyaan al-Hind* by Dr. Muhammad Diya' ar-Rahmaan al-A'zami

And Allah knows best.

Conclusion: When observing the horrifying attempts to propagate Islam through countless lies and deceptions, it becomes clear how fundamentally weak and trivial this religion is, as they require falsehoods for their promotion. It is unlikely that Zakir Naik is unaware of what he is saying. It is very clear that Zakir Naik knows he is lying, yet he continues to do so to propagate Islam. A song sung by a lover to enjoy sexual pleasure and love with her beloved is being interpreted by Islamists to find Muhammad in it. Even when these falsehoods are pointed out, these liars show no shame whatsoever. They will continue to say the same thing shamelessly. Such actions are extremely vile and of the lowest order. Readers are urged to scrutinize these propagandas and evaluate them with logic, facts, and evidence.

Matthew 12:18-20

This passage is a quotation of Isaiah 42:1-4 in the New Testament, where Jesus' role is described in a prophetic sense.

> **"Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not wrangle or cry aloud, nor will anyone hear his voice in the streets. He will not break a bruised reed or quench a smoldering wick until he brings justice to victory."**
> *(Matthew 12:18-20,)*

In the Greek, the word for "servant" is *pais* (G3816), which can imply a servant, child, or chosen one. Jesus is shown as embodying humility, quiet strength, and a commitment to justice.

■Isaiah 42:1-2

This passage, referenced in Matthew, presents God's chosen servant.

> **"Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice**

to the nations. He will not cry or lift up his voice or make it heard in the street."
(Isaiah 42:1-2,)

In Hebrew, "servant" here is *ʿebed* (עֶבֶד), and "my soul delights" uses the term *nephesh* (נֶפֶשׁ) for soul or life.

■Song of Solomon 5:16

In this verse, the beloved is described with poetic admiration.

"His speech is most sweet, and he is altogether desirable. This is my beloved and this is my friend, O daughters of Jerusalem."
(Song of Solomon 5:16,)

The word translated as "altogether desirable" is *machmadim* (מַחֲמַדִּים), highlighting beauty and delight.

Illiterates Can't Read Prophesy

Zakir Naik likes to quote, in his words, "the book of Isaiah, it is chapter 29, verse 12!) as a prophecy of Muhammad in the Bible. As Dr Naik quotes it, it seems an impressive prophecy:

"the book is given to a prophet who is not learned"

However, if we actually open any Bible and look at this verse ourselves, we see first of all that Naik has deceptively inserted the word "prophet" which doesn't appear in the original Hebrew text:

"…give the book to one who cannot read, saying, "Read this," he says, 'I cannot read'" (Isaiah 29:12)

Immediate Context of Isaiah 29:11-13

Isaiah 29:11-13 describes how the Israelites make excuses for ignoring Isaiah's revelation:

"And the vision of all this has become to you like the words of a book that is sealed. When men give it to the one who can read, saying, 'Read this,' he says, 'I cannot, for it is sealed.' And when they give the book

> to one who cannot read, saying, ‘Read this,’ he says, ‘I cannot read.’ The Lord says: ‘These people come near to me with their mouth and honor me with their lips, but their hearts are far from me.’” (Isaiah 29:11-13)

This passage critiques the Israelites for their superficial and insincere approach to God’s message. It highlights how both literate and illiterate individuals offer excuses for not engaging with Isaiah’s prophecies.

Misinterpretation of Isaiah 29:11-13 as a Prophecy of Muhammad

Dr. Zakir Naik has cited Isaiah 29:11-12 as a prophecy of Muhammad, suggesting that it describes an “illiterate prophet”:

> “...the book is given to a prophet who is not learned”

However, a closer examination of the context reveals that this interpretation is misleading. The verses do not describe a prophet but rather criticize people who make excuses for not accepting the divine message. The passage uses the scenario of giving a book to both literate and illiterate individuals to illustrate the excuses people make.

Contextual Analysis

If these verses were interpreted as a prophecy, they would be applicable to every literate and illiterate person throughout history, making the prophecy too broad and unspecific to be meaningful. The actual message of the passage is about the insincerity and excuses of those who refuse to heed Isaiah’s revelation.

This interpretation of Isaiah 29:11-13 reflects poorly on Naik’s integrity. By using these verses to support his claim about Muhammad, he overlooks the context and intent of the scripture, thereby misrepresenting the text to his audience.

Did Muhammad Read and Write?

The question of whether Prophet Muhammad (ﷺ) was literate has been a subject of debate among scholars and historians. Muhammad was employed by his first wife Khadija to travel as a merchant. It's hard to do trade business without being able to write. Besides this implicit indication to his ability to write, we have explicit hadiths talking about Muhammad writing.

The first revelation: The first sura was the sura 96. Quran 96:1-5:

Read (اقرا, iqra) in the name of your Lord who created -
Created man from a clinging substance.
Recite, and your Lord is the most Generous -
Who taught by the pen (بالقلم, bil-qalam) -
Taught man that which he knew not.

The word iqra is sometimes translated as "recite", but "recitation" in Arabic is تِلاَوَة (tilawa) and the Quran uses form of that word for "recitation" [https://corpus.quran.com/qurandictionary.jsp?q=tlw].
There are two versions of the story of the first revelation. In the Sirat Rasul Allah by Ibn Ishaq it goes as follows:

Sirat Rasul Allah by Ibn Ishaq

When it was the night on which God honored him with his mission and showed mercy on His servants thereby, Gabriel brought him the command of God. "He came to me," said the apostle of God, "while I was asleep, with a coverlet of brocade whereon was some writing, and said, ‘Read!’ I said, ‘What shall I read?’ (وما اقرأ) He pressed me with it so tightly that I thought it was death; then he let me go and said, ‘Read!’ I said, ‘What shall I read?’ He pressed me with it again so that I thought it was death; then he let me go and said ‘Read!’ I said, ‘What shall I read?’ He pressed me with it the third time so that I thought it was death and said ‘Read!’ I said, ‘What then shall I read?’—and this I said only to deliver myself from him, lest he should do the same to me again. He said:
‘Read in the name of thy Lord who created, Who created man of blood coagulated. Read! Thy Lord is the most beneficent, Who taught by the pen, Taught that which they knew not unto men.’
So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart.

It says وما اقرأ "and what (should I) read?". So in this story Muhammad can read, he just asks what should he read.
Ibn Ishaq died in 761. But in the 9th century, Bukhari recorded the narration differently:

Sahih Bukhari 1:1:3

He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read. (مَا أَنَا بِقَارِئٍ)" The Prophet (ﷺ) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again

asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3)

If the iqra in 96:1 meant "recite" as some translators translated it, then here Muhammad says "I don't know how to recite".
This shift from "and what shall I read" (وما اقرأ) to "I don't know how to read" (مَا أَنَا بِقَارِئٍ) seems to indicate that Muhammad's illiteracy was a later invention.

Muhammad's Ability to Read

The Quran addresses allegations from disbelievers that Muhammad (ﷺ) had learned the Quran from prior scriptures. However, the Meccans, who knew him as "unlettered" (Ummi), questioned how he could have read or written anything.

- **Surah Al-An'am, Ayat 105**: "In this way, I explain My signs in various ways so that they may not say, 'You have learned this,' and so that I may clarify it for people who know."

This verse suggests that the Quran's signs were explained in different ways to counter the disbelievers' claims that Muhammad (ﷺ) learned them from previous texts.

Accusation of Writing

Despite knowing Muhammad's (ﷺ) illiteracy, some disbelievers accused him of writing down ancient tales.

- **Surah Al-Furqan, Ayat 5**: "And they say, 'These are tales of the ancients, which he has had written down, and they are dictated to him morning and evening.'"

Muhammad as a Listener

The disbelievers mocked Muhammad (ﷺ) as a "listener," suggesting he was attentive to others' words. This term was used pejoratively, implying he was merely repeating what he heard.

- **Surah At-Tawba, Ayat 61**: "And among them are those who hurt the Prophet and say, 'He is an ear.' Say, 'An ear that is good for you; he believes in Allah and has faith in the believers, and is a mercy to those of you who

believe.' But those who hurt the Messenger will have a painful punishment."

Hadith References

Incident of Hudaybiyyah: A hadith narrates an event where Muhammad (ﷺ) instructed Ali to erase the phrase "Messenger of Allah" from a treaty. When Ali refused, Muhammad (ﷺ) erased it himself.

- **Sahih al-Bukhari 2698 or Vol. 3, Book 49, Hadith 862**: "Narrated Al-Bara bin Azib: When Allah's Messenger (ﷺ) concluded a peace treaty with the people of Hudaibiya, Ali bin Abu Talib wrote the document and he mentioned in it, 'Muhammad, Allah's Messenger (ﷺ) .' The pagans said, 'Don't write: "Muhammad, Allah's Messenger (ﷺ)", for if you were an apostle we would not fight with you.' Allah's Apostle asked Ali to rub it out, but Ali said, 'I will not be the person to rub it out.' Allah's Messenger (ﷺ) rubbed it out…."

Another hadith suggests that Muhammad (ﷺ) wrote the treaty himself, implying literacy.

- **Sahih al-Bukhari 2699 or Vol. 3, Book 49, Hadith 863**: "Narrated Al-Bara: When the Prophet (ﷺ) intended to perform Umra in the month of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad, Allah's Messenger (ﷺ) agreed (to make peace).' They said, 'We will not agree to this, for if we believed that you are Allah's Messenger (ﷺ) we would not prevent you, but you are Muhammad bin Abdullah.' The Prophet (ﷺ) said, 'I am Allah's Messenger (ﷺ) and also Muhammad bin Abdullah.' Then he said to Ali, 'Rub off (the words) "Allah's Messenger (ﷺ)" ', but Ali said, 'No, by Allah, I will never rub off your name.' So, Allah's Messenger (ﷺ) took the document and wrote, 'This is what Muhammad bin Abdullah has agreed upon…"

Writing Letters: Another hadith recounts Muhammad (ﷺ) writing a letter or having the intention to write one. [كتب (kataba) means "he wrote"] [وكتب (wa-kataba) means "and he wrote"] [فكتب (fa-kataba) means "then he wrote"]

- **Sahih al-Bukhari 65 / Sahih al-Bukhari 2938 / Sunan an-Nasa'i 5278 / Sunan an-Nasa'i 5201 / Sahih al-Bukhari 7162 / Sahih al-Bukhari 5875 / Sahih al-Bukhari 5872 / Sunan Abi Dawud 4214**: "Narrated Anas bin Malik: Once the Prophet (ﷺ) wrote (كَتَبَ) a letter or had an idea of writing a letter. The Prophet (ﷺ) was told that they (rulers) would not read letters unless they were sealed. So the Prophet (ﷺ) got a silver ring made with "Muhammad Allah's Messenger (ﷺ)" engraved on it. As if I were just observing its white glitter in the hand of the Prophet.

- **Sunan Abu Dawud 42:5117**
  Narrated Abdullah ibn Abbas:
  The Prophet (ﷺ) wrote (كَتَبَ) a letter to Heraclius: "From Muhammad, the Messenger of Allah, to Hiraql (Heraclius), Chief of the Byzantines. Peace be to those who follow the guidance." Ibn Yahya reported on the authority of Ibn Abbas that AbuSufyan said to him: We then came to see Hiraql (Heraclius) who seated us before him. He then called for the letter from the Messenger of Allah (ﷺ). Its contents were: "In the name of Allah, the Compassionate, the Merciful, from Muhammad the Messenger of Allah, to Hiraql, chief of Byzantines. Peace be to those who follow the guidance. To proceed."
  - **Sunan Abu Dawud 18:2921 (sahih)**
  Narrated Umar ibn al-Khattab:
  Sa'id said: Umar ibn al-Khattab said: Blood-money is meant for the clan of the slain, and she will not inherit from the blood-money of her husband.
  Ad-Dahhak ibn Sufyan said: The Messenger of Allah (ﷺ) wrote (كَتَبَ) to me that I should give a share to the wife of Ashyam ad-Dubabi from the blood-money of her husband. So Umar withdrew his opinion.
  Ahmad ibn Salih said: AbdurRazzaq transmitted this tradition to us from Ma'mar, from az-Zuhri on the authority of Sa'id. In this version he said: The Prophet (ﷺ) made him governor over the bedouins.
  - **Sunan Abu Dawud 19:2993**
  Narrated Yazid ibn Abdullah:
  We were at Mirbad. A man with dishevelled hair and holding a piece of red skin in his hand came.
  We said: You appear to be a bedouin. He said: Yes. We said: Give us this piece of skin in your hand. He then gave it to us and we read it. It contained the text: "From Muhammad, Messenger of Allah (ﷺ), to Banu Zuhayr ibn

Uqaysh. If you bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, offer prayer, pay zakat, pay the fifth from the booty, and the portion of the Prophet (ﷺ) and his special portion (safi), you will be under by the protection of Allah and His Apostle."
We then asked: Who wrote (كَتَبَ) this document for you? He replied: The Messenger of Allah (ﷺ).

- **Sahih Bukhari 4:53:387**

Narrated Abu Humaid As-Saidi:
We accompanied the Prophet (ﷺ) in the Ghazwa of Tabuk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet (ﷺ) wrote (وَكَتَبَ) to him a peace treaty allowing him to keep authority over his country.

- **Sahih Bukhari 9:89:302**

Allah's Messenger (ﷺ) said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Messenger (ﷺ) wrote (فَكَتَبَ) a letter to the Jews in that respect, and they wrote that they had not killed him.

- **Sahih Bukhari 3:49:863**

Narrated Al-Bara:
When the Prophet (ﷺ) intended to perform `Umra in the month of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad, Allah's Messenger (ﷺ) agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allah's Messenger (ﷺ) we would not prevent you, but you are Muhammad bin `Abdullah." The Prophet (ﷺ) said, "I am Allah's Messenger (ﷺ) and also Muhammad bin `Abdullah." Then he said to `Ali, "Rub off (the words) 'Allah's Messenger (ﷺ)' ", but `Ali said, "No, by Allah, I will never rub off your name." So, Allah's Messenger (ﷺ) took the document and wrote (فَكَتَبَ), 'This is what Muhammad bin `Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (i.e. the Prophet (ﷺ)) even if he wished to follow him and he (the Prophet (ﷺ)) will not prevent any of his companions from staying in Mecca if the latter wants to stay.'

Contract Written by the Messenger of Allah: A hadith from Jami` at-Tirmidhi mentions a letter written by Muhammad (ﷺ) for a sale contract.

- **Jami` at-Tirmidhi 1216 or Vol. 3, Book 12, Hadith 1216**: "Narrated 'Abbad bin Laith Al-Karabisi [Al-Basri]: 'Abdul Majid bin Wahb narrated

to us, he said: 'Al-'Adda' bin Khalid bin Hawdhah said to me: 'Shall I not read to you a letter that was written for me from the Messenger of Allah (ﷺ) ?' He said: 'I said: 'Of course.' So he took out a letter for me: 'This is what Al-'Adda' bin Khalid bin Hawdhah purchased from Muhammad, the Messenger of Allah (ﷺ): He purchased from him a slave' - or - 'a female slave, having no ailments, nor being a runaway, nor having any malicious behavior. Sold by a Muslim to a Muslim.'"

Deathbed Incident: Another hadith recounts Muhammad (ﷺ) asking for writing materials on his deathbed to write something that would prevent his followers from going astray, but Umar objected, leading to a dispute.

- **Sahih al-Bukhari 114 / Sahih al-Bukhari 5669**: "Narrated 'Ubaidullah bin Abdullah: Ibn Abbas said, 'When the ailment of the Prophet (ﷺ) became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (ﷺ) differed about this and there was a hue and cry. On that the Prophet (ﷺ) said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me.' Ibn Abbas came out saying, 'It was most unfortunate (a great disaster) that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise.'"

Conclusion

While there are claims made by some scholars about the presence of Prophet Muhammad in biblical prophecies, a closer examination of the texts often shows that these claims are based on misinterpretations or decontextualized readings of the scripture. While the Quran and Hadith provide evidence suggesting that Muhammad (ﷺ) was illiterate, there are instances implying he may have had some ability to read or write. Readers must examine the references and decide for themselves the plausibility of these accounts.

Holy Ghost Prophesy

Introduction

The passage in John 14:16-17 is a significant text in Christian theology, predicting the coming of the Holy Spirit. Some interpretations, particularly among certain Islamic scholars, suggest that the "Counselor" or "Comforter" (Greek: *paraklētos*) mentioned in these verses refers to Muhammad (pbuh). To address this claim, we will analyze the text's description of the 'Counselor' and examine interpretations from both Christian and Islamic perspectives.

Scriptural Context

The relevant passages from the Gospel of John state:

John 14:15-18: **15** “If you love me, you will keep my commandments. **16** And I will ask the Father, and he will give you another Advocate [Greek: *Paraklētos* (παράκλητος)], to be with you forever. **17** This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him because he abides with you, and he will be in you. **18** I will not leave you orphaned; I am coming to you."
John 14:25-26: **25** “I have said these things to you while I am still with you. **26** But the Advocate [Greek: *Paraklētos* (παράκλητος)], the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you."
John 15:26-27: **26** “When the Advocate [Greek: *Paraklētos* (παράκλητος)] comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. **27** You also are to testify because you have been with me from the beginning."

Analyzing the ‘Counselor’

Another Counselor: The Greek word *paraklētos* can be translated as ‘counselor,’ ‘comforter,’ ‘helper,’ or ‘advocate.’ Some Islamic scholars suggest it refers to Muhammad. However, no Greek manuscripts use the word *periklutos* (meaning ‘one worthy of praise’), which would be rendered ‘Ahmad’ in Arabic. The phrase “he will give you another *Ahmad* to be with you forever” would be nonsensical in Greek. Thus, 'another counselor' fits the Holy Spirit's role since Jesus’ ascension.

Forever: The prophecy indicates that the Counselor will be with the disciples forever, which is difficult to interpret as Muhammad, who was mortal. The Holy Spirit, however, fits this description as it is eternal.

A Spirit of Truth: Referring to Muhammad as a 'Spirit' is inconsistent with his human nature. The Holy Spirit, by definition, is a Spirit and fits this description.

Unseen by the World: Muhammad was a visible historical figure. The Holy Spirit, being invisible, fits this description as the world cannot see it.

Unaccepted by the World, Known to the Disciples: The disciples never saw Muhammad, but they dramatically received the Holy Spirit as recorded in Acts 2. The Holy Spirit fits this description.

Dwell with You and Be in You: It is difficult to imagine Muhammad dwelling within each believer. However, the Holy Spirit is described as indwelling believers in the New Testament.

Is the Holy Spirit: Some suggest that Muhammad was the "Holy Spirit," which contradicts the teachings of both the Qur'ān and Islam. The Qur'ān identifies Gabriel as the Holy Spirit, not Muhammad.

Sent by Jesus: It is challenging to describe Muhammad as sent by Jesus, but this fits exactly what Jesus said about the Holy Spirit.

Common Objections and Responses

Objection 1: The Holy Spirit had already come at Jesus' baptism.

Response: While the Holy Spirit had occasionally manifested before, it began to indwell believers only after Jesus' death, as dramatically inaugurated at Pentecost.

Objection 2: The pronoun 'he' is used for the predicted Comforter, which fits a human (Muhammad) but not an impersonal Spirit.

Response: Greek grammar uses pronoun gender based on each word's particular gender, not the indicated word. Since *paraklētos* is masculine, the masculine pronoun 'he' is used. Additionally, the text uses both 'he' and 'it,' indicating the predicted one could be a Spirit.

Islamic Perspective

When asked about the Holy Spirit, Prophet Muhammad himself could not provide a detailed explanation. In Sahih Muslim, a group of Jews asked Muhammad about the Spirit. Muhammad remained silent until revelation descended upon him, which

stated: “They ask you concerning the Spirit; say: The Spirit is by the command of my Lord, and of knowledge, you have been given only a little.” (Surah Al-Isra 17:85).

Further Examination of Key Points

Sent by Jesus:

Text: "But when the Comforter is come, whom I will send unto you from the Father..." (John 15:26).
Analysis: Jesus states that he will send the Comforter from the Father. This fits well with the Christian doctrine of the Holy Spirit being sent by Jesus after his ascension, as described in Acts 2 during Pentecost. There is no record in Islamic tradition that Muhammad was sent by Jesus or in the manner described here.

Teaching and Reminding:

Text: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26).
Analysis: The role of the Holy Spirit includes teaching and reminding the disciples of everything Jesus had said. This ongoing spiritual guidance and instruction are integral to the Holy Spirit's role in the lives of believers, as described in Christian theology. Muhammad's teachings in the Quran and Hadith do not specifically claim to remind followers of Jesus' words in this particular manner.

The Comforter as a Spirit:

Text: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:17).
Analysis: The Comforter is explicitly described as the Spirit of truth, who dwells with and in believers. This spiritual indwelling is a key aspect of the Holy Spirit's presence. Muhammad, as a human prophet, did not claim to indwell believers, making this description incongruent with his person.

Understanding Greek Terms

The Greek term *paraklētos* (παράκλητος) used in these passages translates to various roles such as advocate, helper, or comforter. The attempt to reinterpret *paraklētos* as *periklutos* (meaning 'praised one') to fit the name Ahmad (one of Muhammad's names) is not supported by any historical Greek manuscript

evidence. This reinterpretation does not hold up to scholarly scrutiny and lacks textual basis.

Comparative Theological Perspective

The Holy Spirit in Christianity

Role: The Holy Spirit, according to Christian belief, is the third person of the Trinity, who acts as a comforter, guide, and teacher for believers. The Holy Spirit is eternal, omnipresent, and indwells believers, providing spiritual gifts and producing fruit in their lives.
Biblical Basis: The Holy Spirit's coming is recorded in Acts 2, where the disciples are filled with the Spirit and begin to speak in various tongues, proclaiming the gospel boldly. This event marks the beginning of the Holy Spirit's indwelling ministry in the Church.

The Prophet Muhammad in Islam

Role: Muhammad is the final prophet in Islam, delivering the message of the Quran, which Muslims believe to be the final revelation from God. His role is that of a human messenger who guides through his teachings and example (Sunnah).
Quranic Basis: Muhammad is not referred to as the Holy Spirit in the Quran. The Quran describes the Holy Spirit (Ruh al-Qudus) as aiding prophets, including Jesus, and is often interpreted by Islamic scholars as the Angel Gabriel.

Conclusion

The analysis of the scriptural texts from John 14-16 indicates that the descriptions of the *paraklētos* fit the role and nature of the Holy Spirit as understood in Christian theology. The claim that these passages refer to Muhammad is not supported by the linguistic, historical, or theological context of the New Testament.

The role of the Holy Spirit as described in these passages includes being a spiritual guide, teacher, and indwelling presence among believers, which aligns with the Christian understanding of the Holy Spirit's ongoing work since Pentecost. Muhammad, while a significant prophet in Islam, does not fit the specific descriptions and roles attributed to the *paraklētos* in these verses.

Thus, it is more coherent to interpret the *paraklētos* as referring to the Holy Spirit rather than the Prophet Muhammad. This understanding is consistent with the overall narrative and theological framework of the New Testament and early Christian experience as recorded in Acts and the Epistles.

Is Prophet Muhammad is a descendant of Abraham and his son Ishmael?

Claim: Most, or rather, all of our Muslim brothers and sisters claim that Prophet Muhammad is a descendant of Prophet Ibrahim (Abraham) and his son Ishmael. This claim is based on Prophet Muhammad's assertions during his lifetime. Refuting this claim is crucial because proving Muhammad's descent from Ishmael is also an attempt by Muslims to demonstrate that there is a prophecy about Muhammad in the Bible.

Response:

1. **Muhammad's Genealogy According to Islamic Tradition:**
    - The well-known claim within the Muslim community is that Prophet Muhammad belonged to the Quraysh tribe, one of the most prestigious tribes in Arabia. This genealogy is often traced back to Abraham through Ishmael.
    - However, historical and Islamic sources reveal that the Quraysh tribe itself, particularly some contemporary members, held conflicting views about Muhammad's lineage.
2. **Contemporary Views of the Quraysh Tribe:**
    - In **Al-Ma'rifa wa Al-Tarikh** (Volume 1, Page 269), Al-Abbas, Muhammad's uncle, reportedly said, "Muhammad is like a date fallen from a date palm tree to the ground," implying an insult and suggesting that Muhammad's lineage was not highly regarded among some Quraysh members.
    - **Al-Fa'iq Fi Gharib Al-Hadith** (Volume 3, Page 242) by Al-Zamakhshari interprets the word "Kabwah" (كبوة) as "Al-Mazbala," meaning dirt or a heap of dirt, reflecting the low regard in which some contemporaries held Muhammad.
3. **Genealogical Discrepancies:**
    - **Al-Imta' Al-Isma'** (Volume 3, Pages 204-205) by Taqi Al-Din Ahmed bin Ali Al-Maqrizi records similar derogatory views from the Quraysh about Muhammad, further questioning the widely accepted narrative of his noble lineage.
    - **Al-Sira Al-Nabawiyya** by Ibn Kathir (Volume 1, Page 51) includes commentary from Al-Suhayli and others that casts doubt on the genealogical link between Adnan (an ancestor of Muhammad) and

Ishmael. Notably, Ibn 'Abbas said, "Between ‘Adnan and Ishmael there were 30 ancestors who are unknown." Ibn 'Abbas also mentioned, "The genealogists have lied. Twice or thrice," highlighting inconsistencies in the genealogy.

- Umar bin Al-Khattab, the second Caliph of Islam, stated, “We carry back the genealogy only as far as 'Adnan," acknowledging the lack of verifiable lineage beyond Adnan.

4. **Implications of Genealogical Uncertainty:**

    - The claims that Muhammad is a descendant of Ishmael hinge on an unbroken and accurate genealogical record, which historical and Islamic texts do not support conclusively. The absence of verified names for 30 ancestors between Adnan and Ishmael significantly undermines the claim.
    - Islamic scholars like Ibn Kathir and others have acknowledged these gaps, which suggests that the widely accepted narrative may be based more on tradition than on verifiable historical records.

Conclusion: The genealogical claim that Prophet Muhammad is a direct descendant of Abraham and Ishmael lacks substantial historical evidence and faces challenges even within Islamic texts. Therefore, the assertion that Muhammad’s lineage fulfills a biblical prophecy remains debatable. It is crucial for those making such claims to critically examine their own sources and address the inconsistencies and gaps in the genealogical records.

Is Muhammad removed from Jewish and Christian scriptures?

Claim: Critics argue that Christians or Jews have maliciously removed prophecies about Muhammad from their scriptures. This claim is highly improbable for several reasons:

1. **Jewish and Christian Scripture Consistency:**

    - Judaism does not accept Jesus as a prophet or the Messiah, leading to centuries of conflict between Jews and Christians. Despite this, Jewish scriptures contain many clear prophecies about Jesus. If Jews were in the habit of removing prophecies, they would have removed those about Jesus, whom they oppose. However, the Jewish scriptures (Torah, Psalms, and other Prophetic books) and the Christian Old Testament are identical and contain the same

prophecies. If Jews did not remove prophecies about Jesus, it is unlikely they would remove prophecies about Muhammad.

2. **Historical Manuscript Evidence:**

    - Any references to Muhammad would have been removed after his lifetime. However, there are thousands of Greek and Hebrew manuscripts from centuries before Muhammad's time with no significant differences from our current Torah, Psalms, and Injil, and no prophecies about Muhammad. This suggests that no such prophecies existed in the first place. Manuscripts from the Dead Sea Scrolls to early Christian writings show remarkable consistency with current texts.

3. **The Qur'an's View on God's Word:**

    - The Qur'an teaches that "there is no changing of God's Word" (Al-An'am 6:34) and that "Ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord" (Maidah 5:68). These verses imply that God's Word, as revealed in the Torah, Psalms, and Gospel, cannot be altered. If the Qur'an itself asserts the incorruptibility of previous scriptures, it contradicts the claim that these scriptures were altered to remove prophecies about Muhammad.

4. **Analogy with the Bahai Faith:**

    - The Bahai faith, the seventh-largest religion in the world, teaches that the prophet Baha'u'llah follows in the line of Abraham, Moses, Jesus, and Muhammad. If Bahais claimed that the Qur'an originally contained prophecies about Baha'u'llah which were later erased, Muslims would dismiss this as baseless and argue that pious people would not deliberately alter their scriptures. This reasoning applies similarly to the claim that Jewish and Christian scriptures were altered to remove prophecies about Muhammad.

Conclusion: The idea that prophecies about Muhammad were removed from Jewish and Christian scriptures is highly unlikely. The consistency of Jewish and Christian manuscripts over centuries, the theological stance of the Qur'an regarding the incorruptibility of God's Word, and the historical precedent of scriptural integrity all support the conclusion that such prophecies never existed in these texts. Therefore, claims of deliberate removal lack historical and theological foundation.

Jami` at-Tirmidhi 2653: Narrated Jubair bin Nufair:

from Abu Ad-Darda who said: "We were with the Prophet (ﷺ) when he raised his sight to the sky, then he said: 'This is the time when knowledge is to be taken from the people, until what remains of it shall not amount to anything." So Ziyad bin Labid Al-Ansari said: 'How will it be taken from us while we recite the Qur'an. By Allah we recite it, and our women and children recite it?' He (ﷺ) said: 'May you be bereaved of your mother O Ziyad! I used to consider you among the Fuqaha of the people of Al-Madinah. The Tawrah and Injil are with the Jews and Christians, but what do they avail of them?'" Jubair said: "So I met 'Ubadah bin As-Samit and said to him: 'Have you not heard what your brother Abu Ad-Darda said?' Then I informed him of what Abu Ad-Darda said. He said: 'Abu Ad-Darda spoke the truth. If you wish, we shall narrated to you about the first knowledge to be removed from the people: It is Khushu', soon you will enter the congregational Masjid, but not see any man in it with Khushu'.'"

Source: https://www.unchangingword.com/

Allah's Form, Shape, and Physical Attributes

Allah's Shape

According to the core belief in Islam, Allah created Adam in His own form. This indicates that Allah must have a shape. Otherwise, how could He have created Adam in His own form?

Sahih Muslim 2841 or Book 40, Hadith 6809: Abu Huraira reported Allah's Messenger (ﷺ) as saying: Allah, the Exalted and Glorious, created Adam in His image with His length of sixty cubits, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of "Mercy of Allah." So he who would get into Paradise would get in the form of Adam, his length being sixty cubits, then the people who followed him continued to diminish in size up to this day.

Not Just Shape

The Quran and Hadith unequivocally state that Allah, like other deities, has hands, feet, a head, a body, a face, eyes, ears, and fingers. Let’s verify each of these claims.

Allah's Weight

According to Islamic belief, Allah has weight. Evidence can be found in the following Hadith. Great angels are required to carry Him.

Sunan Abi Dawud 4727: Jabir b. 'Abd Allah reported the Prophet as saying: I have been permitted to tell about one of Allah’s angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.

Some may argue that this refers to the weight of Allah's Throne, not Allah Himself. However, logically, this is not correct, as the Throne sometimes trembles with anger, grief, or sadness. Why would the Throne tremble if Allah had no weight? Furthermore, why did the Throne tremble at the death of one of the Prophet’s companions? Allah already knew when that companion would die, as He is the one

who causes death. So why did the Throne tremble? We usually tremble with anger, grief, or sadness, but why would Allah's Throne need to tremble?

Sahih al-Bukhari 3803: I heard the Prophet (ﷺ) saying, "The Throne (of Allah) shook at the death of Sad bin Muadh." Through another group of narrators, Jabir added, "I heard the Prophet (ﷺ) saying, 'The Throne of the Beneficent shook because of the death of Sad bin Muadh."

Allah's Face

Many verses in the Quran provide evidence of Allah's face.

Surah Rahman, Ayat 27: "And there will remain the Face of your Lord, Owner of Majesty and Honor."

Surah Al-Qasas, Ayat 88: "And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned."

Surah Al-Lail, Ayat 20: "Except seeking the face of his Lord, the Most High."

Allah's Eyes

Allah has given evidence of His sight in fifty verses of the Quran, using the word 'eye' or 'eyes' in five verses. Numerous Hadiths also describe Allah's sight.

Surah Tur, Ayat 48: "So wait patiently (O Muhammad SAW) for the Decision of your Lord, for verily, you are under Our Eyes, and glorify the Praises of your Lord when you get up from sleep."

Sahih Muslim 169b or Book 1, Hadith 324: It is narrated on the authority of 'Abdullah b. Umar that one day the Messenger of Allah (ﷺ) mentioned in the presence of people about al-Masih al-Dajjal. He said: Verily Allah (hallowed be He and High) is not blind of one eye. Behold, but the Masih al-Dajjal is blind of right eye as if his eye is like a swollen grape, and the Messenger of Allah (ﷺ) said: I was shown in a dream in the night that near the Ka'bah there was a man fair-complexioned, fine amongst the white-complexioned men that you ever saw, his locks of hair were falling on his shoulders. He was a man whose hair were neither too curly nor too straight, and water trickled down from his head. He was placing his bands on the shoulders of two persons and amidst them was making a circuit around the Ka'bah. I said: Who is he? They replied: Al-Masih son of Mary. And I saw behind him a man with intensely curly hair, blind of right eye. Amongst the persons I have ever seen Ibn Qatan has the greatest resemblance with him. He was

making a circuit around the Ka'bah by placing both his hands on the shoulders of two persons. I said: Who is he? They said; It is al-Masih al-Dajjal.

Surah Hud, Ayat 37: "And construct the ship under Our eyes and Our inspiration, and do not address Me concerning those who have wronged; indeed, they are to be drowned."

Surah Al-Mu'minun, Ayat 27: "So We inspired to him, 'Construct the ship under Our eyes and Our inspiration, and when Our command comes and the oven overflows, put into it [the ship] from every [creature] two mates and your family, except those about whom the word has preceded. And do not address Me concerning those who have wronged; indeed, they are to be drowned.'"

Surah Al-Ahzab, Ayat 9: "O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies you did not see. And ever is Allah, of what you do, Seeing."

Allah's Hands

The Quran and Hadith explicitly mention Allah's hands numerous times.

Jami` at-Tirmidhi 3367 or Vol. 5, Book 44, Hadith 3367:

Abu Hurairah narrated that the Messenger of Allah said:

"When Allah created Adam, He breathed the soul into him, then he sneezed and said: 'All praise is due to Allah.' So he praised Allah by His permission. Then His Lord said to him: 'May Allah have mercy upon you O Adam. Go to those angels – to that gathering of them sitting – so say: 'As-Salamu alaikum.' They said 'Wa Alaikas-Salamu Wa Rahmatullah'. Then he returned to his Lord, He said: 'This is your greeting and the greeting of your children among each other.' Then Allah said to him – while His Two Hands were closed – 'Choose which of them you wish.' He said: 'I chose the right My Lord and both of the Hands of my Lord are right, blessed.' Then He extended it, and there was Adam and his offspring in it.' So he said: 'What are these O my Lord?' He said: 'These are your offspring?' Each one of them had his age written between his eyes. But among them there was a man who was the most illuminating of them – or among the most illuminated of them. He said: 'O Lord! Who is this?' He said: 'This is your son Dawud, I wrote forty years for him.' He said: 'O Lord! Add to his age.' He said: 'That is what I have written for him.' He said: 'O Lord! Give him sixty of my years.' He said: 'So you shall have it.'" He said: "Then, he resided in Paradise as long as Allah willed, then he was cast from it, so Adam was counting for himself." He said: "So the Angel of death came to him, and Adam said to him: 'You are hasty, one-thousand years

were written for me.' He said: 'Of course! But you gave sixty years to your son Dawud.' So he rejected, and his offspring rejected, and he forgot, and his offspring forgot." He said: "So ever since that day, what is written and witnessed has been decreed."

Surah Az-Zumar, Ayah 67:

"And they have not appraised Allah with true appraisal, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him."

Surah Sad, Ayat 75: Allah said, "O Iblis, what prevented you from prostrating to one whom I created with My hands? Did you become arrogant, or were you among the haughty?"

Surah Al-Fath, Ayat 10: The hand of Allah is over their hands.

Surah Al-Ma'idah, Ayat 64: The Jews say: "Allah's hand is tied up." Their hands are tied up, and they are cursed for what they said. Rather, His hands are extended.

Hadith 40, 40 Hadith Qudsi or Riyad as-Salihin 1894 or Sahih al-Bukhari 7518 or Sahih al-Bukhari 7439: Narrated by Abu Sa'id al-Khudri: The Prophet (PBUH) said: "Allah will say to the inhabitants of Paradise: O inhabitants of Paradise! They will say: O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your Hands. Then He will say: Are you contented? They will say: And how should we not be contented, O Lord, as You have given us what You have not given to any of Your creatures? He will say: Shall I not give you something better than that? They will say: O our Lord! And what thing is better than that? He will say: I shall cause My pleasure to alight upon you, and I shall never be angry with you after that."

Sahih al-Bukhari 7419 or Book 97, Hadith 47: The Prophet (PBUH) said: "The Right Hand of Allah is full, and its fullness is not affected by continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water, and in His other Hand is the bounty or the power to bring about death, and He raises some people and brings others down."

Jami` at-Tirmidhi 3045 or Vol. 5, Book 44, Hadith 3045: Narrated Abu Hurairah: "The Messenger of Allah (ﷺ) said: 'Ar-Rahman's Hand is full, He spends without any decrease, night and day.' He said: 'Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased

what is in His Hand, and His Throne is over the water, and in His Other Hand is the Mizan (Scale) which He raises and lowers.'"

Sahih Muslim 2788a or Book 39, Hadith 6704: Allah, the Exalted and Glorious, would fold the Heavens on the Day of Judgment and then He would place them on His right hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?

Sahih al-Bukhari 6519 or Vol. 8, Book 76, Hadith 526: Narrated Abu Huraira: The Prophet (ﷺ) said, "Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, 'I am King! Where are the kings of the earth?'"

Holds the Sky from Falling

Surah Al-Hajj, Ayat 65: "Do you not see that Allah has made subservient to you what is on the earth and the ships run in the sea by His command? And He holds the heaven so that it will not fall on the earth except by His permission."

Allah's Leg and Foot

Sahih al-Bukhari 4850 or Book 65, Hadith 372: Narrated Abu Huraira: The Prophet (ﷺ) said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants." Paradise said, "What is the matter with me? Why do only the weak and the humble among the people enter me?" On that, Allah said to Paradise, "You are My Mercy which I bestow on whoever I wish of My servants." Then Allah said to the (Hell) Fire, "You are My (means of) punishment by which I punish whoever I wish of My slaves. And each of you will have its fill." As for the Fire (Hell), it will not be filled till Allah puts His Foot over it, whereupon it will say, "Qati! Qati!" (i.e. Enough! Enough!) at which it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

The same hadith can be found in Sahih Muslim Book 40, Hadith Number 6819 and in Sahih al-Bukhari 7449 or Vol. 9, Book 93, Hadith 541

Al-Mustadrak al-Hakim, Vol. 2, Page 282:

Narrated by Ibn Abbas:
The Prophet (PBUH) said: Al-Kursi is the place of the two feet of Allah.

42 A day the leg [of Allah] will be made bare, and they will be called to worship, so they will not be able.

Sahih al-Bukhari 7439 or In-book reference: Book 97, Hadith 65 Narrated:
....then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. ..…

Sahih al-Bukhari 4848 or In-book reference: Book 65, Hadith 369 Narrated by Anas:

The Prophet (ﷺ) said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?' (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)"'

Sahih al-Bukhari 7384 or Vol. 9, Book 93, Hadith 481: Narrated Anas bin Malik: The Prophet (ﷺ) said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the worlds puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qati! Qati! (Enough! Enough!) By Your Honor and Your Majesty!' Paradise will remain spacious enough to accommodate more people until Allah will create some more people and let them dwell in the superfluous space of Paradise."

Smiles:

Sahih Muslim 1890c or Book 20, Hadith 4660: It has been reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

God laughs at the two men one of whom kills the other; both of them will enter Paradise. They (the Companions) said: How, Messenger of Allah? He said: One is slain (in the way of Allah) and enters Paradise. Then God forgives the other and guides him to Islam; then he fights in the way of Allah and dies a martyr.

Allah's Fingers

Sahih al-Bukhari 4811 or Book 65, Hadith 333: Narrated Abdullah bin Mas'ud: A Jew came to the Prophet (ﷺ) and said, "O Muhammad! Allah will put the heavens on one Finger, and the earth on one Finger, and the trees and the rivers on one Finger, and the rest of the creation on one Finger, and then will say, 'I am the

King.'" On that Allah's Messenger (ﷺ) smiled and said, "No just estimate have they made of Allah such as is due to Him." (39.67)

Sahih Muslim 2786 or Book 39, Hadith 6702: Abdullah b. Mas'ud reported that a person from among the People of the Book came to Allah's Apostle (ﷺ) and said: Abu al-Qasim, verily, Allah would carry the Heavens upon one Finger and the earths upon one Finger and the mountains and the trees upon one Finger and the oceans and the moisture upon one Finger, and the whole of the creation upon one Finger, and then say: I am your Lord. I am your Lord. And he (the narrator) further said: I saw Allah's Apostle (ﷺ) smiling until his front teeth became visible and then he recited the verse: "And they honour not Allah with the honour due to Him" (xxxix. 67).

Jami` at-Tirmidhi 2140 or In-book reference Book 32, Hadith 2290:

'Anas narrated:

"The Messenger of Allah (s.a.w) would often say: Ya Muqallibal-qulub, thabbit qalbi 'ala dinik('O Changer of the Hearts! Strengthen my heart upon Your Religion.)' So I said: 'O Prophet of Allah! We believe in you and what you have come with, but do you fear for us?' He said: 'Yes. Indeed the hearts are between two Fingers of Allah's Fingers, He changes them as He wills.'"

Sahih Bukhari Volume 9, Book 93, Hadith Number 510:

Narrated By ‘Abdullah : A Jew came to the Prophet and said, “O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, ‘I am the King.’ ” On that Allah’s Apostle smiled till his premolar teeth became visible, and then recited:

‘No just estimate have they made of Allah such as due to him… (39.67) ‘Abdullah added: Allah’s Apostle smiled (at the Jew’s statement) expressing his wonder and believe in what was said.

Sahih Bukhari Volume 9, Book 93, Hadith Number 511:

Narrated By ‘Abdullah : A man from the people of the scripture came to the Prophet and said, “O Abal-Qasim! Allah will hold the Heavens upon a Finger, and the Earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, ‘I am the King! I am the King!’ “I saw the Prophet (after hearing that), smiling till his premolar teeth became visible, and he then recited: “No just estimate have they made of Allah such as due to him…” (39.67)

Allah's Sitting on His Throne

Surah Al-Baqarah, Ayat 255: "Allah! There is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great."

Sahih Muslim 182a or Book 1, Hadith 352: It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Allah laughs at the two men one of whom kills the other and both of them enter Paradise. They said: Messenger of Allah, how is it? He said: One is slain (in the way of Allah) and enters Paradise. Then Allah turns in mercy to the slayer. He embraces Islam and then dies as a martyr in the cause of Allah.

Allah's Speaking

Surah An-Nisa, Ayat 164: "And [We sent] messengers We have mentioned to you before and messengers We have not mentioned to you. And Allah spoke to Moses with [direct] speech."

Surah Al-Araf, Ayat 143: "And when Moses arrived at Our appointed time and his Lord spoke to him, he said, 'My Lord, show me [Yourself] that I may look at You.' [Allah] said, 'You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.' But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, 'Exalted are You! I have repented to You, and I am the first of the believers.'"

Surah Al-Qasas 28:30

"But when he came to it, he was called from the right side of the valley, in the blessed spot, from the tree: 'O Moses, indeed I am Allah, Lord of the worlds.'"

Surah An-Naml 27:8

"But when he came to it, he was called, 'Blessed is whoever is at the fire and whoever is around it. And exalted is Allah, Lord of the worlds.'"

Allah's Coming and Descending

Sahih al-Bukhari 1145 or Vol. 2, Book 21, Hadith 246: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

Sahih Muslim 758a or Book 6, Hadith 170: Abu Huraira reported: The Messenger of Allah (ﷺ) said: "Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give him? Who asks My forgiveness so that I may forgive him?"

Allah's Sitting and Writing

Sunan Abi Dawud 4727 or Book 42, Hadith 132: Narrated Abu Huraira: The Prophet (ﷺ) said: "When Allah created the creation, He wrote in the Book which is with Him on His Throne: My Mercy prevails over My Wrath."

Color of Allah:

Surah Al-Baqarah 2:138

"We take on Allah's color. And who is better in color than Allah? And we are His worshippers."

Allah Hears:

Surah Al-Mujadila 58:1

"Allah has certainly heard the speech of the one who argues with you concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing."

Surah An-Nisa 4:134

"And Allah is Hearing and Seeing of everything."

Surah Al-Hajj 22:75

"Allah chooses messengers from the angels and from the people. Indeed, Allah is Hearing and Seeing."

Shade:

Sahih al-Bukhari 6479 or Book 81, Hadith 68

Narrated Abu Huraira:

The Prophet (ﷺ) said Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (one of them will be) a person who remembers Allah and his eyes are then flooded with tears.

Allah is with people at night and hears their words:

Surah An-Nisa' 4:108 "They hide from the people but do not hide from Allah, while He is with them when they spend the night in what He does not approve of. And Allah is encompassing of what they do."

Allah's Head:

Chapter 2: Al-Baqarah Verse 115: "To Allah belongs the east and the west. Wherever you turn, there is the Face of Allah. Indeed, Allah is all-encompassing and knowing."

Chapter 75: Al-Qiyamah Verse 22-23: "Some faces, that Day, will be radiant, looking at their Lord."

Modest:

Sunan Abi Dawud 4012

The Messenger of Allah (ﷺ) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said: Allah is characterised by modesty and concealment. So when any of you washes, he should conceal himself.

Allah is vengeful:

Surah Aal-E-Imran 3:4

"Before this, as a guidance to mankind. And He sent down the Criterion [of judgment between right and wrong]. Those who disbelieve in the signs of Allah will have a severe punishment, and Allah is All-Mighty, All-Able of Retribution."

Smiles:

Sahih al-Bukhari, Hadith 2826

Allah's Messenger (ﷺ) said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the 'killer who also get martyred (In Allah's Cause)."

Male?:

Surah Al-An'am 6:101:

"(He is) the Originator of the heavens and the earth. How could He have a son when He does not have a companion? He created all things and has knowledge of everything."

Is the Quran from Satan?

a) Evidence from Qur'an and Hadith on whether Allah is Satan:

1) How the first revelation of the Qur'an proves it's from Satan:

Elohim (God) provides peace, security, and reliability to people, while the way of Satan is deception, betrayal, and suffering. The Bible often shows prophets receiving messages from Elohim directly or through angels, but we do not see these messengers causing them harm. Initially, some felt fear upon seeing an angel, but the angel reassured them not to be afraid ["But the angel said to her, 'Do not be afraid, Mary; you have found favor with God.'" (Luke 1:30)]. Elohim's messengers never harmed anyone when delivering His message. However, when the so-called Jibreel (Gabriel) first delivered a message to Prophet Muhammad, he inflicted significant distress on Muhammad (Sahih al-Bukhari 6982).

The Hadith states:

"He (the Prophet) said: '[The angel] came to me and wrapped me up so forcefully that I felt a severe pain. Then he released me and said, 'Read.' I said, 'I do not know how to read.' He wrapped me up again and pressed me so hard that I felt a severe pain.'"

This contrasts with the Bible, where it is clear that only evil spirits cause such pain (1 Samuel 16:14). So, from 2000 BC to the first century AD, no messenger of Elohim ever harmed a prophet when delivering a message. Only Satan's messengers did such things, and this happened with Muhammad, indicating that the revelations Muhammad received were from a Satanic being disguised as Gabriel.

2) Muhammad's own admission that he had Satan within him:

Sahih Hadith contains Muhammad's admission that he had a Satan within him. He claimed that Satan had become obedient to him, but in truth, Satan only obeys someone who follows him. We know about the Satanic verses in Surah An-Najm, where Satan deceived Muhammad into revealing verses later abrogated. This incident shows that Satan doesn't obey; rather, people obey Satan.

Sunan an-Nasa'i 3960:

Aisha narrated: *"I searched for Allah's Messenger and placed my hand on his hair. Allah's Messenger said: 'Your Satan has come to you.' I said, 'Do you have a*

Satan?' He replied, 'Yes, but Allah helped me against him, and he became Muslim.'"

Jami` at-Tirmidhi 1172:

Jabir narrated: *"The Prophet said: 'Do not enter the presence of those women whose husbands are absent, because Satan flows through each of you like blood.' We asked, 'You too?' He said, 'Yes, me too, but Allah helps me against him, so I am safe.'"*

3) Muhammad proved that the Qur'an's revelation came from Satan:

Muhammad called bells the musical instruments of Satan:

Abu Huraira narrated: *"The Prophet said, 'Bells are the musical instruments of Satan.'"*

Sunan Abu Dawud, Hadith No. 2556

He also said that where there are bells, angels of mercy do not come:

Abu Huraira narrated: *"The Prophet said, 'The angels of mercy do not accompany people with dogs or bells.'"*

Sunan Abu Dawud, Hadith No. 2555

However, Muhammad's claimed angel who brought revelations did so with a sound similar to a bell. The Hadith below illustrates this:

Aisha narrated: *"Harith bin Hisham asked the Prophet , 'How does the revelation come to you?' He replied, 'Sometimes it comes like the ringing of a bell. When this ceases, I have grasped what is said. This form of revelation is the hardest on me. Sometimes the angel comes in the form of a man and speaks to me, and I grasp what he says.'"*

Sahih Bukhari, Hadith No. 3215

This discussion shows that according to Muhammad's own statements, the sound of a bell is associated with Satan's instruments. Therefore, the entity that Muhammad named Jibreel and who brought revelations with a bell sound was, by Muhammad's definition, a Satanic messenger.

4) Allah Himself is proven to be from Satan through Sahih Hadith:

The Bible states in Revelation 20:10 that Satan, along with a beast and a false prophet, will be thrown into the lake of fire, where they will be tormented forever. This indicates that Satan's ultimate fate is eternal damnation.

However, Muhammad's teachings suggest that Allah will enter Hell to fill it up:

Narrated Anas:

The Prophet said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?' (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)'"

Sahih al-Bukhari 4848

This Hadith implies that Muhammad's Allah will physically enter Hell, indicating that Allah is synonymous with Satan.

5) The Qur'an's verses indicate that Allah is Satan:

The context of Surah 93:3 reveals that a woman told Muhammad that his Satan had forsaken him, leading to the revelation that Allah had not forsaken him. The Hadith is as follows:

Jundub ibn Sufyan narrated: *"The Prophet was unwell and could not get up for two or three nights. A woman came and said, 'O Muhammad! I think your Satan has forsaken you.' Then Allah revealed, 'By the forenoon and by the night when it is still, your Lord has neither forsaken you nor is displeased.'"*

Sahih Bukhari, Hadith No. 4950

The Qur'an's 93:3 states: *"Your Lord has neither forsaken you nor is displeased."*

Here, Allah did not refute the woman's statement that called him Satan but rather affirmed that He had not forsaken Muhammad. This implies that Allah accepted being identified as Satan.

The Bible includes several verses that advise against taking oaths or swearing by God's name. Here are a few key passages:

Matthew 5:33-37

Teaching about Oaths "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.' But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black.

All you need to say is simply ‘Yes’ or ‘No’; anything beyond this comes from the evil one."

James 5:12

Warning against Oaths "Above all, my brothers and sisters, do not swear—not by heaven or by earth or by anything else. All you need to say is a simple ‘Yes’ or ‘No.’ Otherwise you will be condemned."

Leviticus 19:12

"Do not swear falsely by my name and so profane the name of your God. I am the Lord."

Deuteronomy 6:13

"Fear the Lord your God, serve him only and take your oaths in his name."

While Deuteronomy 6:13 encourages taking oaths in God's name in the context of sincerity and reverence, the New Testament passages emphasize avoiding oaths altogether and maintaining honesty and integrity in one's words without the need for oaths.

In the Bible, God typically swears by Himself, as there is nothing greater or higher by which He could swear. Here are some specific instances:

1. **Genesis 22:16-17** - "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, I will surely bless you..."
2. **Isaiah 45:23** - "By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.'"
3. **Hebrews 6:13-14** - "For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, 'Surely I will bless you and multiply you.'"

In the Quran, Allah swears by various creations:

Surah Al-Asr (103:1-3)

"By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."

Surah Ad-Duha (93:1-2)

"By the morning brightness, And [by] the night when it covers with darkness,"

Surah Ash-Shams (91:1-10)

"By the sun and its brightness, And [by] the moon when it follows it, And [by] the day when it displays it, And [by] the night when it covers it, And [by] the sky and He who constructed it, And [by] the earth and He who spread it, And [by] the soul and He who proportioned it, And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption]."

Surah At-Tur (52:1-6)

"By the mount, And [by] a Book inscribed, In parchment spread open, And the frequented House, And the heaven raised high, And the sea filled [with fire],"

Surah Al-Fajr (89:1-5)

"By the dawn, And [by] ten nights, And [by] the even [number] and the odd, And [by] the night when it passes,"

In these verses, Allah swears by elements of His creation, such as time, natural phenomena, and aspects of the day and night, to underscore the significance of His message.

Surah Al-Lail (92:1-2)

"By the night when it covers, And [by] the day when it appears,"

Surah An-Nazi'at (79:1-5)

"By those [angels] who extract with violence, And [by] those who remove with ease, And [by] those who glide [as if] swimming, And those who race each other in a race, And those who arrange [each] matter,"

Surah Al-Mursalat (77:1-7)

"By those [winds] sent forth in gusts, And the winds that blow violently, And [by] the winds that spread [clouds], And those [angels] who bring criterion, And those [angels] who deliver a message, As justification or warning,"

Surah Al-Qiyamah (75:1-2)

"I swear by the Day of Resurrection, And I swear by the reproaching soul [to the certainty of resurrection]."

Surah At-Takwir (81:15-18)

"So I swear by the retreating stars - Those that run [their courses] and disappear, And by the night as it closes in, And by the dawn when it breathes,"

Surah Al-Balad (90:1-2)

"I swear by this city, And you, [O Muhammad], are free of restriction in this city -"

Surah Al-Haaqqa (69:38-39)

"So I swear by what you see, And what you do not see,"

Surah At-Tariq (86:1-3)

"By the sky and the night comer - And what can make you know what is the night comer? It is the piercing star -"

These verses illustrate how Allah uses oaths by various aspects of His creation to affirm the gravity and truth of His revelations.

Surah Al-Burooj (85:1-3)

"By the sky containing great stars, And [by] the promised Day, And [by] the witness and what is witnessed,"

Surah At-Tur (52:1-8)

"By the mount, And [by] a Book inscribed, In parchment spread open, And the frequented House, And the heaven raised high, And the sea filled [with fire], Indeed, the punishment of your Lord will occur."

Surah Al-Teen (95:1-3)

"By the fig and the olive, And [by] Mount Sinai, And [by] this secure city [Makkah],"

Surah An-Najm (53:1)

"By the star when it descends,"

Surah Al-Hijr (15:72)

"By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly."

Surah Al-Qalam (68:1)

"By the pen and what they inscribe,"

6) Allah is the greatest deceiver according to Qur'an 3:54:

Deception is a trait of Satan. The Bible in Revelation 12:9 describes Satan as the deceiver of the whole world.

> *The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.*

However, the Qur'an declares Allah as the best of deceivers:

"And the disbelievers planned, but Allah planned. And Allah is the best of planners."

Qur'an 3:54

Even the Arabic term used here, "makr," translates to deceit or trickery, suggesting that Allah's nature aligns with that of Satan, the master deceiver.

Quran 7:99 says:

> *Did they feel secure against Allah's planning? None would feel secure from Allah's planning except the losers.*

Even though the translations above are skillfully done, the original translation is conspirator/deceiver. If you notice in the translation of 7:99, the word "scheme" is used for humans, but for Allah, it is translated as "plans" or "strategizes." Therefore, the Quran itself clearly declares Allah as the best of deceivers, which according to the Bible, is the main characteristic of Satan. In verse 7:99, it is clearly stated, "No one feels secure from Allah's scheme except the losing people." This means that only those who will go to hell are the ones who do not take Allah's scheme seriously and feel safe from it. But the believers (Muslims) do not feel safe from Allah's scheme. In summary, this verse indicates that even Muslims do not feel safe from Allah's deception. So, which God do Muslims believe in? A God from whose scheme they themselves do not feel safe?

Many Muslim scholars want to interpret this by saying that the scheming here is used in a benevolent sense. That is, Allah schemes as a form of punishment against wrongdoers. But this argument does not hold up due to the story in the Quran where Jesus is supposedly taken to heaven by deceiving the Jews. Ibn Kathir has discussed this in detail in his commentary on Quran 3:54 about Allah's deception. Here is an excerpt from there:

"Indeed, Allah brought him (Jesus) out of the house through a small door and lifted him up to the heavens. Moreover, He gave someone in the house the appearance of

Jesus. In the darkness of the night, the soldiers of the ruler arrested that person, thinking he was Jesus, and severely mistreated him, crucified him, and placed a crown of thorns on his head. This way, Allah skillfully saved His prophet and took him up from among the conspirators."

(Tafsir Ibn Kathir, Quran 3:52-54)

The problems in the above discussion that make it impossible to accept Allah as an innocent deceiver are:

- An innocent person had to be killed to save Jesus. The narrative does not mention any crime committed by that person.
- If the event of taking Jesus to the heavens had happened openly, there would have been no problem. An innocent person would not have had to lose his life, and it would have been proven to the Jews that Jesus was chosen by Allah.
- Christians would have been freed from their erroneous belief that Jesus died for 600 years. Isn't Allah's deception responsible for this wrong belief?
- The twist here is that the followers of Jesus believed he had died, yet they are considered righteous and chosen people by the Quran. Mixing truth with falsehood naturally creates such confusion.

In the Bible, it is stated that Elohim (God) will turn the plans of wicked people against them (Psalms 64:8-9). Elohim will also do this to false prophets (1 Kings 22:21-23). But nowhere does Elohim proudly declare himself as the best of deceivers like the Allah of the Quran does.

7) Allah desires people to sin, a characteristic of Satan:

Elohim hates sin and wants people to avoid it, whereas Allah in the Qur'an seems to prefer that people sin so He can forgive them:

Abu Huraira reported Allah's Messenger having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.

Sahih Muslim Book 37, Hadith Number 6622. The hadith also records in Sahih Muslim.

8) Allah will send all people to Hell at first:

Satan is the entity who wants to deprive people of the kingdom of heaven and take them to hell. The creator mentioned in the Bible wants the salvation of humans, which is why He sent Jesus Christ so that people may be saved.

- But I do not receive testimony from man, nevertheless, I say these things that you may be saved. John 5:34

However, the Allah of the Quran is willing to send all people to Hell, even the believing Muslims, as stated in the Quran:

Maryam 19:71

English - Sahih International "And there is none of you except he will come to it. [1] This is upon your Lord an inevitability decreed."

Maryam 19:72

English - Sahih International "Then We will save those who feared Allah and leave the wrongdoers within it, on their knees."

This plan of sending all people, even the believers, to Hell, proves once again that the Quran is not from the true creator but rather from Satan.

9) Revelation only came to Muhammad in a special circumstance:

The Holy Bible clearly condemns cross-dressing, i.e. man dressing like a woman and vice-versa. God's holy Word says that those who do such things are an abomination to Yahweh:

> "A woman must not wear men's clothing, nor a man wear women's clothing, for the LORD your God detests anyone who does this." Deuteronomy 22:5

What is about to follow next may shock not only Christians but Muslims as well. The authentic hadith literature unashamedly states that Muhammad wore Aisha's apparel as he reclined before her, and also exposed his thighs in front of men.
Instead of saying anything more about this we will simply quote the relevant sources and let the readers see for themselves. All bold, capital and underline emphasis will be ours.
From Mishkat Al Masabih, Volume II
Book XXVI- Fitan.
Chapter XXXVIII, "The Fine Qualities of the Prophet's Wives."

She told that the people used to choose: 'A'isha's day to bring their gifts, seeking thereby to please God's messenger. She said that God's messenger's wives were in two parties, one including 'A'isha, Hafsa, Safiya, and Sauda, and the other including Umm Salama and

the rest of God's messenger's wives. Umm Salama's party spoke to her telling her to ask God's messenger to say to the people, "If anyone wishes to make a present to God's messenger, let him present it to him wherever he happens to be." She did so and he replied, "Do not annoy me regarding 'A'isha, **for inspiration has not come to me when I was in any WOMAN'S GARMENT but 'A'isha's**." They then called Fatima, sent her to God's messenger, and she spoke to him, but he replied, "Do you not like what I like, girlie?" She said, "Certainly," so he said, "Then love this woman." (Bukhari and Muslim.) (English translation with explanatory notes by Dr. James Robson, Sh. Muhammad Ahsraf Publishers, Booksellers & Exporters, Lahore-Pakistan, Reprint 1990, p. 1361; bold and capital emphasis ours)

From the Sahih Collection of al-Bukhari, Hadith Number 2442

Chapter 54. The Book of Gifts and their Excellence, VII: The one who gave a gift to his friend aiming for a time when he was with one of his wives rather than another.

It is related from 'A'isha that the wives of the messenger of Allah fell into two parties. One party contained 'A'isha, Hafsa, Safiyya and Sawda, and the other party contained Umm Salama and the rest of the wives of the messenger of Allah. The Muslims knew of the love of the messenger of Allah for 'A'isha, so when any of them had a gift which he wanted to give to the messenger of Allah he would delay it until the messenger of Allah was in 'A'isha's house. Then the person with the gift would send it to the messenger of Allah while he was in 'A'isha's house. The party of Umm Salama spoke about it and said to her, "Tell the messenger of Allah to speak to the people and say, 'Whoever wants to give a gift to the messenger of Allah should give it to him in the house of whichever wife he is.'" Umm Salama spoke to him about what they had said, but he did not say anything. They asked her and she said, "He did not say anything to me." They said to her, "Speak to him." She said she spoke to him when he went around to her as well, but he did not say anything to her. They asked her and she said, "He did not say anything to me." They said to her, "Speak to him until he speaks to you." He went around to her and she spoke to him. He said to her, "Do not injure me regarding 'A'isha. **The revelation does not come to me when I am in the GARMENT of any woman except 'A'isha**." She said, "I repent to Allah from injuring you, Messenger of Allah." Then they called Fatima, the daughter of the messenger of Allah, and sent her to the messenger of Allah to say, "Your wives ask you by Allah for fairness regarding the daughter of Abu Bakr." She spoke to him and he said, "O my daughter, do you not love what I love?" She said, "Yes indeed." She returned to them and informed them. They said, "Go back to him," but she refused to go back. They sent Zaynab bint Jahsh and she went to him and spoke harshly, saying. "Your wives ask you by Allah for fairness regarding the daughter of ibn Abi Quhafa." She raised her voice until she turned to 'A'isha, who was sitting down, and abused her until the messenger of Allah looked at 'A'isha to see if she would speak. 'A'isha spoke to answer back Zaynab until she had silenced her. She said, "The prophet looked at 'A'isha and said, 'She is indeed the daughter of Abu Bakr.'"

(Aisha Bewley: http://bewley.virtualave.net/bukhari20.html#gifts)

From Sahih al-Bukhari, Hadith Number 2393
Volume Title, "Grace and its Virtues."
Chapter Title, "What was Granted to the Companions and the Wives."
Narrated by Ismail, narrated by his brother, narrated by Sulaiman, narrated by Hisham ibn Urwah, narrated by his father, narrated by Aisha who related that the wives of the prophet were divided into two groups. One group consisted of Aisha, Hafsa, Safiya and Sawdah while the other group consisted of Um Salamah and the rest of the women that belonged to the prophet. The Muslims had learned of the great love that the prophet had for Aisha so that if one of them had a gift he desired to give to the prophet, he would delay giving it until the prophet came to Aisha's house.
Then the group who sided with Um Salamah came to Um Salamah and asked her to tell the prophet that he should command the people that if any of them had a gift to give to the prophet, they should give it him in whatever house of his wives the prophet was in at the time.
So Um Salamah went and talked with the prophet but he did not respond to her. When the group asked her what the prophet said she told them that he did not respond. So they asked her to go talk to him again until he responds… then the prophet said to her, "Do not hurt me with Aisha, **for the inspiration did not come upon me when I was IN (*fee*) A WOMAN'S GARMENT (*Thawb*) EXCEPT THAT OF AISHA.**"
Source- http://hadith.al-islam.com/Display/Display.asp?hnum=2393&doc=0

يأتيه الوحي وهو في ثوب عائشة

حدثنا إسماعيل قال حدثني أخي عن سليمان عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها أن نساء رسول الله صلى الله عليه وسلم كن حزبين فحزب فيه عائشة وحفصة وصفية وسودة والحزب الآخر أم سلمة وسائر نساء رسول الله صلى الله عليه وسلم وكان المسلمون قد علموا حب رسول الله صلى الله عليه وسلم عائشة فإذا كانت عند أحدهم هدية يريد أن يهديها إلى رسول الله صلى الله عليه وسلم أخرها حتى إذا كان رسول الله صلى الله عليه وسلم في بيت عائشة بعث صاحب الهدية بها إلى رسول الله صلى الله عليه وسلم في بيت عائشة فكلم حزب أم سلمة فقلن لها كلمي رسول الله صلى الله عليه وسلم يكلم الناس فيقول من أراد أن يهدي إلى رسول الله صلى الله عليه وسلم هدية فليهده إليه حيث كان من بيوت نسائه فكلمته أم سلمة بما قلن فلم يقل لها شيئا فسألنها فقالت ما قال لي شيئا فقلن لها فكلميه قالت فكلمته حين دار إليها أيضا فلم يقل لها شيئا فسألنها فقالت ما قال لي شيئا فقلن لها كلميه حتى يكلمك فدار إليها فكلمته فقال لها لا تؤذيني في عائشة فإن الوحي لم يأتني وأنا في ثوب امرأة إلا عائشة قالت فقالت أتوب إلى الله من أذاك يا رسول الله ثم إنهن دعون فاطمة بنت رسول الله صلى الله عليه وسلم فأرسلت إلى رسول الله صلى الله عليه وسلم تقول إن نساءك ينشدنك الله العدل في بنت أبي بكر فكلمته فقال يا بنية ألا تحبين ما أحب قالت بلى فرجعت إليهن فأخبرتهن فقلن ارجعي إليه فأبت أن ترجع فأرسلن زينب بنت جحش فأتته فأغلظت وقالت إن نساءك ينشدنك الله العدل في بنت ابن أبي قحافة فرفعت صوتها حتى تناولت عائشة وهي قاعدة فسبتها حتى إن رسول الله صلى الله عليه وسلم لينظر إلى عائشة هل تكلم قال فتكلمت عائشة ترد على زينب حتى أسكتتها قالت فنظر النبي صلى الله عليه وسلم إلى عائشة وقال إنها بنت أبي بكر

صحيح البخاري .. كتاب الهبة و فضلها و التحريض عليها .. باب من أهدى إلى صاحبه و تحرى بعض نسائه دون بعض

From Sahih al-Bukhari, Hadith Number 3941

Volume Title, “The Book of Virtues.”

Chapter Title, “The Virtues of Aisha.”

Narrated by Abdullah ibn Abdel Wahab, narrated by Hamad, narrated by Hisham, narrated by his father who related that the people would present their gifts (to the prophet) when he was at Aisha’s house. The companions of Um Salamah said, “O Um Salamah! By Allah the people wait to give their gifts till it is Aisha’s day and we desire the good things just as Aisha does. So ask the prophet to command the people to give him his gifts in whatever house of his wives he may be in.”

Um Salamah mentioned this to the prophet but would not respond to her. She repeated it a second time but he still would not respond to her, but on the third time he said, “O Um Salama! Do not hurt me with Aisha; for by Allah, the inspiration did not descend on me **while I was IN THE COVERINGS (*lihaf*) of any of you (women) except Aisha**.”

Source- http://hadith.al-islam.com/Display/Display.asp?Doc=0&Rec=5672

محمد في لحاف عائشة

حدثنا عبد الله بن عبد الوهاب حدثنا حماد حدثنا هشام عن أبيه قال كان الناس يتحرون بهداياهم يوم عائشة قالت عائشة فاجتمع صواحبي إلى أم سلمة فقلن يا أم سلمة والله إن الناس يتحرون بهداياهم يوم عائشة وإنا نريد الخير كما تريده عائشة فمري رسول الله صلى الله عليه وسلم أن يأمر الناس أن يهدوا إليه حيث ما كان أو حيث ما دار قالت فذكرت ذلك أم سلمة للنبي صلى الله عليه وسلم قالت فأعرض عني فلما عاد إلي ذكرت له ذاك فأعرض عني فلما كان في الثالثة ذكرت له فقال يا أم سلمة لا تؤذيني في عائشة فإنه والله ما نزل علي الوحي وأنا في لحاف امرأة منكن غيرها.

صحيح البخاري .. كتاب المناقب .. فضل عائشة رضي الله عنها

From the English translation of the Sahih collection of Imam Muslim, Book 031, Number 5984:

The Book Pertaining to the Merits of the Companions of the Holy Prophet (Kitab Al-Fada'il Al-Sahabah)

'A'isha, the wife of Allah's Apostle, said: The wives of Allah's Apostle sent Fatima, the daughter of Allah's Messenger, to Allah's Apostle. She sought permission to get in **as he had been lying with me IN MY MANTLE**… The wives of Allah's Apostle then sent Zainab b. Jahsh, the wife of Allah's Apostle… She, however, lost temper very soon but was soon calm. Allah's Messenger permitted her to enter **as she ('A'isha) was along with Allah's Messenger IN HER MANTLE, in the same very state when Fatima had entered**…

(http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muslim/031.smt.html#031.5984)

From the Sahih collection of Imam Muslim, Hadith Number 4472

Volume Title, “From the Virtues of the Companions.”

Chapter Title, “From the Virtues of Aisha.”

Narrated by al-Hassan ibn Ali al-Hilwani, narrated by Abu Bakr ibn Nadir, narrated by Abd ibn Hamid, narrated by Yakun ibn Ibrahim ibn Sa’d Ibn, narrated by his father, narrated by Salih ibn Shihab, narrated by

Muhammad ibn Abdel Rahman ibn Harith ibn Hisham related that Aisha, the wife of the prophet, said,

“The wives of the prophet sent Fatimah, the daughter of the prophet, to him and she requested permission to enter **while he was lying down on my bed (wearing) IN (*fee*) MY ROBE (*Mirt*)**. He gave her permission to enter and she told him that his wives had sent her to him seeking justice concerning the daughter of Abu Kahafa (Aisha). The prophet said to her, ‘O daughter, do you not love what I love?’ She replied, ‘Yes! I do.’ He then said to her, ‘Then love her also.’ So Fatimah got up when she heard that from the prophet and returned to the wives of the prophet.

Then the wives sent to the prophet Zaynab Bint Jahsh… who requested permission from the prophet to enter **while he was with Aisha IN (*fee*) HER ROBE (*Mirt*) and in the same state that Fatimah found him in**.”

Source- http://hadith.al-islam.com/Display/Display.asp?hnum=4472&doc=1

حدثني الحسن بن علي الحلواني وأبو بكر بن النضر وعبد بن حميد قال عبد حدثني و قال الآخران حدثنا يعقوب بن إبراهيم بن سعد حدثني أبي عن صالح عن ابن شهاب أخبرني محمد بن عبد الرحمن بن الحارث بن هشام أن عائشة زوج النبي صلى الله عليه وسلم قالت أرسل أزواج النبي صلى الله عليه وسلم فاطمة بنت رسول الله صلى الله عليه وسلم إلى رسول الله صلى الله عليه وسلم فاستأذنت عليه وهو مضطجع معي في مرطي فأذن لها فقالت يا رسول الله إن أزواجك أرسلنني إليك يسألنك العدل في ابنة أبي قحافة وأنا ساكتة قالت فقال لها رسول الله صلى الله عليه وسلم أي بنية ألست تحبين ما أحب فقالت بلى قال فأحبي هذه قالت فقامت فاطمة حين سمعت ذلك من رسول الله صلى الله عليه وسلم فرجعت إلى أزواج النبي صلى الله عليه وسلم فأخبرتهن بالذي قالت وبالذي قال لها رسول الله صلى الله عليه وسلم فقلن لها ما نراك أغنيت عنا من شيء فارجعي إلى رسول الله صلى الله عليه وسلم فقولي له إن أزواجك ينشدنك العدل في ابنة أبي قحافة فقالت فاطمة والله لا أكلمه فيها أبدا قالت عائشة فأرسل أزواج النبي صلى الله عليه وسلم زينب بنت جحش زوج النبي صلى الله عليه وسلم وهي التي كانت تساميني منهن في المنزلة عند رسول الله صلى الله عليه وسلم ولم أر امرأة قط خيرا في الدين من زينب وأتقى لله وأصدق حديثا وأوصل للرحم وأعظم صدقة وأشد ابتذالا لنفسها في العمل الذي تصدق به وتقرب به إلى الله تعالى ما عدا سورة من حدة كانت فيها تسرع منها الفيئة قالت فاستأذنت على رسول الله صلى الله عليه وسلم ورسول الله صلى الله عليه وسلم مع عائشة في مرطها على الحالة التي دخلت فاطمة عليها وهو بها فأذن لها رسول الله صلى الله عليه وسلم فقالت يا رسول الله إن أزواجك أرسلنني إليك يسألنك العدل في ابنة أبي قحافة قالت ثم وقعت بي فاستطالت علي وأنا أرقب رسول الله صلى الله عليه وسلم وأرقب طرفه هل يأذن لي فيها قالت فلم تبرح زينب حتى عرفت أن رسول الله صلى الله عليه وسلم لا يكره أن أنتصر قالت فلما وقعت بها لم أنشبها حتى أنحيت عليها قالت فقال رسول الله صلى الله عليه وسلم وتبسم إنها ابنة أبي بكر

و حدثنيه محمد بن عبد الله بن قهزاذ قال عبد الله بن عثمان حدثنيه عن عبد الله بن المبارك عن يونس عن الزهري بهذا الإسناد مثله في المعنى غير أنه قال فلما وقعت بها لم أنشبها أن أثخنتها غلبة

صحيح مسلم .. كتاب فضائل الصحابة .. باب في فضل عائشة رضي الله تعالى عنهما

Muslims try to distort the meaning of Mirt and Thawb. If you question the meaning of these words, then you need to read these:

The plural form of thawb appears in the following Quranic texts:

> Lo! now they fold up their breasts that they may hide (their thoughts) from Him. At the very moment when they cover themselves with ***their clothing (thiyabahum)***, Allah knoweth that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts (of men). S. 11:5 Pickthall
>
> For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green ***garments (thiyabin)*** of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! 18:31 Y. Ali
>
> ***Their garments (thiyabu)*** will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. S. 76:21 Hilali-Khan
>
> These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, ***garments (thiyabun)*** of fire will be cut out for them, boiling water will be poured down over their heads. S. 22:19 Hilali-Khan
>
> O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff ***your clothes (thiyabakum)*** for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does God make clear the Signs to you: for God is full of knowledge and wisdom… Such elderly women as are past the prospect of marriage, - there is no blame on them if they lay aside ***their (outer) garments (thiyabahunna)***, provided they make not a wanton display of their beauty: but it is best for them to be modest: and God is One Who sees and knows all things. S. 24:58, 60 Y. Ali
>
> And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with ***their garments (thiyabahum)***, and persisted (in their refusal), and magnified themselves in pride. S. 71:7 Hilali-Khan
>
> And ***your garments (thiyabaka)*** purify! S. 74:4 Hilali-Khan

In all of the foregoing examples thawb clearly refers to clothing oneself with something, whether actual garments one wears or wearing something in a metaphorical sense such as being clothed in fire.

Moreover, here is the definition of mirt according to *Al-Mu'jam Al-Waseet* (*The Intercessory Dictionary*), second edition, 1972, part 2, p. 864:

(Mirt) - a dress from wool or cotton that is used as an Izar or a cover by a woman.

From Sahih Muslim, Hadith Number 4415

Volume Title, "From the virtues of the Companions."

Chapter Title, "From the Virtues of Uthman Ibn Affan, May Allah be please with him."

Narrated by Abdel Malik ibn Shu'aib ibn Laith Ibn Sa'ad, narrated by his father, narrated by his grandfather, narrated by Ukail ibn Khalid, narrated by ibn Shihab, narrated by Yahya ibn Sa'id ibn al-Aas who narrated that Aisha, the wife of the prophet, and Uthman related to him that Abu Bakr requested permission from the prophet to enter when the prophet was **lying down on Aisha's bed WEARING HER GARMENT (*mirt*)**. So the prophet gave permission to Abu Bakr to enter **while he (Muhammad) was in that state** and Abu Bakr finished what he needed and left. Later, Umar came and requested permission to enter and the prophet gave him permission to enter *while he (Muhammad) was in that state*. So Umar finished what he needed and left. Later, **Uthman requested permission to enter to the prophet, so Muhammad sat up and told Aisha, "TAKE ALL THE CLOTHING THAT BELONGS TO YOU."**

So Aisha did as the prophet requested and left. Afterwards, Aisha asked the prophet, "O prophet! Why is it that I didn't see you anxious when Abu Bakr or Umar came like you were when Uthman came in?"

The prophet replied, "**Uthman is a bashful man**, and I feared that if I gave him permission **to enter in the state that I was in**, he would not have finished what he came for."

The Explanation of Sahih Muslim by Al-Nawawi

His saying "**wearing HER garment (*mirt*).**"

It is pronounced as "mirt" with a diacritical mark underneath that "m". It is a cloak made out of wool. Al-Khalil said **that it is A ROBE made out of wool or cotton or the like**. Ibn al-A'raby and Abu Zaid said that it is **A LOINCLOTH, a waist wrap (*izar*)**.

Source- http://hadith.al-islam.com/Display/Display.asp?hnum=4415&doc=1

حدثنا عبد الملك بن شعيب بن الليث بن سعد حدثني أبي عن جدي حدثني عقيل بن خالد عن ابن شهاب عن يحيى بن سعيد بن العاص أن سعيد بن العاص أخبره أن عائشة زوج النبي صلى الله عليه وسلم وعثمان حدثاه أن أبا بكر استأذن على رسول الله صلى الله عليه وسلم وهو مضطجع على فراشه لابس مرط عائشة فأذن لأبي بكر وهو كذلك فقضى إليه حاجته ثم انصرف ثم استأذن عمر فأذن له وهو على تلك الحال فقضى إليه حاجته ثم انصرف قال عثمان ثم استأذنت عليه فجلس وقال لعائشة اجمعي عليك ثيابك فقضيت إليه حاجتي ثم انصرفت فقالت عائشة يا رسول الله مالي لم أرك فزعت لأبي بكر وعمر رضي الله عنهما كما فزعت لعثمان قال رسول الله صلى الله عليه وسلم إن عثمان رجل حيي وإني خشيت إن أذنت له على تلك الحال أن لا يبلغ إلي في حاجته.

صحيح مسلم .. كتاب فضائل الصحابة .. باب من فضائل عثمان بن عفان رضي الله عنه

There are numerous Hadeeths in Bukhari (such as Hadeeth No. 352) and Muslim (such as Hadeeth No. 538) wherein different people are reported

to have 'Jama`a `Alaihi Thiyabah', i.e., 'wrapped himself well with his CLOTHES', or, 'straightened his CLOTHES to look more formal in appearance'. In, `Aun al-Ma`bud, there is this definition for 'Akhadhta bi-Talbibi Fulan': when you wrap ('Ijma`' or hold) the **Thaub** that one is wearing [in your hands] and pull him by the **Thaub** (in today's expressions 'pull him by THE COLLAR towards you').' Similarly, saying that one has 'Jama`a `Alaihi Thiyabah' does not mean that one is collecting his clothes, but rather, one is wrapping himself well with his CLOTHES. In his explanation on Sunan an-Nasaii, as-Sindi said that 'Jumi`at' [means] 'wrapped well', so that one's body is not exposed. (Bold emphasis ours)

Muhammad was indeed wrapping himself with Aisha's clothes!
All of the following references were taken from www.muhaddith.org, specifically http://www.muhaddith.org/cgi-bin/a_Optns.exe?. It should be stated that this is a tremendous Islamic resource tool for both Muslims and non-Muslims alike.

From Sahih Muslim, Volume One, The Book of Prayer, V

Chapter of the Objection between the hands of Praying

Narrated by Abu Bakir ibn Abi Shebah and Zuhair ibn Jarb, Zuhair said: it was narrated by Waki', narrated by Talha ibn Yahya, narrated by Ubaid Allah ibn Abdallah who said that he heard Aisha say:

The Prophet used to pray at night while I was beside him and I had my period. **I had a *mirt* on me, a part of which was also on him**, on his side.

Commentary: (*mirt*) **Mirt ARE WOMEN'S COVERINGS (*aksia'*)**. The plural is muroot. Ibn al-Athir said: It is made out of wool or perhaps silk or something else.

صحيح مسلم. - للإمام مسلم
الجزء الأول >> 4 - كتاب الصلاة >> (51) باب الاعتراض بين يدي المصلي

274 - (514) حدثنا أبو بكر بن أبي شيبة وزهير بن حرب. قال زهير: حدثنا وكيع. حدثنا طلحة بن يحيى عن عبيدالله بن عبدالله. قال: سمعته عن عائشة؛ قالت:
كان النبي صلى الله عليه وسلم يصلي من الليل وأنا إلى جنبه. وأنا حائض. وعلى مرط. وعليه بعضه إلى جنبه.
ش (مرط) المرط من أكسية النساء. والجمع مروط. قال ابن الأثير: ويكون من صوف، وربما كان من حز أو غيره].

From Fateh Al-Bari, Explanation of Sahih al-Bukhari by Imam Ibn Hajar al-Asqalani Volume Two, The Book of Prayer Times, Chapter of Dawn Prayer

The hadith: Narrated by Yahya bin Bukir, narrated by al-Laith, narrated by Ukail ibn Shihab, narrated by Urwah ibn Zubair narrated by Aisha who said: There were believing women who used to attend with the prophet the dawn (fajr) prayer, covered (*multafi'at*) **in their *muroot***. Then they used to return to their houses after concluding their prayer, unrecognized by anyone. His saying *multafi'at* has previously been explained. Murooot is plural of *mirt* with a diacritical mark below the 'mim' letter. It is a striped garment made of silk or wool or something else. It was said that the name *mirt* applies only if it is green **AND WORN BY WOMEN ONLY**, but this is answered by saying a mirt made of black hair.

فتح الباري، شرح صحيح البخاري، الإصدار 2.05 - للإمام ابن حجر العسقلاني
المجلد الثاني >> كتاب مواقيت الصلاة >> باب وَقْتِ الْفَجْرِ

الحديث: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ أَخْبَرَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يَشْهَدْنَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْفَجْرِ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلَاةَ لَا يَعْرِفُهُنَّ أَحَدٌ مِنْ الْغَلَسِ

الشرح:.

قوله: (متلفعات) تقدم شرحه، (والمروط) جمع مرط بكسر الميم وهو كساء معلم من خز أو صوف أو غير ذلك، وقيل لا يسمى مرطا إلا إذا كان أخضر ولا يلبسه إلا النساء، وهو مردود بقوله مرط من شعر أسود.

From Sahih Muslim
Volume Three, Book of Clothing and Adornment,
Chapter of Modesty in Clothing

Narrated by Aisha who said:
The Prophet went out on a certain day at noon **and ON HIM was a *mirt*** that was *murahal* made of black hair.
Commentary: *Mirt* is a *kisa'* which is a garment that is sometimes made out of wool and sometimes out of hair or cotton or silk. Al-Khatabi said: It is a covering (*kisa'*) that is girded with.
Al-Nudair said: It is only a cloak, **WORN BY WOMEN ONLY** and is green in color. This hadith is responded to.
Murhal means it has the image of walking camels. Al-Khatabi said: the murhal is something that is striped.

صحيح مسلم. - للإمام مسلم
الجزء الثالث >> 37 - كتاب اللباس والزينة >> 6 - باب: التواضع في اللباس، والاقتصار على الغليظ منه واليسير، في اللباس والفراش وغيرهما، وجواز لبس الثوب الشعر، وما فيه أعلام
مزيد-- عن عائشة. قالت--:

.خرج النبي صلى الله عليه وسلم ذات غداة، وعليه مرط مرحل من شعر أسود
ش (مرط) المرط كساء) كِسَاء: رِدَاء، لِبَاس، ثَوْب(يكون تارة من صوف وتارة من شعر أو]
كتان أو خز. قال الخطابي: هو كساء يؤتزر به. وقال النضر: لا يكون المرط إلا درعا، ولا يلبسه
.إلا النساء، ولا يكون إلا أخضر. وهذا الحديث يرد عليه
١.[معناه عليه صورة رحال الإبل. قال الخطابي: المرحل الذي فيه خطوط (مرحل)

From the Musnad of Imam Shafi'i – Arranged by al-Sindi
Volume One, Chapter One – The time of Prayer

It was narrated by Malik ibn Uns, narrated by Yahya ibn Sa'id al-Ansari, narrated by Umra bint Abdul-Rahman, narrated by Aisha who said:

When the Prophet was about to pray the morning prayer, **the women would depart covered (*multafi'at*) IN THEIR *MUROOT***. Muroot is plural of *mirt* with a diacritical mark below the "Mim" letter. **IT IS A WOMAN'S COVERING** that is made out of wool or perhaps silk or something else. *Multafi'at* in their *muroot* means that they were covered and lifa' with a diacritical mark below (the first letter) which is a garment that covers the entire body.

سند الإمام الشافعي. - ترتيب السندي
الجزء الأول. >> الباب الأول في مواقيت الصلاة

146 - مالك بن أنس، عن يَحْيَ بن سَعِيدٍ الانصاري، عن عُمْرة بنتِ عبد الرحمن، : (أخبرنا)
:عن عائشة رضي الله عنها قالت
كان رسول الله صلى الله عليه وسلم لَيُصلي الصبح فَيَنْصرفْنَ النساء مُتَلَفِّعات بِمُرُوطهن (المروط
جمع مرط بكسر الميم كساء المرأة يكون من صوف وربما كان من خز وغيره وكن متلفعات
بمروطهن أي باكستيهن واللفاع بالكسر ثوب يغطى به الجسد كله كساء كان أو غيره وتلفع
بالثوب اشتمل به والغلس: ظلمة آخر الليل إذا اختلطت بضوء الصباح والنساء بيان أو بدل من
.ضمير النسوة في كن والمراد من الحديث وقت صلاة الرسول الصبح) لا يُعْرَفْن من الغَلَس

From the Musnad of Imam Shafi'i – Arranged by al-Sindi
Volume One, Chapter One – The time of Prayer

It was narrated by Sufyan, narrated by Abi Is`haq, narrated by Abdallah ibn Shadad, narrated by Maymuna the wife of the prophet who said:

'The Prophet USED TO PRAY IN A *MIRT*, part of which was on him AND PART WAS ON ME when I was menstruating'. *Mirt*, with a diacritical mark (*kasra*) below the first letter then a *sukoon* below the second letter is a covering made of wool or silk or cotton that is girded with **AND A WOMAN WRAPS HERSELF WITH IT**. In the (Arabic) tongue *Mirt* is any garment that is not sown. **In the end, the prophet, , used to pray IN HIS WOMEN'S *MUROOT* meaning their wraps** … what is understood from these texts is that a *mirt* is a garment that is not sown **THAT A WOMAN WRAPS**

HERSELF IN and it can be girded with. Since it is wrapped, the fact that one end of it is on one person and the other end is on another person **is possible if it is long enough**. The type (of mirt) in the hadith is of this type, **that is why it is possible to cover both of them**…

مسند الإمام الشافعي. - ترتيب السندي
الجزء الأول. >> الباب الثالث في شروط الصلاة

188- (أخبرنا) سفيان، عن أبي اسحاق، عن عبد الله بن شداد، عن ميمونة زوج النبي صلى الله عليه وسلم، قالت:

كانَ رَسُولُ النبي اللَّه عليه وسلم يُصَلِّي في مِرْطٍ بَعْضُهُ عَلَيْه وَعَلَيَّ بَعْضُهُ وأنا حَائضٌ (المرط بكسر فسكون: كساء من صوف أو خز أو كتان يؤتزر به وتتلفع به المرأة اه مصباح بأضافة من اللسان وفي اللسان أيضا المرط كل ثوب غير مخيط وفي النهاية أنه النبي صلى اللَّه عليه وسلم كان يصلي في مروط نسائه أي أكسيتهن وانه صلى اللَّه عليه وسلم كان يغاس بال فينصرف النساء متلفعات بمروطهن ما يعرفن من الغلس اهـ والذي يفهم من هذه النصوص أن المرط ثوب غير مخيط تتلفع به المرأة ويؤتزر به وان في الأماكن مادام غير مخيط ومن جنس ما يتلفع به أن يكون طرفه على شخص وطرفه الثاني على شخص آخر إذا كان طويلا والذي في الحديث من هذا النوع الطويل ولهذا أمكن أن يشملهما وكونها حائضا لا يمنع صحة الصلاة فيه مادام لم يصله دم الحيض ومعلوم أن مدار صحة الصلاة على ستر العورة وطهارة الثوب وهما متحققان في الحديث)".

From the Tongue of the Arabs (*Lisan al-Arab*) by Ibn Al-Manthour al-Ifriki
Volume Seven, The letter 'Ta', Section of the Letter 'Mim'

In the Hadith (***the prophet* used to pray in his women's muroot**) meaning **their coverings**. The singular is *mirt* made of wool, or perhaps silk or something else and it can be girded with… Mirt is any garment that is not sown.

لسان العرب، الإصدار 2.02 - لابن المنظور الإفريقي.
المجلد السابع >> (ط) >> حرف الطاء المهملة >> فصل الميم

وفي الحديث: ((أَنه -صلّى الله عليه وسلّم- كان يصلي في مرُوط نسائه)).
أَي: أَكْسِيَتِهنّ؛ الواحد مِرْط يكون من صوف، وربما كان من خز أَو غيره يؤتَزر به.
وفي الحديث: ((أَن النبي -صلّى الله عليه وسلّم- كان يُغَلِّس بالفجر فينصرف النساء مُتَلَفِّعات بمرُوطهنّ ما يُعرفْن من الغَلَس)).
(ج/ص: 7/402)
وقال الحكم الخُضْري:
تَساهَمَ ثَوْباها ففي الدِّرْعِ رَأْدةٌ، * وفي المِرْطِ لَفّاوانِ، رِدْفُهما عَبْلُ
قوله: تساهم أَي: تَقارَعَ.
والمِرْط: كل ثوب غير مَخِيط

From Fateh al-Bari, Explanation of Sahih al-Bukhari by Imam Ibn Hajar Al-Asqalani

Volume One, The Book of Prayer, Chapter of Women Prayer Clothing

The hadith: Narrated by Abu Al-Yamam, narrated by Shuayb, narrated by Al-Zuhri, narrated by Urwah, narrated by Aisha who said: The prophet, peace be upon him, used to pray the dawn (fajr) prayer and there were women from among the believers who used to attend, **covered (multafi'at) in their *muroot***. Then they used to return to their houses, unrecognized by anyone.

Commentary: … (Multafi'at) Al-Asma'i said that talafu' is to cover one's entire body with a garment. In the commentary of Maut'i by Ibn Habib talafu' is only done when the head is covered but talafuf is done with the head exposed. Muroot is plural of *mirt* with a diacritical mark (kasra) below the first letter. It is a garment made of silk or wool or something else.

Al-Nudair ibn Shamil narrated **that it (mirt) IS SPECIFIC TO WOMEN'S CLOTHING**.

فتح الباري، شرح صحيح البخاري، الإصدار 2.05 - للإمام ابن حجر العسقلاني
المجلد الأول >> كِتَاب الصَّلَاةِ >> باب فِي كَمْ تُصَلِّي الْمَرْأَةُ فِي الثِّيَابِ

الحديث: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ لَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْفَجْرَ فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنْ الْمُؤْمِنَاتِ مُتَلَفِّعَاتٍ فِي مُرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ

الشرح: قوله: (أن عائشة قالت: لقد) اللام في لقد جواب قسم محذوف.

قوله: (متلفعات) قال الأصمعي: التلفع أن تشتمل بالثوب حتى تجلل به جسدك، وفي شرح الموطأ لابن حبيب: التلفع لا يكون إلا بتغطية الرأس، والتلفف يكون بتغطية الرأس وكشفه، و (المروط) جمع مرط بكسر أوله، كساء من خز أو صوف أو غيره.

وعن النضر بن شميل ما يقتضى أنه خاص بلبس النساء.

وقد اعترض على استدلال المصنف به على جواز صلاة المرأة في الثوب الواحد بأن الالتفاع المذكور يحتمل أن يكون فوق ثياب أخرى.

والجواب عنه أنه تمسك بأن الأصل عدم الزيادة على ما ذكر، على أنه لم يصرح بشيء إلا أن اختياره يؤخذ في العادة من الآثار التي يودعها في الترجمة.

قوله: (ما يعرفهن أحد) زاد في المواقيت " من الغلس " وهو يعين أحد الاحتمالين: هل عدم المعرفة بهن لبقاء الظلمة أو لمبالغتهن في التغطية؟ وسيأتي الكلام على بقية مباحثه في المواقيت إن شاء الله تعالى.

It is clear from the foregoing Muslim authorities that Muhammad did in fact wear women's clothing.

A mirt that is worn is a woman's garment which she can wrap herself in. In light of this, one can legitimately understand *fee mirt-in wa'hid* to mean that Aisha and Muhammad wrapped themselves in a woman's garment.

Hence, whatever the case may be the narratives we cited which refer to Muhammad wearing his wives' mirt, thawb etc. cannot be overthrown by one single report from Musnad Ahmad (a report which itself can be interpreted to mean that Aisha's garment was long enough for both of them to wrap themselves in).

Finally, if Muhammad had no hesitation to leave his thigh uncovered in the presence of Abu Bakr and Umar, something which he did not do in the presence of Uthman, then why should it be difficult for Abualrub to imagine that he would have no shame wearing his wife's dress in the presence of his fathers-in-law?

Muhammad justified his willful neglect of his wives and his preferential treatment of Aisha by claiming that revelations only came down to him when he was in her clothes:

> Narrated 'Urwa from 'Aisha:
> **The wives of Allah's Apostle were in two groups**. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. **The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home**. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, **AS THE DIVINE INSPIRATIONS DO NOT COME TO ME ON ANY OF THE BEDS EXCEPT THAT OF AISHA**." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "**Your wives request to treat them and the daughter of Abu Bakr ON EQUAL TERMS.**" Then Fatima conveyed the message to him. The Prophet said, "O my daughter! **Don't you love whom I love?**" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him **AND USED HARSH WORDS SAYING, "Your wives request you TO TREAT THEM and the daughter of Ibn Abu Quhafa ON EQUAL TERMS." On that she raised her voice AND ABUSED 'Aisha TO HER FACE so much**

so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." (*Sahih al-Bukhari*, Volume 3, Book 47, Number 755)

The wives demanded equal time and attention and how does Muhammad respond? Does he make an effort to correct his blatant mistreatment of his wives? No, instead of doing the right thing he claims that his deity only gives him divine revelations when he is in bed with Aisha! Imagine that, Muhammad blames his god for discriminating against his wives!

The Quran calls the woman "the garment" of a man in the context of a discussion about sexual intercourse:

> **Permitted to you, on the night of the fasts, is the approach to your wives. *They are your GARMENTS (libasun) and ye are their garments (libasun)*. God knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what God Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) God: Approach not nigh thereto. Thus doth God make clear His Signs to men: that they may learn self-restraint. S. 2:187 Yusuf Ali**

Here is another version:

> **It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libas* [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabari], for you and you are the same for them… Hilali-Khan**

Could it be that those narrations where Muhammad says that he didn't receive revelations in the garment of any women except Aisha is meant to be understood in a euphemistic sense, i.e. that revelation only came to him while he was having sexual intercourse with her?

In other words, when Muhammad spoke of wearing his wife's garment did he actually mean that that he used his woman as a garment, e.g. his wife was his garment in the sense that he was having sex with her? Should we understand the terms *thawb* and *mirt* in that

sense, in the same sense that *libas* is used in Q. 2:187? After all, when Muhammad was at Aisha's house he would obviously be having sex with her. So Allah only sent down inspiration upon Muhammad when he was sleeping with his child bride.

Even Aisha noticed how Muhammad's deity came running to gratify his messenger's desires:

> Narrated Aisha:
> I used to look down upon those ladies who had given themselves to Allah's Apostle and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily)." (33.51) I said (to the Prophet), "**I feel that your Lord hastens in fulfilling your wishes and desires."** (*Sahih al-Bukhari*, Volume 6, Book 60, Number 311)

Doesn't this show that Muhammad had no shame and did not hesitate to blame everything on his deity? And yet this is the same man that Abualrub wants to foist upon the world as a mercy and a prophet.

{Sidenote: the Salafi translator of Sahih Bukhari, Dr. Muhammad Muhsin Khan, has conveniently decided to translate the Arabic as "beds" which disagrees with the following translation:

> He said to her, "Do not injure me regarding 'A'isha. **The revelation does not come to me when I am in the GARMENT of any woman except 'A'isha**." (Aisha Bewley, *The Sahih Collection of al-Bukhari*, Chapter 52. Book of Setting Free, VII: The one who gave a gift to his friend aiming for a time when he was with one of his wives rather than another; source)

Tuhfatu Al-Ih'wathy written by Mubar Kafoury

The Section of 'Gathering', chapter of 'The detestation of praying in women's coverings'

It was narrated by Muhammad ibn Abd Al-A'la, narrated by Khalid ibn Al-Harith, narrated by Asha't ibn Abdel Malik, narrated by Muhammad ibn Sirin, narrated by Abdallah ibn Shafiq, narrated by Aisha who said, 'The prophet did not pray in his wives' coverings (*Luhuf'*).'

Abu Issa related that this is a true and correct hadith. It was narrated about the prophet that he also gave exception to this.

Commentary: The saying, 'did not pray in his wives' coverings (*Luhuf'*), is also found in the narration of Abu Dawud as 'in our *shi'rina* or *luhufina*' which shows doubt on the part of the narrator. The hadith shows the legitimacy of avoiding WOMEN'S CLOTHES that are thought to have been defiled (by women's emissions) as well as all other clothing that are feared likewise…

As for his saying ‘It was narrated about the prophet also gave exception to this,’ this was in reference to Aisha’s hadith, ‘I was with the prophet and on us was our *shi’aar* and above it we threw on a *kisa*. When the prophet woke up the next morning, he took the *kisa*’ AND WORE IT and went out and prayed the noon prayer.’ This hadith was narrated by Abu Dawud. Both Abu Dawud and Muslim narrated from Aisha, ‘The prophet was praying the evening prayer while I was beside him and menstruating. I had upon me a *mirt* and part of it was also on him.’ Al-Kadi Al-Shawkani stated that all this indicates that it is not an obligation for one to avoid (touching) WOMEN’S CLOTHING (*thiyab*), rather it is done out of caution only. This is how the two hadith are reconciled.

THAWB

القاموس المحيط، الإصدار 2.01 - للإمام الفيروزآبادي

باب الباء >> فَصْلُ الثَّاء

والثَّوْبُ: اللِّباسُ،

ج: **أَثْوُبٌ** وأَثْؤُبٌ وأَثْوَابٌ وثِيَابٌ،

Al-Muheet Dictionary written by Imam Al-Kayrawani Abadi

Chapter of the letter ‘Ba’, Section of the Letter ‘Tha’

Thawb: Clothing

Plural: Athwab, Athwaab and Thi’yab

لسان العرب، الإصدار 2.02 - لابن المنظور الإفريقي.

المجلد الأول >> (ب) >> حرف الباء الموحدة >> فصل الثاء المثلثة

والثَّوْبُ: اللِّباسُ، واحد الأَثْوابِ، والثِّيابِ، والجمع **أَثْوُبٌ**، وبعض العرب يهمزه فيقول: أَثْؤُبٌ، لاستثقال الضمة على الواو، والهمزةُ أَقوى على احتمالها منها، وكذلك دارٌ وأَدْؤُرٌ وساقٌ وأَسْؤُقٌ، وجميع ما جاءَ على هذا المثال.

From the Tongue of the Arabs (*Lisan al-Arab*) by Ibn Al-Manthour al-Ifriki

Volume One, Entry of the letter “Ba” in singular, subsection the letter “Tha” in triplicate

Thawb: Clothing (*Libas*). Singular is Athwab. Plural is Athwaab and Thiyab.

Some Arabs add a hamza to pronounce it Athwabun…

النهاية في غريب الحديث والأثر. الإصدار 2.04 - للإمام ابن الأثير

المجلد الأول >> حرف الثاء >> باب الثاء مع الواو

وفيه حمَن لَبس **ثوب** شُهْرةٍ أَلْبَسه الله **ثَوْب** مَذَلّة> أي يَشْمله بالذُّل كما يَشْمل الثَّوبُ البَدَن، بأن يُصَغِّره في العيون ويُحَقِّره في القلوب.

The End in the Strange Hadith written by Imam Ibn Al-Athir

Volume One, chapter of the letter “Tha”, entry of letter “tha” followed by the letter “wow”

Thawb is a gown or garment. For it is said “He who wears a gown (*thawb*) of fame, Allah will clothe him with a gown (*thawb*) of humiliation,” meaning he will be completely covered with humiliation just as a *thawb* completely covers the body…

مفردات ألفاظ القرآن. الإصدار 2.03 - للأصفهاني
نص القَاموس
بُرْد: ثَوْب gown, garment

Meaning of the Nouns Pronounced in the Koran written by Al-Asfahani
Burd is a *Thawb* which is a gown or garment.

مفردات ألفاظ القرآن. الإصدار 2.03 - للأصفهاني
نص القَاموس
بِزّة: ثَوْب، ثِيَاب

Uniform; suit; costume; dress; clothes, clothing, apparel, attire
Meaning of the Nouns Pronounced in the Koran written by Al-Asfahani
Dictionary Section
Singular 'Thawb' and plural 'Thiyab' means uniform; suit; costume; dress; clothes, clothing, apparel, attire.

مفردات ألفاظ القرآن. الإصدار 2.03 - للأصفهاني
نص القَاموس
ثَوْب garment; dress, gown, robe; costume, suit; cloth, fabric, material; garb, cloak, guise, covering, external appearance
ثِيَاب clothes, clothing, attire, garments, apparel
Meaning of the Nouns Pronounced in the Koran written by Al-Asfahani
Dictionary Section
Thawb in the singular ثَوْب means garment; dress, gown, robe; costume, suit; cloth, fabric, material; garb, cloak, guise, covering, external appearance
Thiyab in the plural ثِيَاب is clothes, clothing, attire, garments, apparel

الجامع لأحكام القرآن، الإصدار 2.02 - للإمام القرطبي
الجزء 7 من الطبعة >> سورة الأعراف >> الآية: 31 {يا بني آدم خذوا زينتكم عند كل مسجد وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين}.
دلت الآية على وجوب ستر العورة كما تقدم. وذهب جمهور أهل العلم إلى أنها فرض من فروض الصلاة. وقال الأبهري: هي فرض في الجملة، وعلى الإنسان أن يسترها عن أعين الناس في الصلاة وغيرها. وهو الصحيح لقوله عليه السلام للمسور بن مخرمة: (ارجع إلى ثوبك فخذه ولا تمشوا عراة). أخرجه مسلم. وذهب إسماعيل القاضي إلى أن ستر العورة من سنن الصلاة، واحتج بأنه لو كان فرضا في الصلاة لكان العريان لا يجوز له أن يصلي لأن كل شيء من فروض الصلاة يجب الإتيان به مع القدرة عليه، أو بدله مع عدمه، أو تسقط الصلاة جملة، وليس كذلك. قال ابن العربي: وإذا قلنا إن ستر العورة فرض في الصلاة فسقط ثوب إمام فانكشف دبره وهو راكع فرفع رأسه فغطاه أجزأه قاله ابن القاسم. وقال سحنون: وكل من نظر إليه من

المأمومين أعاد. وروي عن سحنون أيضا: أنه يعيد ويعيدون لأن ستر العورة شرط من شروط الصلاة، فإذا ظهرت بطلت الصلاة. أصله الطهارة. قال القاضي ابن العربي:

Compendium of the Law of the Koran written by Imam Al-Qurtubi
Volume seven,
Sura number 7 A'raf verse 31 – "O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loveth not the wasters."
This verse shows the necessity of covering genitals *awra*. A group of those with knowledge stated that it is one of the obligations of prayer…
This is correct as the prophet said to Miswar ibn Makhrama, "Return to your garment (*thawb*), take it and no longer walk naked," as narrated by Muslim…
Ibn Al-Arabi said, "If we say that covering the genitals (*awra*) is one of the obligations for prayer and an imam's cloak (*thawb*) falls off while he is prostrating and his anus is revealed, then as Sahnoon stated, both the imam and anyone who looked at the imam's anus must repeat the prayer…

جامع البيان عن تأويل آي القرآن. الإصدار 1.13 - للإمام الطبري
الجزء الثاني >> سورة البقرة >> القول في تأويل قوله تعالى: {هن لباس لكم وأنتم لباس لهن}

يعني تعالى ذكره بذلك: نساؤكم لباس لكم، وأنتم لباس لهن.
فإن قال قائل: وكيف يكون نساؤنا لباسا لنا ونحن لهن لباسا واللباس إنما هو ما لبس؟ قيل: لذلك وجهان من المعاني: أحدهما أن يكون كل واحد منهما جعل لصاحبه لباسا، لتخرجهما عند النوم واجتماعهما في **ثوب** واحد وانضماها جسد كل واحد منهما لصاحبه بمنزلة ما يلبسه على جسده من ثيابه، فقيل لكل واحد منهما هو لباس لصاحبه، كما قال نابغة بني جعدة:
إذا ما الضجيع ثنى عطفها تداعت فكانت عليه لباسا

Compendium to the commentary of the verses of Koran written by Imam Al-Tabari
Volume 2, Chapter of Sura 2 Al Bakara,
Verse 187 – "Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments."

… If one asks 'How can our women become garments (*libasan*) to us and we become garments (*libasan*) to them when a garment is something that is worn?' The response is there are two meanings. One of them is that each person has become a garment to his partner, to be worn at sleep time and when they come together in one *thawb* and their bodies are joined to each other in the same way that a person wears clothes (*thiyab*) on his body….

9728 - حدثت عن الحسين بن الفرج، قال: سمعت أبا معاذ الفضل بن خالد، قال: ثنا عبيد بن سلمان، قال: سمعت الضحاك يقول في قوله: {أو كسوتهم} قال: الكسوة لكل مسكين: رداء وإزار، كنحو ما يجد من الميسرة والفاقة. وقال آخرون: بل عنى بذلك: كسوتهم: **ثوب** جامع، كالملحفة والكساء والشيء الذي يصلح للبس والنوم. ذكر من قال ذلك:

Compendium to the commentary of the verses of Koran written by Imam Al-Tabari
Volume 5, Chapter of he table,
Verse 89 – "or clothe them *kiswa-tihim*."
… *Kiswa* from *kisa'a* is for every poor person. A *kisa'* is a cloak and what a person wraps around them as he is able to afford. Other said, rather *Kiswa* means *thawb* such as a cover. The *kisa* is something that may be worn to sleep in.

Al-Katabi said: the murhal is something that is striped.
An unsown striped kisa'a (mirt, thawb) worn ONLY BY WOMEN as used. This is an example of one worn by women in the Indian subcontinent.

Al-Nudair said: It is only a cloak, worn by women ONLY and is green in color. An unsown Kisa'a (mirt, thawb) used in the 19th century worn by women only.
A model displaying modern Kisa'a, unsown thawb worn by women only.

Ihram – Muslim clothing worn during Hajj pilgrimage. Ihram is the distinctive garb of the male pilgrim worn during Umra or Hajj. It consists of two pieces of white, plain and unsown cloth. One of the pieces (izaar) is wrapped around the midriff to cover his body from just above his navel to his ankles, and the other (reda) is draped around his shoulders to cover the upper body.

Un-sewn garments are very familiar to Muslims. Today, they are specifically used for clothing

purposes. These cloths are NOT used as towels to dry the body or blankets to sleep under; they are specifically used for clothing.

10) Punishing people is good news for Allah:

The so-called creator Allah of Muhammad is someone who has broadcast the news of punishing his own creation as good news. This is utterly incompatible with the character of a creator. Yes, the creator can punish wrongdoers in the interest of justice, but it can never be a matter of good news for Him. The Quran states:

"Give tidings to the hypocrites that there is for them a painful punishment." Al-Bayan (An-Nisa' 4:138)

And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there is deafness in his ears. So give him tidings of a painful punishment. (Luqman 31:7)

"So give them tidings of a painful punishment." (Al-Inshiqaq 84:24)

The Bible states that the Creator sent Jesus Christ to save the world, not to judge it:

"For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through Him." John 3:16-17

In other words, punishing people or sending them to Hell is not a matter of joy or good news for Elohim; rather, it is the opposite.

From the nine important points above, it should be clear to everyone that it was Satan who was the Allah of the Quran.

b) Proof from the Bible that Allah is Satan:

The Bible describes the history of the world in detail and with prophecy. Therefore, it is impossible for the Bible to remain silent about the significant influence of Islam and its founder Muhammad throughout human history.

If we read Daniel 7:7-26, we see a prophecy about a beast with ten horns, symbolizing a kingdom opposed to Elohim and warring against the people of God.

The Book of Revelation also describes the kingdom of the beast with ten horns, which is given power and authority by a dragon (Revelation 13:1-2). The dragon is identified as Satan (Revelation 12:9). Because of the power received from Satan, everyone followed the beast and worshipped both the dragon and the beast (Revelation 13:4). In Islam, Muhammad and Allah are interlinked in every aspect.

Belief in Allah requires belief in Muhammad, and obedience to Allah includes obedience to Muhammad. Allah pray to the prophet Muhammad (Quran 33:56). Muslims altered this verse's translation everywhere, you have to read this verse Arabic word by word phrase by phrase to understand the true meaning. Revelation 13:11 describes a third beast who will come as a follower of the ten-horned beast, creating a **reign of terror** that **forces people to obey** (Revelation 13:16-17).

Islam means submission to the will of al-Lah or give life tax Jizya to be alive in shameful way or elimination from life, no other options. Further, reading the first few lines of Psalm 83, we see a description of nations opposed to Elohim, which matches the description of Muslim nations and places:

1. O God, do not remain silent; do not turn a deaf ear, do not stand aloof, O God.
2. See how your enemies growl, how your foes rear their heads.
3. With cunning they conspire against your people; they plot against those you cherish.
4. "Come," they say, "let us destroy them as a nation, so that Israel's name is remembered no more."
5. With one mind they plot together; they form an alliance against you—
6. the tents of Edom and the Ishmaelites, of Moab and the Hagrites,
7. Byblos, Ammon and Amalek, Philistia, with the people of Tyre.
8. Even Assyria has joined them to reinforce Lot's descendants. Psalm 83:1-8

c) Proof from Muhammad's Father's Name

It is reported that a man asked the Prophet about his father, and the Prophet replied, "My father and your father are in Hell."

1. The Fate of the Prophet's Father and a Companion's Father:

Sahih Muslim, Book 1, Hadith 398: Anas reported that a person asked the Messenger of Allah about the fate of his father. The Prophet replied, "He is in the Fire." When the person turned away, the Prophet called him back and added, "Verily, my father and your father are in the Fire."

This narration highlights the belief that some individuals, including close relatives of the Prophet Muhammad, were destined for Hell due to their disbelief.

2. The Fate of a Child from the Pre-Islamic Era:

Sahih Muslim 2662c: 'A'isha, the mother of the believers, reported that Allah's Messenger was called to lead the funeral prayer for a child of the Ansar. She expressed joy for the child, saying it was a bird from Paradise since it had

committed no sin. The Prophet responded, "It may be otherwise, because Allah created for Paradise those who are fit for it while they were yet in their fathers' loins and created for Hell those who are to go to Hell."

This narration illustrates the Islamic concept of predestination, where individuals' ultimate fate is determined by Allah's knowledge and will.

3. The Prophet's Visit to His Mother's Grave:

Sunan Ibn Majah 1572: Abu Hurairah narrated that the Prophet visited his mother's grave and wept, causing others to weep. He said, "I asked my Lord for permission to seek forgiveness for her, but He did not grant it. Then I asked for permission to visit her grave, and He granted it. So visit graves, for they remind you of death."

This narration emphasizes the emotional aspect of the Prophet's life and his respect for divine commands.

The name of the Prophet Muhammad's father is Abdullah. The breakdown of this name:
Abd (عبد): "servant" or "slave" in Arabic.
Allah (الله): “The Lah” a specific deity named Lah like the daughters of Al-Lah: Al-Lat, Al-Uzza, Al-Manat. Al means the. If it represented general name of God then it should spell AL-Ilah, meaning The God. The phrase "La ilaha illallah" “لا إله إلا الله" translates to "There is no god but Allah" the creed.
Together, "Abdullah" (عبد الله) means "servant of Al-lah"
The name Abdullah is a common name in Islamic culture, reflecting a sense of devotion and servitude to God. This name is highly esteemed as it signifies a direct connection to the worship of Allah. But, Abdullah went to hell for worshiping Allah. So Muhammad is re-branding Allah.
God has just one personal name. It is written יהוה in Hebrew and is usually transliterated “Jehovah” in English. Some Hebrew scholars favor the rendering “Yahweh” for God’s name. Through his prophet Isaiah, God stated: “I am Jehovah. That is my name.” (Isaiah 42:8) This name appears about 7,000 times in ancient Bible manuscripts—far more frequently than any other term for God. A shortened form of the divine name, “Jah,” appears about 50 times in the Bible, including its use in the word “Hallelujah,” or “Alleluia,” which means “Praise Jah.”—Revelation 19:1. Muslims used to have name Elias, in Hebrew Elijah, meaning Jah is my God. But they don’t know God’s personal name- Jehovah or YHWH.

Bible uses many titles and descriptions for God. The following list of some of those titles and descriptions shows how each one reveals an aspect of Jehovah's nature or his personality.

Titles and Descriptions of God in the Bible:

- **Almighty (Genesis 17:1):** Has irresistible power.
- **The Alpha and the Omega (Revelation 1:8):** The beginning and the end.
- **Ancient of Days (Daniel 7:9):** Eternal existence.
- **Creator (Isaiah 40:28):** Bringer of all things into existence.
- **Father (Matthew 6:9):** Life-giver.
- **God (Genesis 1:1):** An object of worship.
- **God of gods (Deuteronomy 10:17):** The supreme God.
- **Grand Instructor (Isaiah 30:20):** Gives beneficial teaching.
- **Happy God (1 Timothy 1:11):** Characterized by joy.
- **Hearer of prayer (Psalm 65:2):** Listens to prayers.
- **I Am That I Am (Exodus 3:14):** Becomes whatever is needed to fulfill his purpose.
- **King of eternity (Revelation 15:3):** Eternal rulership.
- **Lord (Psalm 135:5):** Master.
- **Most High (Psalm 47:2):** Supreme position.
- **Potter (Isaiah 64:8):** Authority over creation.
- **Redeemer (Isaiah 41:14):** Recovers mankind from sin.
- **Rock (Psalm 18:2):** Secure refuge.
- **Savior (Isaiah 45:21):** Delivers from danger.
- **Shepherd (Psalm 23:1):** Cares for worshippers.
- **Sovereign Lord (Genesis 15:2):** Supreme authority.
- **Supreme One (Daniel 7:18):** Highest sovereign.

Place names in the Hebrew Scriptures:

Some place names in the Bible include God's personal name, but these are not alternate names for God.

Genesis 22:13-14

13 Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. 14 So Abraham called that place The LORD Will Provide. And to this day it is said, "On the mountain of the LORD it will be provided."

Exodus 17:15

15 Moses built an altar and called it The LORD is my Banner.

Exodus 17:13-16

13 So Joshua overcame the Amalekite army with the sword.
14 Then the LORD said to Moses, “Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven.”
15 Moses built an altar and called it The LORD is my Banner.
16 He said, “Because hands were lifted up against the throne of the LORD, the LORD will be at war against the Amalekites from generation to generation.”

Judges 6:23-24

23 But the LORD said to him, “Peace! Do not be afraid. You are not going to die.”
24 So Gideon built an altar to the LORD there and called it The LORD is Peace. To this day it stands in Ophrah of the Abiezrites.

Ezekiel 48:35

35 The distance around the entire area will be 18,000 cubits. And the name of the city from that time on will be: the LORD is there.

Reasons to know and use God’s name:

God must feel that his personal name, Jehovah, is important, because he included it thousands of times in the Bible.—Malachi 1:11.

God’s Son, Jesus, repeatedly stressed the importance of God’s name. For instance, he prayed to Jehovah: “Let your name be sanctified.”—Matthew 6:9; John 17:6.

Those who come to know and use God’s name take the first steps in building a friendship with Jehovah. (Psalm 9:10; Malachi 3:16) Such a relationship enables them to benefit from God’s promise: “Because he has affection for me, I will rescue him. I will protect him because he knows my name.”—Psalm 91:14.

The Bible acknowledges: “There are so-called gods, whether in heaven or on earth, just as there are many ‘gods’ and many ‘lords.’” (1 Corinthians 8:5, 6) Yet it clearly identifies the one true God by his name, Jehovah.—Psalm 83:18.

Conclusion: Attributes and actions described for Allah in the Qur'an align closely with those of Satan, as understood in the Bible.

Armageddon with Muslim Nations

- Ezekiel exclusive event is named **Battle of Armageddon**
- Book of Revelation exclusive event is named **Battle of Gog and Magog**

The prophecy given to Ezekiel concerning Gog and Magog speak about the Battle of Armageddon that happens before Jesus' millennial reign on earth. It is mentioned in Ezekiel 38-39 and Revelation 6-19. Whereas Revelation 20:7-9 onward mentions that the Battle of Gog and Magog which will happen after Jesus' thousand year reign.

The Battle

This battle will take place in the last days, right before Jesus returns. Ezekiel 38 was written over 2,500 years ago by Ezekiel, who was forced out of his homeland in Israel as a small child and taken to Babylon with the rest of the Hebrew captives. It was in captivity at age 13 that God started speaking directly to Ezekiel and telling him to write down messages that predicted the future. One of these God-given prophecies is about a bunch of nations coming together to attack and destroy Israel.

Ezekiel 38:1-6

1. The word of the Lord came to me:
2. "Son of man, set your face against Gog, of the land of Magog, the chief prince of Rosh, Meshek, and Tubal; prophesy against him
3. and say: 'This is what the Sovereign Lord says: I am against you, Gog, chief prince of Rosh, Meshek, and Tubal.
4. I will turn you around, put hooks in your jaws and bring you out with your whole army—your horses, your horsemen fully armed, and a great horde with large and small shields, all of them brandishing their swords.
5. Persia, Cush, and Put will be with them, all with shields and helmets,
6. also Gomer with all its troops, and Beth Togarmah from the far north with all its troops—the many nations with you.'"

Identifying the Nations: Every name mentioned in Ezekiel 38 was a well-known nation in the 6th century BC except for the name Gog. Let's see if we can use history and archaeology to locate where each of these ancient nations were located on a map of the world in Ezekiel's time.

- **Magog**: The text itself says that Magog is located in the farthest parts north of Israel. When you draw a line from Israel to the country furthest north, you end up in what today is called Russia. In fact, the capital of Russia, Moscow, is almost exactly north of the capital of Israel, Jerusalem. Still

skeptical: who were the ancient people living in the land we call Russia today, and did anybody at the time know them as Magog? Ancient mummies, like the Siberian Ice Princess found in the 1940s, were discovered fully preserved in southern Russia. Even their tattoos were preserved. Archaeologists believe that shortly after their burial, the tombs were flooded with rain that froze over, preserving the bodies along with many other artifacts all belonging to one ancient people group living in the land we know as Russia today. These artifacts are dated at 2,500 years ago, which is the same time Ezekiel wrote his prophecy about Magog invading from the north. What's amazing is that artifacts like these have been found all across Russia. You can go today to The Hermitage Museum of St. Petersburg and find over 20,000 gold objects all pointing back to the same ancient people living in the land we know as Russia. So who were these ancient people? They were called the Scythians, and many scholars believe that the Slavic tribes who later became the Russians were descendants of the Scythians. The other name the Scythians were known by can be found in historian Flavius Josephus' writings: “Magog founded the Magogians… but who were by the Greeks called Scythians.” Many other historians also affirm this connection between the name Magog and the Scythians. With all of this evidence, we can confidently place Magog in Russia.

- **Rosh**: A 10-sided cylinder found in the ancient city of Nineveh, called the Rassam Cylinder, was inscribed for an Assyrian King who lived 100 years before Ezekiel, named King Ashurbanipal. On it, the names of many nations are mentioned, including Rosh. Other records, including Egyptian inscriptions, describe a place called Rosh located above the Black Sea in what is now modern-day Russia. Now, before we get to these other nations mentioned, we need to talk about this military leader the Bible calls Gog. The Bible calls this person the prince of Rosh from the land of Magog. So based on what we just learned, Gog must be a powerful dictator over this land with a large military at his disposal. An important thing to know is that Gog is the title of a person, not a location. Just like we would use the word Zar or Sultan, Gog is a title that means ruler. So now that we know who's leading this great army from the north, who are his allies?

- **Meshech and Tubal**: These people were known as Mushki and Tabal by the Assyrians and Muscoy and Tibero by the Greeks. The Assyrian inscriptions and Greek writings both place these people in the land of modern-day Turkey.

- **Persia**: In 1971, Iran celebrated her 2,500th birthday as a nation/state/monarchy. Iran is the country that had been called Persia up until 1935. A clay engraving found in ancient Persia from 513 BC, right after the time that Ezekiel lived, depicts the Persians at war with the Scythians. These kingdoms were each other's arch-enemies and were constantly at war with one another. Fast forward 2,500 years, and here we are—the Russians, who are the descendants of the Scythians, and the Iranians, who are the descendants of the Persians, are close allies today.

- **Cush and Put**: Cush: They were known as the Kusu in Assyrian and Kas in Egyptian, and these ancient records place them directly south of Egypt, extending down to modern-day Sudan. Put: Ancient writings, including Babylonian inscriptions and multiple verses in the Hebrew Bible, place these people in the land we call Libya today.

- **Gomer and Beth Togarmah**: Gomer is a reference to the Cimmerians, who were known as the Chians at the time of Ezekiel's writings. Records show that the Cimmerian people occupied parts of modern-day Turkey. Now, Togarmah was a well-known city established by the Hittites on the border of Tubal, which is in modern-day Turkey. In Ezekiel's day, all of these groups were at war with one another and had limited communication.

The Invasion

> Ezekiel 38:9: "You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you."
>
> Ezekiel 38:12: "to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land."

So the nation being attacked is one that had long been desolate but was regathered from every nation. What is the only nation on earth that has ceased being a nation, whose people were scattered across the entire world and then miraculously, after 2,000 years, regathered back into her homeland? The prophecy also states that this nation will be a wealthy nation that other nations will want to plunder. When Ezekiel 38 was written, the Israelites were literal slaves living in captivity in Babylon. Who could have predicted that Israel, a country the size of New Jersey, would become one of the wealthiest nations in the entire region?

> Ezekiel 38:13: "Sheba, Dedan, the merchants of Tarshish, and all their young lions will say to you, ‘Have you come to take plunder? Have you gathered your army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder?’”

In other words, whoever Sheba, Dedan, and Tarshish are, they're going to question the Russian-led coalition, but ultimately won't do anything to help Israel. Many scholars place Sheba and Dedan in the land we know today as Saudi Arabia. The merchants of Tarshish and their young lions are the last nation we need to place. We know from the Bible that Tarshish was a sea trading land in the far north. We know from history that the ancient Wessex people enjoyed trade from the Eastern Mediterranean as early as 1500 BC. I think it's safe to place Tarshish on the island of Britain. This would make the young lions the various colonies that Britain has planted, which could be a veiled reference for the United States. Twice the prophecy states that it will happen in the last days. If you have not given your life to Jesus Christ, then do not delay one second more because it is clear that we are living in the end time.

The Prophecy of Ezekiel 38-39:

In the last days, the leader of Russia will make war against the nation of Israel in an epic battle that takes place on Israel's northern hills:

- **Ezekiel 38:8**: *“After many days you will be called to arms. In future years you will invade a land that has recovered from war, whose people were gathered from many nations to the mountains of Israel, which had long been desolate; they had been brought out from the nations, and now all of them live in safety.”*
- **Ezekiel 38:15**: *“You will come from your place in the far north, you and many nations with you, all of them riding on horses, a great horde, a mighty army.”*

Iran, Turkey, Libya, and Sudan will join forces with Russia in an effort to destroy the nation of Israel once and for all:

- **Ezekiel 38:5**: *“Persia, Cush, and Put will be with them, all with shields and helmets.”*
- **Ezekiel 38:6**: *“also Gomer with all its troops, and Beth Togarmah from the far north with all its troops—the many nations with you.”*

UK and Saudi Arabia will question Russia and her allies, but their protest will fall on deaf ears. No nation on earth will come to Israel's aid:

- **Ezekiel 38:13**: *"Sheba and Dedan and the merchants of Tarshish and all her villages will say to you, 'Have you come to plunder? Have you gathered your hordes to loot, to carry off silver and gold, to take away livestock and goods, to seize much plunder?'"*

But when it seems like Israel is totally helpless against her enemies, God will intervene:

- **Ezekiel 38:14-16**: *"Therefore, son of man, prophesy and say to Gog: 'This is what the Sovereign Lord says: In that day, when My people Israel are living in safety, will you not take notice of it? You will come from your place in the far north, you and many nations with you, all of them riding on horses, a great horde, a mighty army. You will advance against My people Israel like a cloud that covers the land. In days to come, Gog, I will bring you against My land, so that the nations may know Me when I am proved holy through you before their eyes.'"*

He will send a massive earthquake in the land of Israel:

- **Ezekiel 38:19**: *"In my zeal and fiery wrath I declare that at that time there shall be a great earthquake in the land of Israel."*

Then He will send them a terrible disease and cause confusion among them, so that they start destroying each other instead of Israel. Finally, He will devastate Israel's enemies with rain, hailstones, fire, and brimstone:

- **Ezekiel 38:22**: *"I will execute judgment on him with plague and bloodshed; I will pour down torrents of rain, hailstones and burning sulfur on him and on his troops and on the many nations with him."*

Then many who are apathetic about God will know the power of the one true God who defends and protects His holy nation Israel.

- **Ezekiel 39:21**: *"I will display My glory among the nations, and all the nations will see the punishment I inflict and the hand I lay on them."*
- **Ezekiel 39:29**: *"I will no longer hide My face from them, for I will pour out My Spirit on the people of Israel, declares the Sovereign Lord."*

Ezekiel 38-39 Overview

- **Ezekiel 38**:

- **Verses 1-6**: Introduction of Gog, the leader from the land of Magog, and the nations allied with him, including Meshech, Tubal, Persia, Cush, Put, Gomer, and Beth Togarmah.
- **Verses 7-16**: Description of the invasion plan, where Gog and his allies will advance like a storm against Israel, which is described as a peaceful and prosperous land.
- **Verses 17-23**: God's response to the invasion, stating that He will intervene in a dramatic manner to defend Israel, using natural disasters (like earthquakes) and causing confusion among the invading forces.

- **Ezekiel 39**:
  - **Verses 1-8**: Continuation of God's judgment against Gog and his armies, detailing their defeat.
  - **Verses 9-16**: The aftermath of the battle, where Israel will spend a significant amount of time cleansing the land from the devastation and burying the invaders.
  - **Verses 17-20**: A call to the birds and beasts to feast on the fallen armies of Gog, symbolizing the totality of God's victory.
  - **Verses 21-29**: God's declaration of His purpose in this event—to demonstrate His glory and holiness among the nations, and to restore Israel fully, not just physically but spiritually as well.

Ezekiel 38:

1. Now the word of the Lord came to me, saying,
2. "Son of man, set your face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him,
3. and say, 'Thus says the Lord God: "Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal.

4. I will turn you around, put hooks into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company with bucklers and shields, all of them handling swords.

5. Persia, Ethiopia, and Libya are with them, all of them with shield and helmet;
6. Gomer and all its troops; the house of Togarmah from the far north and all its troops—many people are with you.

7. "Prepare yourself and be ready, you and all your companies that are gathered about you; and be a guard for them.

8. After many days you will be visited. In the latter years, you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely.

9. You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you."

10. 'Thus says the Lord God: "On that day it shall come to pass that thoughts will arise in your mind, and you will make an evil plan:

11. You will say, 'I will go up against a land of unwalled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates'—

12. to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land.
13. Sheba, Dedan, the merchants of Tarshish, and all their young lions will say to you, 'Have you come to take plunder? Have you gathered your army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder?' " '

14. "Therefore, son of man, prophesy and say to Gog, 'Thus says the Lord God: "On that day when My people Israel dwell safely, will you not know it?
15. Then you will come from your place out of the far north, you and many peoples with you, all of them riding on horses, a great company and a mighty army.
16. You will come up against My people Israel like a cloud, to cover the land. It will be in the latter days that I will bring you against My land, so that the nations may know Me, when I am hallowed in you, O Gog, before their eyes."

17. Thus says the Lord God: "Are you he of whom I have spoken in former days by My servants the prophets of Israel, who prophesied for years in those days that I would bring you against them?

18. And it will come to pass at the same time, when Gog comes against the land of Israel," says the Lord God, "that My fury will show in My face.
19. For in My jealousy and in the fire of My wrath I have spoken: 'Surely in that day there shall be a great earthquake in the land of Israel,
20. so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who are on the face of the

earth shall shake at My presence. The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.'

21. I will call for a sword against Gog throughout all My mountains," says the Lord God. "Every man's sword will be against his brother.
22. And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone.

23. Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I am the Lord." '

Ezekiel 39:

1. "And you, son of man, prophesy against Gog, and say, 'Thus says the Lord God: "Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal;
2. and I will turn you around and lead you on, bringing you up from the far north, and bring you against the mountains of Israel.

3. Then I will knock the bow out of your left hand, and cause the arrows to fall out of your right hand.

4. You shall fall upon the mountains of Israel, you and all your troops and the peoples who are with you; I will give you to birds of prey of every sort and to the beasts of the field to be devoured.

5. You shall fall on the open field; for I have spoken," says the Lord God.

6. "And I will send fire on Magog and on those who live in security in the coastlands. Then they shall know that I am the Lord.

7. So I will make My holy name known in the midst of My people Israel, and I will not let them profane My holy name anymore. Then the nations shall know that I am the Lord, the Holy One in Israel.

8. Surely it is coming, and it shall be done," says the Lord God. "This is the day of which I have spoken.

9. "Then those who dwell in the cities of Israel will go out and set on fire and burn the weapons, both the shields and bucklers, the bows and arrows, the javelins and spears; and they will make fires with them for seven years.
10. They will not take wood from the field nor cut down any from the forests, because they will make fires with the weapons; and they will plunder those who plundered them and pillage those who pillaged them," says the Lord God.

11. “It will come to pass in that day that I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call it the Valley of Hamon Gog.

12. For seven months the house of Israel will be burying them, in order to cleanse the land.

13. Indeed all the people of the land will be burying, and they will gain renown for it on the day that I am glorified,” says the Lord God.
14. “They will set apart men regularly employed, with the help of a search party, to pass through the land and bury those bodies remaining on the ground, in order to cleanse it. At the end of seven months they will make a search.
15. The search party will pass through the land; and when anyone sees a man’s bone, he shall set up a marker by it, till the buriers have buried it in the Valley of Hamon Gog.
16. The name of the city will also be Hamonah. Thus they shall cleanse the land.” ’

17. “And as for you, son of man, thus says the Lord God, ‘Speak to every sort of bird and to every beast of the field: “Assemble yourselves and come; gather together from all sides to My sacrificial meal which I am sacrificing for you, a great sacrificial meal on the mountains of Israel, that you may eat flesh and drink blood.

18. You shall eat the flesh of the mighty, drink the blood of the princes of the earth, of rams and lambs, of goats and bulls, all of them fatlings of Bashan.
19. You shall eat fat till you are full, and drink blood till you are drunk, at My sacrificial meal which I am sacrificing for you.

20. You shall be filled at My table with horses and riders, with mighty men and with all the men of war,” says the Lord God.

21. “I will set My glory among the nations; all the nations shall see My judgment which I have executed, and My hand which I have laid on them.
22. So the house of Israel shall know that I am the Lord their God from that day forward.
23. The Gentiles shall know that the house of Israel went into captivity for their iniquity; because they were unfaithful to Me, therefore I hid My face from them. I gave them into the hand of their enemies, and they all fell by the sword.
24. According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them.” ’

25. “Therefore thus says the Lord God: ‘Now I will bring back the captives of Jacob, and have mercy on the whole house of Israel; and I will be jealous for My holy name—

26. after they have borne their shame, and all their unfaithfulness in which they were unfaithful to Me, when they dwelt safely in their own land and no one made them afraid.

27. When I have brought them back from the peoples and gathered them out of their enemies’ lands, and I am hallowed in them in the sight of many nations, **28.** then they shall know that I am the Lord their God, who sent them into captivity among the nations, but also brought them back to their land, and left none of them captive any longer.

29. And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,’ says the Lord God.”

The same event is described in book of Revelation:

Revelation 6:2:

> **2** And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Explanation:

- **"A white horse"**: The white horse is the first of the Four Horsemen of the Apocalypse, which are introduced as the first four seals of a scroll are opened. The color white in this context represent deception or a false sense of peace.
- **"He that sat on him had a bow"**: The rider on the white horse carries a bow, a weapon of war, indicating a military or conquering force. Notably, no mention is made of arrows, which some interpret as a symbol of conquest without war, suggesting a form of deception.
- **"A crown was given unto him"**: The crown represents authority or rulership, indicating that this rider is permitted to exercise power. The fact that it is "given" suggests that this authority is allowed or granted by Satan as part of his deception.
- **"He went forth conquering, and to conquer"**: The rider is on a mission of conquest, continually seeking to expand his influence and control. This

phrase emphasizes both the act of conquering and the ongoing desire or intention to continue doing so.

Interpretation:

This verse is commonly interpreted as a depiction of the Antichrist or a spirit of conquest and deception that will emerge during the end times, initiating a period of conflict and turmoil. The rider on the white horse is often seen as a counterfeit or anti Christ, appearing in a form that resembles righteousness (white horse) but whose true purpose is to deceive and dominate.

Ezekiel 39:1-5:

1. "And you, son of man, prophesy against Gog, and say, ‘Thus says the Lord GOD: “Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal;
2. and I will turn you around and lead you on, bringing you up from the far north, and bring you against the mountains of Israel.
3. Then I will knock the bow out of your left hand, and cause the arrows to fall out of your right hand.
4. You shall fall upon the mountains of Israel, you and all your troops and the peoples who are with you; I will give you to birds of prey of every sort and to the beasts of the field to be devoured.
5. You shall fall on the open field; for I have spoken,” says the Lord GOD.'"

Revelation 16:14: "For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Revelation 19:17-18: 17. "Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, 'Come and gather together for the supper of the great God, 18. that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.'"

After the Battle of Armageddon Satan shall be bound with chains in the bottomless pit of thousand years- during the time of Jesus’ millennial reign upon earth.
Revelation 20:1-4:

1. "Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.

2. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;
3. and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.
4. And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years."

Context and Interpretation:

This passage describes several key events:

- **Binding of Satan**: An angel descends from heaven with a key and a chain to bind Satan, referred to as the "dragon" or "old serpent," for a thousand years. During this period, Satan is imprisoned in the "bottomless pit" to prevent him from deceiving the nations.
- **The Thousand-Year Reign**: After Satan is bound, those who remained faithful to Jesus, particularly those who were martyred or persecuted for their faith, are seen reigning with Christ for a thousand years. This period is often referred to as the "Millennium."
- **Judgment and Authority**: The passage speaks of judgment given to those who sit on thrones, often interpreted as the saints or faithful believers who share in Christ's authority during this millennial reign.

Islamic view on Antichrist is like left-right, left-right:

Sahih Muslim 2934a or book 54 hadith 128 or book 41 hadith 7010:

Hudhaifa reported that Allah's Messenger (ﷺ) said:

Dajjal is blind of left eye with thick hair and there would be a garden and fire with him and his fire would be a garden and his garden would be fire.

Sahih Muslim 169e or Book 54 Hadith 123 or book 41 hadith 7005:

Ibn Umar reported that Allah's Messenger (ﷺ). made a mention of Dajjal in the presence of the people and said:

Allah is not one-eyed and behold that **Dajjal is blind of the right eye** and his eye would be like a floating grape.

Sunan Ibn Majah 4071 or book 36 hadith 146 or vol. 5 book 36 hadith 4071:

It was narrated that Hudhaifah said:

"The Messenger of Allah (ﷺ) said: '**The Dajjal (False Christ) is blind in his left eye** and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell.'"

Sahih al-Bukhari 7407 or book 97 hadith 36 or vol. 9 book 93 hadith 504:

Narrated `Abdullah:

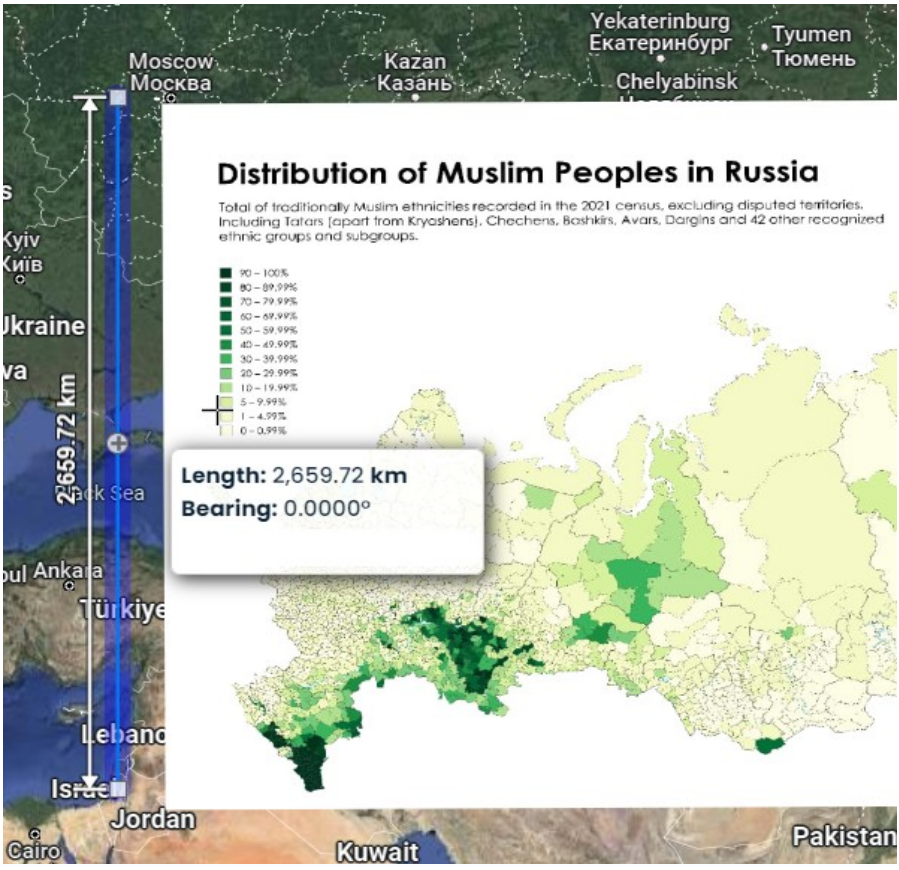
Ad-Dajjal was mentioned in the presence of the Prophet. The Prophet (ﷺ) said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While **Al-Masih Ad- Dajjal is blind in the right eye** and his eye looks like a protruding grape."

There are 1000 Jews in Isfahan today but:

Sahih Muslim 2944 or Book 54 hadith 154 or book 41 hadith 7034:

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

The Dajjal would be followed by seventy thousand Jews of Isfahan wearing Persian shawls.


Moscow
Москва
Kazan
Казань
Yekaterinburg
Екатеринбург
Tyumen
Тюмень
Chelyabinsk
Distribution of Muslim Peoples in Russia
Total of traditionally Muslim ethnicities recorded in the 2021 census, excluding disputed territories. Including Tatars (apart from Kryashens), Chechens, Bashkirs, Avars, Dargins and 42 other recognized ethnic groups and subgroups.
90 – 100%
80 – 89.99%
70 – 79.99%
60 – 69.99%
50 – 59.99%
40 – 49.99%
30 – 39.99%
20 – 29.99%
10 – 19.99%
5 – 9.99%
1 – 4.99%
0 – 0.99%
Length: 2,659.72 km
Bearing: 0.0000°
2659.72 km
Kyiv
Київ
Ukraine
Black Sea
Ankara
Türkiye
Lebanon
Israel
Jordan
Cairo
Kuwait
Pakistan

GOG
ROSH
MAGOG
GOMER
MESHECH & TUBAL
TEGARMAH
PERSIA
LIBYA
CUSH

Imam Mahdi in the 7 years of tribulation as leader/hero

Just before Jesus comes there are 7 years of tribulation. The primary scriptural references associated with the idea of a tribulation period include:

1. **Daniel 9:27** - “Then he shall confirm a covenant with many for one week; But in the middle of the week he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.”

    - *This verse speaks of a covenant being made for one "week" (often interpreted as seven years) and then broken halfway through, leading to desolation.*

2. **Matthew 24:21** - “For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.”

    - *Jesus describes a time of great tribulation, "such as has not been since the beginning of the world until this time, no, nor ever shall be."*

3. **Revelation 11:2** - “But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.”

    - *Refers to the holy city being trampled for "forty-two months," which is often interpreted as three and a half years, suggesting a period of tribulation within a seven-year framework.*

4. **Revelation 12:6** - “Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.”

    - *Talks about the woman fleeing into the wilderness for "one thousand two hundred and sixty days," also equivalent to three and a half years.*

5. **Revelation 13:5** - “And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.”

    - *Describes the beast being given authority to act for "forty-two months," reinforcing the three and a half-year period.*

6. **Revelation 16:19** - “Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.”

    - *Mentions the great city being divided into three parts during the end-time events.*

7. **Revelation 20:4** - “And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.”

    - *Describes a period of "a thousand years" where Christ reigns, which is a different concept but often discussed in the context of end-times chronology.*

By combining these references, the 7-year tribulation is often interpreted as consisting of two periods of 3.5 years:

- The first 3.5 years, during which the covenant is made and broken, leading to the tribulation.
- The second 3.5 years, the time of the beast's authority which involves intensified suffering and persecution of the faithful

In Islam Just before Jesus comes Imam Mahdi takes control and rules over for 7 years and dies. Same story of Bible’s Antichrist before millennium.

Sunan Ibn Majah 4083 or book 36 hadith 158 or vol 5 book 36 hadith 4083:

It was narrated from Abu Sa'eed Al-Khudri that the Prophet (ﷺ) said:

"**The Mahdi will be among my nation. If he lives for a short period, it will be seven**, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything, and wealth at that time will be piled up. A man will stand up and say: 'O Mahdi, give me!' He will say: 'Take.'"

Sunan Abi Dawud 4282 or Book 38 hadith 4 or book 37 hadith 4269:

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man

who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine.

Abu Dawud said: The version of 'Umar and Abu Bakr is the same as that of Sufyan.

Sunan Ibn Majah 4085 or book 36 hadith 160 or vol 5 book 36 hadith 4085:

It was narrated from 'Ali that the Messenger of Allah (ﷺ) said:

"Mahdi is one of us, the people of the Household. Allah will rectify him in a single night."

Hadith from Sahih Muslim:

Sahih Muslim 2937 / book 44 hadith 134/ book 41 hadith 7015:

An-Nawwas b. Sam`an reported that Allah's Messenger (ﷺ) made a mention of the Dajjal one day in the morning. He (ﷺ) sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he (ﷺ) said:

What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he (ﷺ) said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to `Abd-ul-`Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf (xviii). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He (ﷺ) said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he (ﷺ) said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he (ﷺ) said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and

respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur. And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the

milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.

So there are no separate battle with Gog and Magog in Islam. In Islam there is no thousand year reign of Jesus after the tribulation period. Instead he dies after living 40 years in earth.

Sunan Abi Dawud 4324 or book 39 hadith 34 or book 38 hadith 4310:

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: There is no prophet between me and him, that is, Jesus (ﷺ). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

Zombies of the Battle of Gog and Magog

New nations will be born at Jesus' thousand year reign:
Isaiah 66:8:

> "Who has heard such a thing?
> Who has seen such things?
> Shall the earth be made to give birth in one day?
> Or shall a nation be born at once?
> For as soon as Zion was in labor,
> She gave birth to her children."

So the name Gog and Magog after millennial rain might not be the same as mentioned in Ezekiel.
On the millennial rain you might evaluate God's judgment, to see the fault of the people who are not with you. If your sins are not under the blood of the lamb, they are going to be available for public access.

Revelation 15:4:

> "Who shall not fear You, O Lord, and glorify Your name?
> For You alone are holy.
> For all nations shall come and worship before You,
> For Your judgments have been manifested."

Luke 12:3:

> "Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops."

So you might have feeling on Millennium. But it will be wiped out later.
Revelation 21:3-4:

3. "And I heard a loud voice from heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.'
4. 'And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.'"

Isaiah 25:8:

"He will swallow up death forever,
And the Lord God will wipe away tears from all faces;
The rebuke of His people
He will take away from all the earth;
For the Lord has spoken."

Exodus 33:20:

"But He said, 'You cannot see My face; for no man shall see Me, and live.'"

So our sins are washed away, we are perfect in His site. That's why we will be able to see Him.

Matthew 5:8:

"Blessed are the pure in heart,
For they shall see God."

Dead in Christ rise first- in the millennial rain with glorified new body. Rest rise after the millennial rain:
Revelation 20:4-7:

4. And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

5. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

7. Now when the thousand years have expired, Satan will be released from his prison.

This event is also described in rapture (the event before tribulation) terms:

1 Thessalonians 4:16-17:

16. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

17. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

New Jerusalem coming down from heaven to the new earth, before it settles Christ comes from the city and his feet touches the earth. Instantly it brings to life all the wicked people that couldn't rise at he first resurrection, without glorified new body like. They might be like zombies:

Revelation 21:1-2:

1. Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.
2. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

2 Peter 3:13-14:

13. Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

14. Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless.

Isaiah 65:17:

17 "For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind."

The dimensions of the New Jerusalem are described in **Revelation 21:16**:

16 "The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal."

Here, the city is described as a perfect cube, with its length, breadth, and height all measuring twelve thousand furlongs (approximately 1,400 miles or 2,200 kilometers).

Matthew 7:13-14:

13. "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

14. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it."

Matthew 25:31-32:

31. "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

32. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats."

Philippians 2:10-11:

10. "That at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

11. and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Matthew 7:22-23:

22. "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

23. And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"

Revelation 20:7-9 mentions that the Battle of Gog and Magog shall happen after Jesus' thousand year reign.

Revelation 20:7-10:

7. "Now when the thousand years have expired, Satan will be released from his prison

8. and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.

9. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

10. The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever."

Explanation:

- **Verse 7**: After the thousand years (Millennial Reign of Christ) have ended, Satan is released from his confinement in the "bottomless pit." This release is part of God's divine plan, allowing a final test of humanity.
- **Verse 8**: Satan resumes his role as the deceiver and goes out to mislead the nations "in the four quarters of the earth," which means people from all over the world. "Gog and Magog" are mentioned here symbolically, representing Satan and the nations that are hostile to God. The names "Gog and Magog" are associated with forces that oppose God's people, as referenced in Ezekiel 38-39, but can be different nation. Satan gathers these nations for a final battle against God, and their numbers are vast, "as the sand of the sea."
- **Verse 9**: These gathered forces surround "the camp of the saints" and "the beloved city," which is typically interpreted as Jerusalem, where God's people are located. However, before they can launch an attack, divine intervention occurs: "fire came down from God out of heaven, and devoured them." This signifies a swift and total destruction of the rebellious forces by God's direct action, before possibly any harm.

Therefore, Gog gather together his forces to battle and have compassed Jerusalem in that day fire shall come down from God and devour them. In short there shall be no battle of Gog and Magog, for God shall send down fire out of heaven and devour them before they engage in battle.

Zechariah 12:9:

"It shall be in that day that I will seek to destroy all the nations that come against Jerusalem."

But Islam has different idea of the hour, that is judgment day. Jesus' main job according to it is kill pigs and abolish ransom:

Sahih al-Bukhari 2476 or book 46 hadith 37:

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).

Islamic View about Gog and Magog (Yajuj and Majuj):

Surah Al-Kahf (18:94-99) describes the story of Dhul-Qarnayn and his encounter with the people who feared the destructive force of Yajuj and Majuj (Gog and Magog):

> They said, 'O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?' He said, 'That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam.'
>
> Bring me sheets of iron'—until, when he had leveled [them] between the two mountain walls, he said, 'Blow [with bellows],' until when he had made it [like] fire, he said, 'Bring me, that I may pour over it molten copper.'
>
> So they [Yajuj and Majuj] were unable to pass over it, nor were they able [to effect] in it any penetration.
>
> [Dhul-Qarnayn] said, 'This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true.'
>
> And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly.

Surah Al-Anbiya (21:96) refers to the release of Gog and Magog before the Day of Judgment, indicating that their release is a sign of the Last Hour:

"Until, when Gog and Magog are let loose, and they, from every elevation, descend."

Sahih Muslim 2901, Book 54 Hadith 51:

- Hudhaifa b. Usaid al-Ghifari reported:

Allah's Messenger (ﷺ) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in

the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

Hadith from Sahih al-Bukhari:

Sahih al-Bukhari, 7135 or Book 92, Hadith 82:

- **Narrated by Zainab bint Jahsh :**

That one day Allah's Messenger (ﷺ) entered upon her in a state of fear and said, "None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this." The Prophet (ﷺ) made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Alllah's Apostle! Shall we be destroyed though there will be righteous people among us?" The Prophet (ﷺ) said, "Yes, if the (number) of evil (persons) increased."

Sahih al-Bukhari 2928 or Book 56 Hadith 141:

- **Narrated by Abu Huraira :**

Allah's Messenger (ﷺ) said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

What Is a Human? Exploring the Dimensions of Body, Soul, and Spirit

To understand the essence of being human, we must delve into the interplay between the body, soul, and spirit. Each of these dimensions contributes to our overall existence, shaping who we are and how we relate to the world and to God.

The Body: Our Physical Form- returns to earth

The body is the tangible, physical aspect of our humanity. Genesis 2:7 tells us, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being." This verse highlights the body as a creation from the earth, crafted by God and animated by His divine breath. It is through our bodies that we experience the physical world, engage with others, and perform our daily activities.

Hebrews 4:12:

"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart."

Here joints and marrow is the term to symbolize body.

1 Thessalonians 5:23 reveals, "Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ."

The Soul: The Seat of Emotions and Morality- goes to heaven or hell

The soul represents the core of our emotional and moral life. It is where our desires, decisions, and values reside. Job 12:10 underscores the soul's importance: "In whose hand is the life of every living thing, and the breath of all mankind." The soul is intertwined with the breath of life, making it crucial for our identity and existence.

The soul also reflects our spiritual state and moral choices. Proverbs 20:27 states, "The spirit of a man is the lamp of the Lord, searching all the inner depths of his heart." This suggests that the soul, in conjunction with the spirit, plays a role in divine introspection and moral discernment.

James 1:21 emphasizes the importance of nurturing the soul: "Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the

implanted word, which is able to save your souls." The soul must be cleansed and aligned with God's teachings to be truly fulfilled and saved.

Psalm 49:7-9:

> **7** None of them can by any means redeem his brother, nor give to God a ransom for him—
>
> **8** For the redemption of their souls is costly, and it shall cease forever —
> **9** That he should continue to live eternally, and not see the Pit.

In this context, verse 8 underscores the idea that human wealth and efforts are insufficient to pay the price required to redeem a soul from death. The "costliness" of redemption suggests that it is beyond any earthly means or value, and that no amount of money or human effort can secure one's soul. The psalmist implies that the only hope lies in God, who alone can provide true redemption and eternal life.

Revelation 6:9-11:

> **9** When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.
>
> **10** And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?”
>
> **11** Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

Verse 9 says the souls of people who were killed for bearing testimony of Christ was under the alter. They have feelings, has voice and can talk says verse 10. Verse 11 describes soul have a figure.

James 1:21:

"Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls."

Isaiah 55:3:

"Incline your ear, and come to Me. Hear, and your soul shall live; and I will make an everlasting covenant with you—the sure mercies of David."

The verse says to pay attention so that the soul shall live.

Ezekiel 4:14:

"Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth."

So, Ezekiel said his soul has not been polluted.

Luke 16:19-31
19 "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.
20 But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,
21 desiring to be fed with the crumbs which fell from the rich man's table.
Moreover the dogs came and licked his sores.
22 So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried.
23 And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.
24 Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.'
25 But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.
26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'
27 Then he said, 'I beg you therefore, father, that you would send him to my father's house,
28 for I have five brothers, that he may testify to them, lest they also come to this place of torment.'
29 Abraham said to him, 'They have Moses and the Prophets; let them hear them.'
30 And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'
31 But he said to him, 'If they do not hear Moses and the Prophets, neither will they be persuaded though one rise from the dead.'"
So, soul has bosom says verse 22. Soul has eyes says verse 23. Verse 24 says soul has voice and lips.
Therefore, we can infer from above evidence that soul is just like us and soul needs salvation.

The Spirit: The Divine Connection- returns to God after death

The spirit is the most profound aspect of our being, connecting us to the divine. The spirit represents our innermost connection to God and is integral to our spiritual health.

The body is essential, but it is also transient. Ecclesiastes 12:7 reminds us, "Then the **dust will return to the earth** as it was, and the **spirit will return to God** who gave it." The physical form will eventually return to the earth, but it serves a vital purpose in our earthly journey.

Luke 23:46 captures this interplay when Jesus commits His spirit to God, saying, "Father, 'into Your hands I commit My spirit.' Having said this, He breathed His last." This moment signifies the transition of the spirit from the earthly realm to its eternal home with God, while the body remains behind.

John 1:4-9 speaks of Christ as "the true Light which gives light to every man coming into the world." This light illuminates the spirit, guiding us towards spiritual enlightenment and truth.

John 1:4-9:

4 "In Him was life, and the life was the light of men.
5 And the light shines in the darkness, and the darkness did not comprehend it.
6 There was a man sent from God, whose name was John.
7 This man came for a witness, to bear witness of the Light, that all through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.
9 That was the true Light which gives light to every man coming into the world."

The spirit is also seen as a means through which God examines and refines us, as noted in Proverbs 20:27, "The spirit of a man is the lamp of the Lord, searching all the inner depths of his heart."

The Interplay of Body, Soul, and Spirit

Understanding humanity requires recognizing how these three dimensions interact. The body provides the vessel for our earthly experiences, while the soul encompasses our emotional and moral life. The spirit connects us to the divine and guides our spiritual journey.

Revelation 6:9-11 further illustrates the role of the spirit and soul in the afterlife. The souls of the martyrs cry out for justice, demonstrating their ongoing consciousness and connection to divine justice even after death.

In essence, a human is a complex interplay of body, soul, and spirit. Each dimension plays a crucial role in our overall existence, influencing how we experience life, relate to others, and connect with the divine. By understanding and nurturing these aspects, we can achieve a more holistic and meaningful existence, aligning ourselves with God's purpose and experiencing the fullness of our humanity.

But, Islam has no such thing as spirit. Instead there are questioning of the deceased by angels in the grave and the punishment or reward that follows until the Day of Judgment. Two angels, Munkar and Nakir, are believed to visit the deceased and ask questions about their faith, their belief in God, and the Prophet Muhammad. Based on the answers, the soul may experience comfort or punishment in the grave (referred to as "Barzakh"). Even Muhammad sicked refuge from this punishement:

Sahih Muslim 588g or book 5 hadith 169 or book 4 hadith 1224:

Abu Huraira reported that the Messenger of Allah (ﷺ) used to seek refuge from the torment of the grave, torment of Hell and the trial of Dajjal.

Sahih al-Bukhari 1372 or book 23 hadith 124 or vol.2 book 23 hadith 454:

Narrated Masruq:
`Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." `Aisha then asked Allah's Messenger (ﷺ) about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." `Aisha added, "After that I never saw Allah's Messenger (ﷺ) but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."
Sahih Muslim 2868 or book 53 hadith 83 or hook 40 hadith 6860:
Anas reported Allah's Apostle (ﷺ) as saying:
If you were not (to abandon) the burying of the dead (in the grave), I would have certainly supplicated Allah that He should make you listen the torment of the grave.
Sahih al-Bukhari 1338 or book 23 hadith 93 or vol.2 book 23 hadith 422:
Narrated Anas:
The Prophet (ﷺ) said, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to

him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet (ﷺ) added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

But these peophe are exempted from grave punishment:

Sahih al-Bukhari 2829 or book 56 hadith 45 or vol. 4 book 52 hadith 82

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Five are regarded as martyrs: They are those who die because of plague, Abdominal disease, drowning or a falling building etc., and the martyrs in Allah's Cause."

Was John the Baptist- Elijah and when will he return again?

Now that you know the difference between spirit and soul, let's check if Elijah who was taken alive in heaven was John the Baptist. Elijah taken alive into heaven reference:

2 Kings 2:11: "Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven."

Moses died in Deuteronomy 34:5-6
Deuteronomy 34:5-7: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day. Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished."
In Jewish tradition, there is a reference to Moses being resurrected in some non-canonical texts, such as the **Assumption of Moses** (also known as the **Testament of Moses**). This is an ancient Jewish apocryphal work that is not part of the canonical Hebrew Bible but is preserved in fragments and references in other texts.

Additionally, there is a reference in the **Book of Jude** in the New Testament that alludes to a dispute over the body of Moses:

- **Jude 1:9**: "Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, 'The Lord rebuke you!'"

This passage reflects a tradition, likely from a Jewish non-canonical source. In this reference, Michael the Archangel/Jesus disputes with the devil over Moses' body, implying some form of divine intervention concerning Moses' death, which may suggest special treatment of Moses after his death. Unfortunately, due to the incomplete nature of the *Assumption of Moses*, there is no direct verse to quote regarding Moses' resurrection.

There are prophesies that Elijah will be sent before Christ

Malachi 4:5-6

5. Behold, I will send you Elijah the prophet
   Before the coming of the great and dreadful day of the Lord.

6. And he will turn the hearts of the fathers to the children,
   And the hearts of the children to their fathers,
   Lest I come and strike the earth with a curse.

Malachi 3:1-6

1. “Behold, I send My messenger,
   And he will prepare the way before Me.
   And the Lord, whom you seek,
   Will suddenly come to His temple,
   Even the Messenger of the covenant,
   In whom you delight.
   Behold, He is coming,”
   Says the Lord of hosts.

2. “But who can endure the day of His coming?
   And who can stand when He appears?
   For He is like a refiner's fire
   And like launderers' soap.

3. He will sit as a refiner and a purifier of silver;
   He will purify the sons of Levi,
   And purge them as gold and silver,
   That they may offer to the Lord
   An offering in righteousness.

4. Then the offering of Judah and Jerusalem
   Will be pleasant to the Lord,
   As in the days of old,
   As in former years.

5. And I will come near you for judgment;
   I will be a swift witness
   Against sorcerers,
   Against adulterers,
   Against perjurers,
   Against those who exploit wage earners and widows and orphans,
   And against those who turn away an alien—
   Because they do not fear Me,”
   Says the Lord of hosts.

6. “For I am the Lord, I do not change;
   Therefore you are not consumed, O sons of Jacob."

Isaiah 40:3

The Voice in the Wilderness

3. The voice of one crying in the wilderness:
   "Prepare the way of the Lord;
   Make straight in the desert
   A highway for our God."

John acknowledged that he is the voice crying in the wilderness:

Matthew 3:1-3

John the Baptist Prepares the Way

1. In those days John the Baptist came preaching in the wilderness of Judea,
2. and saying, "Repent, for the kingdom of heaven is at hand!"
3. For this is he who was spoken of by the prophet Isaiah, saying:
   "The voice of one crying in the wilderness:
   'Prepare the way of the Lord;
   Make His paths straight.' "

Mark 1:2-3

The Beginning of the Gospel

2. As it is written in the Prophets:
   "Behold, I send My messenger before Your face,
   Who will prepare Your way before You."
3. "The voice of one crying in the wilderness:
   'Prepare the way of the Lord;
   Make His paths straight.' "

Luke 3:2-6

John the Baptist Prepares the Way

2. While Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness.
3. And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins,

4. as it is written in the book of the words of Isaiah the prophet, saying:
   "The voice of one crying in the wilderness:
   'Prepare the way of the Lord;
   Make His paths straight.
5. Every valley shall be filled
   And every mountain and hill brought low;
   The crooked places shall be made straight
   And the rough ways smooth;
6. And all flesh shall see the salvation of God.' "

John 1:23

He said: "I am
'The voice of one crying in the wilderness:
"Make straight the way of the Lord," '
as the prophet Isaiah said."

But when Jewish leaders from Sanhedrin sent people to ask him who he is, he replied it dramatically:

John 1:19-28

A Voice in the Wilderness

19. Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"
20. He confessed, and did not deny, but confessed, "I am not the Christ."
21. And they asked him, "What then? Are you Elijah?"
    He said, "I am not."
    "Are you the Prophet?"
    And he answered, "No."
22. Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"
23. He said: "I am
    'The voice of one crying in the wilderness:
    "Make straight the way of the Lord," '
    as the prophet Isaiah said."
24. Now those who were sent were from the Pharisees.
25. And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

26. John answered them, saying, "I baptize with water, but there stands One among you whom you do not know.
27. It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."
28. These things were done in Bethabara beyond the Jordan, where John was baptizing.

But the voice crying in the wilderness to prepare the way for the lord and Elijah has to be the same person. Then is there a controversy?- No:

Luke 1:13-17

The Birth of John the Baptist Foretold

13. But the angel said to him, “Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.

14. And you will have joy and gladness, and many will rejoice at his birth.

15. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb.

16. And he will turn many of the children of Israel to the Lord their God.

17. He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, ‘to make ready a people prepared for the Lord.’”

It was prophesied to John the Baptist’s father by Angel of the Lord/ Jesus that “He will also go before Him in the spirit and power of Elijah”. So as you saw the definition of spirit, spirit returns to God. So God sent Elijah’s spirit, not the body and soul that was taken up. Also notice in verse 15 that “ He will also be filled with the Holy Spirit, even from his mother’s womb”. Therefore, Elijah’s spirit came in the form of John the Baptist.

Matthew 11:7-14

Jesus’ Testimony about John

7. As they departed, Jesus began to say to the multitudes concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind?

8. But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings' houses.

9. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

10. For this is he of whom it is written:
'Behold, I send My messenger before Your face,
Who will prepare Your way before You.'

11. Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.

12. And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

13. For all the prophets and the law prophesied until John.

14. And if you are willing to receive it, he is Elijah who is to come.

Jesus quoted in verse 10 that prophets wrote about Elijah’s coming. He tells it’s John the Baptist. Remember Matthew 11:14.
Then when will Elijah’s taken body (+soul +spirit) come as well as Moses’ resurrected body?
John the baptist died in Matthew 14:1-12

Matthew 14:1-12

John the Baptist Beheaded

1. At that time Herod the tetrarch heard the report about Jesus

2. and said to his servants, "This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him."

3. For Herod had laid hold of John and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

4. Because John had said to him, "It is not lawful for you to have her."

5. And although he wanted to put him to death, he feared the multitude, because they counted him as a prophet.

6. But when Herod's birthday was celebrated, the daughter of Herodias danced before them and pleased Herod.
7. Therefore he promised with an oath to give her whatever she might ask.
8. So she, having been prompted by her mother, said, "Give me John the Baptist's head here on a platter."
9. And the king was sorry; nevertheless, because of the oaths and because of those who sat with him at the table, he commanded it to be given her.
10. So he sent and had John beheaded in prison.
11. And his head was brought on a platter and given to the girl, and she brought it to her mother.
12. Then his disciples came and took away the body and buried it; and went and told Jesus.

Mountain of transfiguration Elijah and Moses comes in Matthew 17:1-13

Matthew 17:1-13

The Transfiguration

1. Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;
2. and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.
3. And behold, Moses and Elijah appeared to them, talking with Him.
4. Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."
5. While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"
6. And when the disciples heard it, they fell on their faces and were greatly afraid.
7. But Jesus came and touched them and said, "Arise, and do not be afraid."
8. When they had lifted up their eyes, they saw no one but Jesus only.
9. Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

10. And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"
11. Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.
12. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands."
13. Then the disciples understood that He spoke to them of John the Baptist.

Here disciples understood Elijah was John the Baptist. But recall Matthew 11:14: "**And if you are willing to receive it, he is Elijah who is to come."**

Jesus's ministry was first to the Jews. But Jews didn't except him even after his resurrection.

Acts 7:55-60

The Stoning of Stephen

55. But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

56. and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

57. Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;

58. and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.

59. And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit."

Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

This was the 7th time denial by Jews. This was the time when if Jews accepted Jesus, Jesus' thousand year ruling would have started and Jesus might have came down from heaven. But Jews stoned Stephen to death. So salvation went from Jews to gentiles through faith and the church age began. Then when will Elijah make the path again?

Revelation 11:3-6

The Two Witnesses

3. And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.
4. These are the two olive trees and the two lampstands standing before the God of the earth.
5. And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.
6. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

Interpretation:
These verses are part of the vision given to John concerning the "Two Witnesses." The passage states that God will grant authority to these two witnesses, who will prophesy for 1,260 days (approximately 3.5 years), clothed in sackcloth, a traditional sign of mourning and repentance. These are be the 2 witness appeared in Matthew 17:1-13 on the mountain. Proof-

1. **The Two Witnesses:** The identity of the two witnesses is not explicitly given, but they are often associated with the prophetic figures of Moses and Elijah or figures who come in their spirit and power. They are described as having the power to shut heaven so that no rain falls during their prophecy, turn waters to blood, and strike the earth with plagues — powers similar to those demonstrated by Elijah (who stopped rain) and Moses (who turned water to blood and brought plagues upon Egypt).

1 Kings 17:1

"And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, 'As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.'"

Exodus 7:14-24

The First Plague: Water Turned to Blood

1. So the Lord said to Moses: "Pharaoh's heart is hard; he refuses to let the people go.

2. Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand.
3. And you shall say to him, 'The Lord God of the Hebrews has sent me to you, saying, "Let My people go, that they may serve Me in the wilderness"; but indeed, until now you would not hear!
4. Thus says the Lord: "By this you shall know that I am the Lord. Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood.
5. And the fish that are in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river.'" "
6. Then the Lord spoke to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in buckets of wood and pitchers of stone.' "
7. And Moses and Aaron did so, just as the Lord commanded. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood.
8. The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt.
9. Then the magicians of Egypt did so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, as the Lord had said.
10. And Pharaoh turned and went into his house. Neither was his heart moved by this.
11. So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river.

2. **Divine Protection and Authority:** The two witnesses are given authority and are protected during their ministry; anyone attempting to harm them is destroyed by fire proceeding from their mouths. This symbolizes the power and protection God gives to His servants to accomplish His purposes.

3. **Call to Repentance:** The witnesses' prophesying in sackcloth symbolizes a call to repentance, mourning, and a warning of impending judgment. Their actions and words are intended to turn people back to God.

4. **Symbol of End-Time Prophecy:** The 1,260 days of prophecy aligns with the time frame mentioned elsewhere in Revelation, often associated with periods of persecution, tribulation, and divine intervention. The witnesses represent God's continued effort to reach humanity and call for repentance before the final judgment.

So, during the beginning of 7 years of tribulation they will return. After 7 years Jesus will start his millennial reign.

One more thing, in John 1:19-28 Jews were questioning John the Baptist if he is Christ or Elijah or the prophet. Those Jews separated Christ and the prophet mistakenly.

John 1:21

And they asked him, "What then? Are you Elijah?"
He said, "I am not."
"Are you the Prophet?"
And he answered, "No."

But the prophet and Messiah/Christ are same person. If you read reference Bible it will be more clear than ever.

Deuteronomy 18:15

15. "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear."

John 6:14

14. Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

John 7:40

40. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet."

Acts 3:22

22. For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.'

Jesus is also called by king David. If you check Jewish commentary of Deuteronomy 18:15, Hosea 3:4-5 and Jeremiah 23:5-6, it talks about the same person, Messiah.

Hosea 3:4-5

4. For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or household gods.
5. Afterward the children of Israel shall return and seek the Lord their God and David their king. They shall fear the Lord and His goodness in the latter days.

Jeremiah 23:5-6

5. "Behold, the days are coming," says the Lord,
   "That I will raise to David a Branch of righteousness;
   A King shall reign and prosper,
   And execute judgment and righteousness in the earth.
6. In His days Judah will be saved,
   And Israel will dwell safely;
   Now this is His name by which He will be called:
   THE LORD OUR RIGHTEOUSNESS."

Muslims debaters say when in John 1:21 Jews asked if John the Baptist is Elijah or the prophet and John denied, then Muhammad is the prophet and thus by definition Muhammad is Christ/Messiah which they again don’t claim.

Prophets acknowledged millennial reign of Christ whereas Islam considers only 40 years

Jesus' main job according to it is kill pigs and abolish ransom to Muslims:
Sahih al-Bukhari 2476 or book 46 hadith 37:

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).

Jesus lives only 40 years in his second coming:

Sunan Abi Dawud 4324 or book 39 hadith 34 or book 38 hadith 4310:

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: There is no prophet between me and him, that is, Jesus (ﷺ). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

But all the prophets say a different story:

Isaiah 2:2-4:

> Now it shall come to pass in the latter days
> That the mountain of the Lord's house
> Shall be established on the top of the mountains,
> And shall be exalted above the hills;
> And all nations shall flow to it.
> Many people shall come and say,
> "Come, and let us go up to the mountain of the Lord,
> To the house of the God of Jacob;
> He will teach us His ways,
> And we shall walk in His paths."
> For out of Zion shall go forth the law,

And the word of the Lord from Jerusalem.
He shall judge between the nations,
And rebuke many people;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

Interpretation:
This passage prophesies a future time, often referred to as the "latter days," when God's Kingdom will be established on earth, centered on Jerusalem ("the mountain of the Lord's house"). In this time, all nations will come to Jerusalem to learn God's ways, and there will be universal peace — symbolized by the transformation of weapons of war into tools for agriculture ("swords into plowshares" and "spears into pruning hooks"). This prophecy highlights the idea of a coming age of peace and righteousness where God's teachings are universally accepted, and war will be no more. "And the word of the Lord from Jerusalem. He shall judge between the nations,", from John 1:1 we know "In the beginning was the Word, and the Word was with God, and the Word was God." that is Jesus. Also Islam acknowledges Jesus as Kalimatullah, meaning the word of God. So a point of time "That the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills;" and Jesus will rule.

Isaiah 11:1-10:

There shall come forth a Rod from the stem of Jesse,
And a Branch shall grow out of his roots.
The Spirit of the Lord shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord.
His delight is in the fear of the Lord,
And He shall not judge by the sight of His eyes,
Nor decide by the hearing of His ears;
But with righteousness He shall judge the poor,
And decide with equity for the meek of the earth;
He shall strike the earth with the rod of His mouth,
And with the breath of His lips He shall slay the wicked.
Righteousness shall be the belt of His loins,
And faithfulness the belt of His waist.
The wolf also shall dwell with the lamb,
The leopard shall lie down with the young goat,

The calf and the young lion and the fatling together;
And a little child shall lead them.
The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
The nursing child shall play by the cobra’s hole,
And the weaned child shall put his hand in the viper’s den.
They shall not hurt nor destroy in all My holy mountain,
For the earth shall be full of the knowledge of the Lord
As the waters cover the sea.
“And in that day there shall be a Root of Jesse,
Who shall stand as a banner to the people;
For the Gentiles shall seek Him,
And His resting place shall be glorious.”

Interpretation:
This passage prophesies the coming of a ruler from the line of Jesse (the father of King David), often understood as the Messiah, at his second coming. This ruler will possess the Spirit of the Lord, characterized by wisdom, understanding, counsel, might, knowledge, and fear of the Lord. He will rule with righteousness and justice, especially defending the poor and the meek. The imagery of natural enemies living in harmony (like the wolf dwelling with the lamb) represents a time of peace and restoration. The "Root of Jesse" will serve as a banner for all people, including Gentiles, signaling the universal nature of His reign.

Ezekiel 37:24-28:

David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.
Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David shall be their prince forever.
Moreover, I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.
My tabernacle also shall be with them; indeed, I will be their God, and they shall be My people.
The nations also will know that I, the Lord, sanctify Israel, when My sanctuary is in their midst forevermore.

Interpretation:
This passage is part of Ezekiel's prophecy about the restoration of Israel. It foretells a time when David (or a descendant of David, often interpreted as the Messiah) will rule as a single shepherd over a reunited Israel. God's people will live according to His commandments and statutes. An everlasting "covenant of peace" will be established, with God's sanctuary (His divine presence) dwelling in their midst forever. This reflects both the physical and spiritual restoration of Israel, and God's permanent dwelling with His people.

Zechariah 14:9-11:

> And the Lord shall be King over all the earth.
> In that day it shall be—
> “The Lord is one,”
> And His name one.
> All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. Jerusalem shall be raised up and inhabited in her place from Benjamin’s Gate to the place of the First Gate and the Corner Gate,
> and from the Tower of Hananel to the king’s winepresses.
> The people shall dwell in it;
> And no longer shall there be utter destruction,
> But Jerusalem shall be safely inhabited.

Interpretation:
This passage describes a future day when the Lord will be recognized as the King over all the earth, and His name will be the only one worshiped. It depicts a time when Jerusalem will be transformed and elevated, and it will be secure, free from destruction and danger. This prophecy focuses on the ultimate victory of God, the establishment of His Kingdom, and the final defeat of all opposition.

Luke 1:32-33:

He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.

And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

Interpretation:
This passage is part of the angel Gabriel's announcement to Mary about the birth of Jesus. It emphasizes the greatness of Jesus, who will be called the "Son of the Highest," meaning the Son of God. Gabriel announces that Jesus will inherit the throne of His ancestor David, fulfilling Old Testament

prophecies about a Messiah who would come from David's lineage. His reign will be eternal, signifying a kingdom that will have no end. This points to Jesus as the long-awaited Messiah who establishes God's everlasting kingdom.

Matthew 19:28:

> So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel."

Jesus in every book in the Bible

The entire Bible is the revelation of Jesus Christ, but many Bible readers do not realize that Jesus is in the Old Testament. Jesus is present from the beginning to the end and said so Himself multiple times.

In John 5:39 He said, “you search the Scriptures because you think that in them, you have eternal life; and it is they that bear witness about me.”

In John 5:46, “for if you believed Moses, you would believe me; for he wrote of me.”

And in Luke 24:44, Jesus says, “these are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

His disciples also confirm the presence of Jesus in the Old Testament. In John 1:45, Philip says, “we have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.” And Peter wrote about it in 1 Peter 1:10-12:

10 *Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you,*

11 *searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.*

12 *To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.*

All these Scriptures and more, agree that Jesus is in the Old Testament and that they testify of Him (Romans 3:21).

Romans 3:2:

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.

But we often miss Jesus because He is not named and because He appears differently in the Old Testament than He does in the New Testament. But He is definitely there, and His presence makes a difference.

The original intent of the Old Testament is to lead to Jesus. If we fail to see Him in it, even though we might understand the Old Testament intellectually, we will miss the whole point. But when we do see Him, everything just clicks and makes more sense. I love how the two disciples on the road to Emmaus described the experience of seeing Jesus in the Old Testament. They said, **Luke 24:32**:

"And they said to one another, 'Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?' "

We also want the Holy Spirit to unlock the Scriptures and have our hearts burn within us. Hence, the goal of this series is to examine the different ways Jesus appears in the Old Testament. Each post will feature a few examples of Jesus' appearances and some principles to help you see Him during your study.

How to See Jesus in All Scriptures?

We are not supposed to read the Bible for facts or instructions only. We must read it primarily to see Jesus. He said in John 5:39, "You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me."

All Scriptures testify of Jesus. They may not all be explicitly about Him, but they all point to Him. And if we read any portion of the Bible without seeing how it, then we will miss the unified message of the Bible.

However, we cannot see Jesus in Scriptures on our own. We need the Holy Spirit because of a veil that prevents us from understanding Scriptures. 2 Corinthians 3:15-16 says, "Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed." The Jews had a veil upon them that blocked them from seeing Christ in the Old Testament. They read the Scriptures, but they couldn't comprehend that is was about Jesus.

But when they turned to Jesus, He lifted the veil and enabled them to behold His glory in the Old Testament and understand how Scriptures all point to Him. We will also miss Jesus in all Scriptures without the Holy Spirit. Take the two disciples in Luke 24, for example.

The story of the two disciples on the road to Emmaus, found in **Luke 24:13-35**, is a powerful account that illustrates the theme of recognition and understanding in

the context of Jesus' resurrection. After the crucifixion of Jesus, these disciples were traveling to Emmaus, feeling disheartened and confused about the events that had transpired. Luke 24:16 states, “But their eyes were restrained, so that they did not know Him.” This verse highlights their inability to recognize Jesus, even when He was walking alongside them.

Despite their knowledge of the Scriptures and the recent reports from the women at the tomb, who declared that Jesus had risen (Luke 24:10-11), the disciples remained skeptical. This skepticism is crucial to understanding their journey. They had not yet comprehended the significance of the resurrection or how it fulfilled the prophecies of the Old Testament. Their conversation was filled with despair as they recounted the events of Jesus’ death and their dashed hopes (Luke 24:21).

In this moment of doubt and confusion, Jesus took the opportunity to teach them. He began to explain the Scriptures, revealing how they pointed to Him as the Messiah. **Luke 24:27** states, “And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.” This verse captures the essence of Jesus’ teaching: the entire narrative of the Old Testament was ultimately about Him. From the prophecies of the coming Messiah to the sacrificial system, every aspect of the Scriptures foreshadowed His redemptive work.

The encounter on the road to Emmaus serves as a reminder of the transformative power of Scripture when understood in light of Christ. It was not until Jesus broke bread with them that their eyes were opened, as recorded in **Luke 24:31**: “Then their eyes were opened and they knew Him; and He vanished from their sight.” This moment of recognition emphasizes the importance of communion and revelation in understanding who Jesus truly is.

In conclusion, the story of the two disciples on the road to Emmaus illustrates the struggle between knowledge and belief. Despite their familiarity with the Scriptures and reports of the resurrection, they failed to recognize Jesus as the Messiah. However, through His teaching and the breaking of bread, their eyes were opened to the truth of who He is. This narrative challenges believers to seek a deeper understanding of Scripture and to recognize the centrality of Christ in the entire biblical narrative.

Later, Jesus appeared to the eleven disciples who also doubted His resurrection, and He reminded them of all He had taught them about Him from the Scriptures, and their fulfillment. And then He “opened their minds to understand the Scriptures.” (Luke 24:45)

Understanding how Scriptures points towards Jesus, not only makes more sense, but it is also exciting.

The two disciples on Emmaus experienced it and said, “did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures? ” (Luke 24:32).

Questions to ask when studying the Bible

1. Who is God? – Theology

What is God trying to teach me about Himself?

2. What has God done through Christ? – Christology

What has Jesus done for us? Look for the suffering of Christ, His death and resurrection, repentance for the forgiveness of our sins, and proclamation of the good news (Luke 24:46-47).

3. Who are we? – Ecclesiology

In light of who God is and has done, who am I in Him? What is my identity?

4. What do we do? – Missiology

What are we aiming to do as the body of Christ?

5. How do we do it? – Contextualization

What does this look like in my community and my life?

Application

Let’s look at a couple of Scriptures/stories from the Old Testament and find Jesus in them using these questions as a guide. Since the contextualization is subjective, I will skip it.

Honor your father and mother (Exodus 20:12)

God is the one giving the commandment, and He is also our ultimate Father who deserves all honor.

Christ suffered and died so that we could be forgiven and adopted into God’s family. Christ obeyed the commands of God entirely on our behalf.

As a result, we are now children of God and co-heir with Christ.

David and Goliath (1 Samuel 17)

God is the defender and provider of the Israelites. He uses the weak to shame the strong, and He brings victory in unlikely ways. He is also faithful, merciful, mighty, and achieves His purposes.

Christ humbled himself to enter the battlefield and used an unlikely means to defeat evil and drive out sin.

We are the fearing and cowering crowds who could not face sin ourselves. However, we got the victory through Christ and have been shown mercy even though we didn't deserve it.

Now, we must spread the good news to others.

When you read the Bible, especially the Old Testament, ask these questions to see Jesus in every corner of Scripture. Do be careful not to see Christ where he is not. I know Jesus is in every book of the Bible, and every story whispers His name. But I do not know if every single verse somehow foreshadows Him.

Christophanies

John 5:39

You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.

Christophany comes from two Greek words; Christos, which means Christ, and phaneroo, which means to be revealed or to manifest. Therefore, a Christophany is a visible manifestation or appearance of Christ before His human incarnation.

All manifestations of God in the Bible aren't necessarily Christophanies. For example, the Father spoke during Jesus' baptism and transfiguration, and the Holy Spirit came like a dove upon Jesus, and a rushing wind upon the disciples. These manifestations of God are called theophanies.

But since the Bible consistently says that no one has ever seen God the Father and lived

Exodus 33:20

But He said, "You cannot see My face; for no man shall see Me, and live."

John 5:37

And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.

John 6:46

Not that anyone has seen the Father, except He who is from God; He has seen the Father.

1 Timothy 6:15-16

He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.

1 John 4:12

No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

Many theologians believe that all visible theophanies in the Old Testament were pre-incarnate appearances of Christ.

Jesus is the image of the invisible God (Colossians 1:15). He is at the Father's side, and He is the only one who reveals Him (John 1:18). And here are some of His pre-incarnate appearances.

1. Appearance to Abraham (Genesis 18)

Three men visited Abraham, and one of them was God Himself (YHWH). We know he was God because the text says, "and the LORD appeared to him by the oaks of Mamre." The other two men were angels.

2. Appearance to Jacob (Genesis 32:22-32)

Jacob once wrestled with a man all night, and that man was God. He said to Jacob, "your name shall no longer be called Jacob, but Israel for you have striven with God, and with men, and have prevailed." Afterward, Jacob named the place Peniel and said, "for I have seen God face to face, and yet my life has been delivered."

3. Appearance to Joshua (Joshua 5:13-15)

A man with a sword in hand appeared to Joshua before the fall of Jericho. He identified himself as the commander of the army of the Lord. Joshua immediately fell to his face and worshipped the man. And the commander said, "take off your sandals from your feet for the place where you are standing is holy." This man was another Christophany.

Theologians also believe every visit of "the angel of the Lord," or "the angel of God," was a Christophany.

In Exodus 23:20-21, God told Moses He would send an angel before him to guide him, and that God's name was in the angel. As the name of God represents His nature, will, and character. A random angel can't bear God's name; only God himself can. And this angel of the Lord must have been Jesus because He said in John 17:7, "I have manifested your name to the people whom you gave me out of the world."

Here are a few visits from Jesus as the angel of the Lord.

4. Visit to Hagar (Genesis 16:7-14)

The angel of the Lord appeared to Hagar in the wilderness and said to her, "I will surely multiply your offspring so that they cannot be numbered for multitude." The angel of the Lord spoke with the authority of God and said he would multiply her offspring. Hagar called the angel, "You are a God of seeing," and said, "truly here I have seen him who looks after me."

5. Visit to Abraham and Isaac (Genesis 22:11-18)

Abraham took Isaac to Mount Moriah to sacrifice him as God commanded. But when he was about to kill Isaac, the angel of the Lord appeared and told him to stop. He said, "now I know that you fear God seeing you have not withheld your son, your only son from me." The angel spoke as if he was God.

6. Visit to Jacob (Genesis 31:11-13)

The Angel of God appeared to Jacob in a dream and said, "I am the God of Bethel, where you anointed a pillar and made a vow to me." The God of Bethel is Yahweh (Genesis 28:13-22).

- In **Genesis 28:13**, Yahweh introduces Himself to Jacob, saying: "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants."
- Yahweh reiterates His covenant promises to Jacob, including descendants as numerous as the dust of the earth, and that all the families of the earth will be blessed through Jacob's line.
- After Jacob awakes, he recognizes the place as sacred and declares in **Genesis 28:16-17**:

  "Surely the Lord is in this place, and I did not know it… How awesome is this place! This is none other than the house of God, and this is the gate of heaven!"

- Jacob then names the place **Bethel**, meaning "House of God" (**Genesis 28:19**) and makes a vow in **Genesis 28:20-22**, committing himself to Yahweh.

7. Visit to Moses (Exodus 3:2-6)

The angel of the Lord appeared to Moses “in a flame of fire out of the midst of a bush,” and then, “God called to him out of the bush.” He said, “I am the God of your Father, the God of Abraham, and the God of Isaac.”

It’s quite clear from these few examples that the angel of the Lord is a Christophany. Furthermore, His visits stop after the birth of Christ.

This doesn’t mean that Jesus was an angel before the incarnation. Jesus was, is, and always be God (John 8:58). The Hebrew word for angel is malak, which means a messenger. It appears 213 times in the Old Testament. It can refer to actual angels such as in Genesis 19:1, and men such as in Genesis 32:3.

Also, Christophanies do not contradict the incarnation of Christ nor the virgin birth. Jesus taking on the form of a man is not the same as becoming a man.

There are many other examples of Christophanies in the Old Testament. But some are less certain than others.

For example, many people believe the fourth man in the fire in Daniel 3:25 was a Christophany. But all we know about him is that he had the appearance of a “son of gods.” Without additional information, we can’t say for sure if he was a Christophany or an actual angel.

Melchizedek is another questionable Christophany. He appears in Genesis 14:18-20 and his name means king of righteousness, and a priest of God most High. Hebrews 7:3 says that “he is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he continues a priest forever.” As a result, many people believe Melchizedek was a Christophany. But he could have been a type of Christ.

Always let the Bible guide you to recognize a Christophany accurately. For instance, if the text says, “the Lord appeared,” or the “Lord came down,” it most likely a Christophany. Also, if a man speaks with the authority of God, identifies himself with God, or does things only God can do, He might be a pre-incarnate appearance of Christ.

Types

Luke 24:27

And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

Theologically speaking, “a type is a special example, symbol, or picture that God designed beforehand, and that he placed in history at an earlier point in time in order to point forward to a later, larger fulfillment.”[1]

Therefore, a type of Christ is a person or thing that resembles or behaves like Jesus.

It comes from the Greek word tupos, which means the mark of a blow, a copy, image, pattern, or prefigure of something or somebody. Paul used it in Romans 5:14 when he called Adam “a type of the one who was to come.” He also used it in 1 Corinthians 10:6; 11, when he said some events in the wilderness “took place as an example for us.”

The New Testament uses a few other Greek words when referring to types.

There is skia, which means shadow or outline. Paul used it in Colossians 2:17 when he said elements of the Mosaic covenants were “shadow of the things to come.” Skia also appears in Hebrews 8:5; 10:1.

Hebrews 8:5

"Who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, 'See that you make all things according to the pattern shown you on the mountain.'"

Hebrews 10:1

"For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect."

Hebrews 9:23

"Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these."

Then there is hupodeigma, which means a figure, copy, or model. It appears in Hebrews 8:5; 9:23.

Lastly, there is antitupos, which means typical of, corresponding to, or an image. It appears as antitype in 1 Peter 3:21, and as copies in Hebrews 9:24.

1 Peter 3:21

"There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ."

Hebrews 9:24

"For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us."

Jesus is always an antitype and all his shadows are identified in the New Testament. Hence, we do not decide who or what is a type of Christ; we only discover them. Typology is determined by Scripture. The Holy Spirit inspired the use of types; illustrations and analogies are the results of man's study.

Here are some types of Christ mentioned in the New Testament.

1. Adam (Romans 5:12-21, 1 Corinthians 15:22-45)

Adam was the first man and a type of Jesus, who is called the last Adam (1 Corinthians 15:45). However, the last Adam is greater than the first Adam.

Adam was the son of God (Luke 3:38), but he was created (Genesis 1:27) and came from the earth (Genesis 2:7). Jesus is the only begotten Son of God (John 3:16), He created all things (Colossians 1:16), and He came from heaven (John 6:38).

Adam received life; Jesus gives life (1 Corinthians 15:45)

Adam stood by while his wife sinned (Genesis 3:6), Jesus sacrificed Himself so that His bride wouldn't sin (1 Peter 2:24).

Adam's single act of disobedience introduced sin and death into the world. Jesus' single act of obedience destroyed sin and brought grace and eternal life into the world. (Romans 5:12; 15)

Adam brought condemnation for all men, while Jesus brought justification for all those in him (Romans 5:18).

All those born from Adam inherit his sinful nature, but all those born from Christ inherit his holy nature (1 Corinthians 15:48-49)

2. Moses (Acts 3:22, Hebrews 3:1-5)

Moses is a type of Christ and shares many similarities with Him. For example:

At the time of Moses' birth, Pharaoh ordered the death of all male Hebrew babies (Exodus 1:22). King Herod ordered the murder of children under two to kill Jesus (Matthew 2:16). They both had to hide to escape infanticide (Exodus 2:2, Matthew 2:13)

Moses was adopted by Pharaoh's daughter (Exodus 2:10), while Joseph adopted Jesus (Matthew 2:14). Neither was raised by a biological father.

Both acted as intercessors for the people. Moses pleaded to God many times on behalf of the Israelites when they sinned (Numbers 11:2; 12:13; 21:7). And after the Israelites worshipped the golden calf, he offered his life in exchange for the people (Exodus 32:30-33). Jesus also offered His life for the sins of the world (John 3:16, Romans 5:8; 1 John 2:2). He advocates and intercedes for us with God (1 John 2:1, Romans 8:34, Hebrews 7:25).

They both led God's people out of slavery. Moses freed the Israelites from physical slavery in Egypt, while Jesus freed his people from spiritual bondage to sin and death (John 8:34-36, Romans 8:2).

Furthermore, they were both prophets of God, mediated a covenant, gave commandments, performed miracles, spoke to God face to face (Exodus 33:11, John 10:15), and were both transfigured on a mountain (Exodus 34:29, Matthew 17:2).

But in all these, Jesus is more significant than Moses. Moses was faithful as a servant, but Jesus was faithful as the Son of God.

3. The Passover Lamb (1 Corinthians 5:7, John 1:29, 1 Peter 1:19-20)

In Exodus 12, God sent a series of plagues to afflict the Egyptians so that Pharaoh would let the Israelites go. And the final plague was the death of all firstborn sons in Egypt (Exodus 12:29).

The night before the plague, God instructed the Israelites to select a male lamb without blemish (Exodus 12:5), to kill it without breaking any of its bones (Exodus 12:46), and to apply some of its blood around the house (Exodus 12:7-8). And when God saw the blood of the lamb, He passed over the household, and the destroyer did not enter (Exodus 12:23).

Jesus became the last and greater Passover lamb. He was the lamb of God (John 1:29) perfect, without blemish and sin (1 Peter 1:19). He was crucified with all His bones intact (John 19:33), and by His blood, many people have been saved (Hebrews 9:12).

Moreover, Jesus died around Passover (Mark 14:12). And as the blood of the slain lamb protected the Israelites from God's wrath, the blood and death of Christ cover us from God's judgment (Matthew 26:28).

4. The bronze serpent (John 3:14)

One day, the children of Israel felt discouraged and complained against God and Moses (Numbers 21:5). As punishment, God sent fiery serpents among them, and many died from their bites (Numbers 21:6). The people repented from their sins and asked Moses to pray for God's mercy. When Moses prayed, God instructed him to make a fiery serpent and set it on a pole, and whoever looked at the pole would get healed. (Numbers 21:7-9)

In John 3:14, Jesus likened himself to the bronze serpent, indicating it was a type of Him. The snake was a curse and symbolized Jesus, who became a curse for us (2 Corinthians 5:21).

Like the serpent, Jesus was hanged on a tree (Galatians 3:13), and all who look to Jesus and put their faith in Him will get saved from the sting of death (1 Corinthians 15:55-57).

Also, the serpent was their only means of salvation; just like Jesus is our only way to eternal life (John 14:6).

5. Jonah (Matthew 12:39-41)

Jonah was a prophet from the Old Testament whom Jesus declared a type. Here are a few reasons why:

They were both prophets to gentiles. Jonah's mission was to call the Assyrians of Nineveh to repentance (Jonah 1:2). Jesus came to call all sinners, Jews and gentiles alike to repentance (Matthew 28:18-20)

Jonah initially disobeyed God's order and went to Nineveh reluctantly (Jonah 1:3). Jesus willingly answered God's calling and submitted to His will (Luke 22:42)

Jonah sacrificed himself to save his shipmates (Jonah 1:12), Jesus sacrificed himself to save the world (Mark 10:45)

Jonah spent three days and three nights in the belly of a great fish because of his sin (Jonah 1:17). Jesus spent three days and nights in a tomb because of our sin (Luke 24:46).

Jonah came out from the belly of the fish (Jonah 2:11). Jesus resurrected from death and walked out of the tomb (Mark 16:6)

Jonah announced the destruction of Nineveh would take place in forty days (Jonah 3:4). Jesus taught for forty days after his resurrection (Acts 1:3)

Jonah despised God's grace towards sinners and was willing to die because of it (Jonah 4:1-3), Jesus showed mercy towards sinners and died to save them (John 3:16)

Jesus is a greater Jonah.

6. High priest (Hebrews 2:17; 4:15–16; 5:10)

In the Old Testament, a priest played the role of mediator between God and the people. The high priest was the leader and the only one who could enter the Most Holy place on the day of atonement.

Jesus is now our high priest because He mediates between God and men (1 Timothy 2:5). But He is a greater high priest for several reasons.

Old Testament high priests were temporary, but Jesus priesthood is eternal (Hebrews 7:23-25).

The Levitical high priest sacrificed daily, but Jesus sacrificed once and for all (Heb 7:27; 9:12).

The Levitical high priests were sinful and also required sacrifice for themselves; Jesus was holy, innocent, and unstained (Hebrews 7:26-27). And while the high priests offer sacrificed animals, Jesus offered himself.

Lastly, Jesus is a greater high priest because His sacrifice and cleansing are forever (Hebrews 10:1-11).

7. Melchizedek (Hebrews 7:1-3; 15-17, Hebrews 6:20)

Melchizedek is a mysterious figure who appears in Genesis 14:18-20 only. But he could have been a type of Christ as Hebrews 7:3 says, "he resembled the Son of God."

Melchizedek was a king and a priest of God; Jesus is the King and High priest of God.

Melchizedek's name means king of righteousness, and he was king of peace. Jesus is our righteousness (1 Corinthians 1:30), and the prince of peace (Isaiah 9:6). Even more, righteousness and peace kiss each other in Him (Psalm 85:10).

Melchizedek is without genealogy, no beginning or end (which could mean his origins were unknown). And as there is no record of his priesthood ending, he foreshadows Christ, who is a high priest forever. God even said His Son would be a High priest after the order of Melchizedek (Psalm 110:4, Hebrews 5:6), which is different from the priesthood of the Levites.

It is also possible that Melchizedek was a Christophany, especially if the author of Hebrews meant Melchizedek literally had no beginning or end of days. But whether he was a Christophany or a type, Melchizedek foreshadowed the priestly and kingly ministry of Jesus in the New Testament.

Illustrations

John 1:45

Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph."

Most of the heroes of the faith parallel Christ in one way or another. But since these analogies result from our study rather than Scriptures, it is mostly conjecture. So we may not agree on everything.

Nevertheless, here is a list of a few people I believe are unofficial types of Christ and some ways they foreshadow Him.

1. Isaac (Genesis 22:1-9)

Both Isaac and Jesus' births were foretold and miraculously conceived. Sarah was past child-bearing age when she gave birth to Isaac, and Mary was a virgin when she gave birth to Jesus. (Genesis 18:9-10, Luke 1:30-35).

They were both beloved as the only son of their fathers and were to be sacrificed by their loving Fathers (Genesis 22:2, Matthew 3:17, John 3:16).

The sacrifice was to happen on mount Moriah for Isaac and Jesus, and both carried the wood of their sacrifice on their backs. Isaac bore the wood for the burnt offering, while Jesus carried the cross (Genesis 22:6; John 19:17)

Both Isaac and Jesus submitted to their fathers. Isaac didn't resist when Abraham bound him on the altar (Genesis 22:9). And Jesus willingly gave His life (John 10:18).

However, the illustration ends here because the angel of the Lord (a Christophany) prevented Abraham from killing Isaac and provided a Ram instead. It might be why Isaac is not a type of Christ in the New Testament despite the strong resemblance.

2. Joseph (Genesis 37)

Joseph, son of Jacob, is one of the Old Testament characters whose life is most like Jesus.

They were both firstborn of their mothers and dearly beloved by their fathers (Genesis 37:3, Matthew 12:18).

Both Joseph and Jesus had brothers who didn't believe them and mocked them (Genesis 37:4-5, John 7:3-5).

They were both stripped of their garments. Joseph's brothers stripped him of his robe (Genesis 37:23), and the soldiers took off Jesus' garments and tunic (John 19:23).

They were both sold for money. Joseph's brothers sold him into slavery for twenty shekels of silver (Genesis 37:26-28). And Jesus was sold for thirty pieces of silver (Matthew 26:15).

They were both falsely accused. Joseph was charged with rape by his master's wife (Genesis 39:20), while false witnesses testified against Jesus (Matthew 26:59-61).

Joseph was in prison with two other guilty men; one was pardoned while the other died (Genesis 40:1-3; 20-22). Jesus was crucified next to two men, both physically died, but one was forgiven and received eternal life (Luke 23:32; 39-43).

They were both exalted after their humiliation. Pharaoh set Joseph to be ruler over all of Egypt, his house, and people (Genesis 41:40-44). God set Jesus at His right hand and gave Him dominion over all things (Matthew 28:18). All knees bowed before both (Genesis 41:43, Philippians 2:10).

3. Boaz (Ruth 1-4)

Ruth was a Moabites who married a Jew. After her husband died, she followed her mother in law, Naomi back to Israel. As they were both poor, Ruth tried to gather grain in a nearby field. It led to a series of events that made her meet Boaz, the owner of the field.

Boaz was a wealthy Bethlehemite with family ties with Naomi. When he learned of Naomi and Ruth's situation, he chose to redeem Naomi's family name by marrying Ruth. Notwithstanding, it would cost him his inheritance.

Jesus is our ultimate redeemer (Titus 2:14). Like Boaz, he took a gentile for a bride and restored her. And as Boaz made it possible for Naomi and Ruth's lineage to live on, Jesus makes it possible for us to live forever and become heirs of God (Romans 8:17).

4. David (1 Samuel 17)

King David is another character whose life bears a striking resemblance to Jesus.

He was a king and a shepherd like Jesus. He was a man after God's heart, a faithful servant; his brothers rejected him; he had mortal enemies who sought to kill him, and, most importantly, he trusted God above all.

God even said He would raise the messianic King after David (Jeremiah 30:9), who would descend from David's lineage (Jeremiah 23:5).

David also pre-enacted the victory of Jesus on a few occasions.

When David kept his father's sheep, a lion and a wolf came and took a lamb away from the flock. David went after them and rescued the lamb and killed the bear and lion (I Samuel 17:34-35). Jesus is the good shepherd who guards the flock of His Father (John 10:11). He also risked His life to rescue His wayward sheep (John 10:15) and destroyed the enemy, which is death (1 Corinthians 15:26).

Then there is the famous encounter with Goliath (1 Samuel 17:41-50).

Goliath was a Philistine who terrorized the Israelites, and no one could defeat him. But David came forward to fight him and won the battle. It foreshadows Jesus' victory over sin and death for us. Both David and Jesus used unlikely means to achieve success; David used a slingshot, while Jesus went to the cross. Both their victories benefited others. David's victory brought freedom to the Israelites from the Philistines, while Jesus's brought freedom from judgment to the world.

5. Solomon (1 Kings 1-11)

Solomon was the son of David with Bathsheba and the last King of Israel. While David's life parallels Jesus first coming, Solomon's life parallels Jesus's second coming when he establishes his messianic reign. For instance:

They are both called a son of David and were both wiser than all their contemporaries (Luke 11:31).

Solomon was a man of peace (1 Chronicles 22:9), and his kingdom was tremendously peaceful (1 Kings 4:24-25). Jesus is the prince of peace (Isaiah 9:6), and in His future kingdom, peace will be everlasting (Isaiah 9:7).

Solomon built the temple of the Lord, which was his physical dwelling place (2 Samuel 7:12-13), Jesus became the temple of God (John 2:19).

Nations came to bring tribute to Solomon (1 Kings 4:21; 1 Kings 10:23-25) Nations will also come to Jesus to worship Him (Zechariah 14:16; Haggai 2:7; Isaiah 60:3-7).

6. Samson (Judges 13-19)

Samson was the worst judge of Israel. He was a drunkard, a sexually immoral, and lived for worldly pleasures. Nevertheless, he made it to the Hebrews hall of faith, and his life surprisingly parallels Jesus's.

An angel announced both his birth and Jesus's. The angel of the Lord came to Manoah and his wife and told them they would conceive (Judges 13:3). Angel Gabriel told Mary she would give birth (Luke 1:30-31).

Both their births were miraculous as Samson's mother was barren, and Mary was a virgin. The angel also announced that both Samson and Jesus would be set apart for ministry (Judges 13:2-3, Luke 1:26-27), and both would become a savior of their people (Judges 13:5, Matthew 1:21).

Samson acted in the power of the Holy Spirit (Judges 14:6;19). The Holy Spirit descended upon Jesus during His baptism (Matthew 3:16).

Both were handed over to the Israelites (Judges 15:9-13, Matthew 27:1-2), and were both betrayed by someone closed to them. Samson was betrayed by Delilah, his lover (Judges 16:18-21), while Jesus was betrayed by Judas, his disciple (Matthew 26:47-50).

Both Samson and Jesus died to destroy their enemies, the philistines, and sin, respectively. And they both achieved more in their death than they ever did alive (Judges 16:30, John 12:31-32; Hebrews 2:14, 1 John 3:8).

7. Mordecai (Esther 1-10)

Mordecai was a Jew who lived during the Babylonian exile. He played a crucial role in the book of Esther and is like Jesus in a few ways.

They both had, mortal enemies. Haman hated Mordecai and planned to kill him (Esther 5:9;13), The Pharisees and other high-ranking Jews hated Jesus and

planned to kill him (Matthew 12:14). But they both triumphed over their enemies (Esther 7:9-10, Matthew 28:6).

They both had a triumphant ride in a city (Esther 6:11, Matthew 21:1-11).

The King elevated Mordecai, and he gained more authority than he ever had before. He became great among the Jews, sought the welfare of his people, and spoke peace to them (Esther 10:3). God elevated Jesus to his right hand and has given Him all authority (Matthew 28:18). Jesus came to rescue His people and gave them peace with God (Romans 5:1).

Mordecai sent letters throughout Babylon to proclaim the news of the salvation of the Jews (Esther 9:20; 30-31). Jesus commissioned His disciples into all nations to share the gospel (Matthew 28:19).

The list could go on for a while as they are many people whose life parallels Christ in some way. However, we must be careful not to twist Scriptures when looking for illustrations. Always make sure it is Christ-centered, it points forward, and does not introduce a new theology.

Symbols

John 5:46

for if you believed Moses, you would believe me; for he wrote of me

The previous posts in the series dealt mostly with people whose life or actions resembled Christ. But people are not the only types or illustrations of Christ in the Old Testament. Jesus is also foreshadowed through symbols and events.

And here are a few of them:

1. Noah’s ark (Genesis 6:13-22)

When God decided to destroy the world through a flood, He chose to spare Noah and his family because Noah found favor in His eyes.

Consequently, God instructed Noah to build an ark, to enter it, and to bring his family and lots of animals with him. Once they entered, the Lord shut the door, and everyone within the ark survived the flood.

As the ark protected Noah and his family from the flood, Jesus protects us from judgment. He is the door of the sheep, and once we enter in Him, we will be saved from the wrath of God and receive life (John 10:9).

Also, as the ark was the only way to escape the flood, Jesus is the only way to salvation (John 14:6). Peter even said the flood was a type of baptism through the resurrection of Christ (1 Peter 3:21).

2. Jacob's ladder (Genesis 28:10-12)

Jacob once had a dream in which he saw a ladder on earth that reached heaven, and the angels of God were ascending and descending on it. Its purpose was to provide a bridge or access point between heaven and earth.

Jesus likened himself to this ladder in John 1:51 and said, "you will see heaven opened, and the angels of God ascending descending on the Son of Man."

Sin formerly broke our relationship with God and made us His enemies (Colossians 1:21). But through Christ, we have access to God and peace with Him (Romans 5:1-2; 10).

He is the real access point between heaven and earth and between God and man. He is the way, the truth, and the life; no one can get to God except through Him (John 14:6).

3. Manna from heaven (Exodus 16:4)

After God delivered the children of Israel from Egypt, He brought them to the wilderness temporarily. He provided for their food and gave them manna, a kind of sweet bread.

Jesus also likened himself to manna and declared that He was the true bread that came from Heaven (John 6:32-33), and He is infinitely higher than his type.

Unlike manna, which could only satisfy the Israelites physical needs temporarily, Jesus is the bread of life that will meet our spiritual needs eternally (John 6:35).

4. The rock at Horeb (Exodus 17:6)

God also provided water for the children of Israel in the wilderness. He instructed Moses to strike the rock at Horeb so that water would come out of it, and the people would drink.

The rock was a shadow of Christ who was also "struck" so that God's people would receive living water (John 7:37-39). Jesus even told the Samaritan woman at the well, that He would give her living water. And whoever drank from it would never thirst again (John 4:10; 13-14).

And Paul said in 1 Corinthians 10:4 that the children of Israel “all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.”

However, Moses kind of ruined this illustration in Numbers 20:8-10. This second time around, God instructed Moses to only speak to the rock to yield water. But out of frustration with the Israelites, Moses disobeyed and struck the rock again. His disobedience not only dishonored God, but it ruined the picture of Jesus as the rock.

Jesus paid for our sins once on the cross (Hebrews 10:12). Afterward, we only need to speak to Him, confess with our mouth that He is Lord to receive His living water (Romans 10:9).

As a result, God severely punished Moses and forbade him to enter the promised land.

5. The tabernacle (Exodus 36-40)

In the Old Testament, the tabernacle was a temporary place of worship for the Lord. Its purpose was for God to dwell among his people (Exodus 25:8; 29:45). It is also where the ark of the covenant (the representation of God’s presence), stayed.

It was a shadow of Christ, who is the true tabernacle and the final meeting between God and humanity (Colossians 2:9, Hebrews 9:11).

Jesus is the Word who became flesh and dwelt with us (John 1:14). His name is Emmanuel, which means God with us (Matthew 1:23). And He referred to His body as a temple (John 2:19-21). God designed the tabernacle, and its different components foreshadow Christ in some way.

For instance, the veil of the tabernacle is a type of Christ. It separated the Most Holy place, where God dwelt, from the Holy place. And only one man could enter it once a year. Jesus’ body was the veil that was torn open so that men could access God’s presence freely. (Hebrews 10:20, Matthew 27:51). Also, the tabernacle only had one entrance, which symbolizes Jesus as the only means to enter God’s presence.

There are many other illustrations or types of Christ in the Tabernacle’s design and items. Can you spot them?

6. The scapegoat (Leviticus 16:21-23)

During the day of atonement (Yom Kippur), God instructed Aaron to take a live goat, lay his hands on it, and “confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins.”

Afterward, Aaron would send the goat away into the wilderness. It symbolized the removal of the sins of the Israelites and foreshadowed Christ.

Jesus became our ultimate scapegoat on the cross when He bore the sins of the world (Isaiah 53:6). The scapegoat was cast out from among the people just like Jesus was rejected by men(Isaiah 53:3) and Jesus was also sent outside the city to die (Hebrews 13:12).

And as the scapegoat took the sins of the Israelites far from them, Jesus has removed our transgressions from us as far as the east is from the west (Psalm 103:12).

7. The worm (Psalm 22:6)

Psalm 22 is a prophetic psalm that describes the sufferings and death of the Messiah, who is likened to a worm verse 6.

There are three Hebrew words for a worm. The one in this verse is tola’ath, a crimson or scarlet worm, commonly found in Israel. The female crimson worm gives birth only once. At that time, she climbs up a tree or a piece of wood, attaches her body to it, and makes a hard crimson shell. The shell is so firmly attached to the tree, that it can only be removed by ripping her apart and thus killing her.

Underneath the body and protective shell, she lays her eggs, and the baby worms feed on her until she dies. After her death, her body released a red or crimson ink that covers the babies entirely. And the babies remain crimson red for the remainder of their lives.

Then three days later, the dead mother’s body loses its crimson color and turns white wax. The wax falls like snow on the ground.

Like the crimson mother worm died for her children to live, Jesus died so that we may live through him (1 John 4:9). He also climbed on a tree and gave up His life so that His people would be cleansed by His blood (Revelation 1:5), covered by it (Ephesians 2:13), and become white as snow (Isaiah 1:18).

Prophecies

Luke 24:44

Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

Before the Canon of the Bible closed, God spoke through prophets. These people had His Spirit upon them and acted as a mouthpiece for the Lord (Exodus 4:13). They often declared things that would happen in the future, and these predictions are called prophecies. Jesus appears throughout the Old Testament, in over 300 prophecies.

These prophecies give accounts of the birth, life, death, and resurrection of Christ hundreds of years before Jesus' birth! A mathematician said the chances of one person fulfilling only 48 of these prophecies are 1 in 10 to the 157th power. Jesus fulfilled all 300! (mic drop)

Here are just a few of these prophecies grouped into six main categories and how He fulfilled them.

1. The first prophecy (Genesis 3:15)

The first prophecy about the Messiah appears as early as Genesis 3:15.

After the serpent deceived Eve, sin and death entered the world. But God in His grace announced He would send His Son to destroy the works of the devil (1 John 3:8), and said, "I will put enmity between you and the woman, and between your offspring and her offspring: he shall bruise your head, and you shall bruise his heel."

The offspring of the woman is Jesus, who was born of a woman (Galatians 4:4-5). The serpent bruised Jesus' heel when He was crucified (1 Peter 2:24). However, Jesus bruised the serpent's head when He rose from the grave and conquered death (1 Corinthians 15:55-57).

2. The birth of Jesus (Jeremiah 23:5-6, Isaiah 7:14, Micah 5:2)

The Messiah would come from David's lineage.

The prophet Jeremiah said, "Behold, the days are coming, declares the Lord, when I will raise for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days, Judah

will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The Lord is our righteousness." (Jeremiah 23:5-6)

Jesus fulfilled this prophecy as He was born through David's line (Matthew 1:1, Luke 1:32-33)

The Messiah would be born from a virgin

The prophet Isaiah said, "Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel." (Isaiah 7:14)

Jesus fulfilled it when Mary a virgin, gave birth to Him (Matthew 1:20-23, Luke 1:35)

The Messiah would be born in Bethlehem

The prophet Micah said, "But you O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days." (Micah 5:2)

Jesus was born in Bethlehem (Matthew 2:1, Luke 2:1-7)

3. The life of Jesus (Isaiah 35:5-6; 61:1, Zechariah 9:9)

The Messiah would perform miracles

Isaiah said, "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer and the tongue of the mute sing for joy. For waters break forth in the wilderness and streams in the desert" (Isaiah 35:5-6).

Jesus repeatedly performed miracles during His ministry. And when John the Baptist asked if He was the Messiah, Jesus replied, "the blind receive their sight and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good news preached to them." (Matthew 11:2-6)

SEE ALSO: Jesus in the Old Testament: Symbols

The Messiah would set the captives free

Isaiah said, "The Spirit of the Lord God is upon me because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound." (Isaiah 61:1)

Jesus Himself said He fulfilled this prophecy (Luke 4:16-21).

The Messiah will have a triumphant entry in Jerusalem

The prophet Zechariah said, “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.” (Zechariah 9:9).

Jesus fulfilled this prophecy when He rode on a donkey into Jerusalem with shouts of praise (Matthew 21:8-11, Luke 19:35-37, John 12:12-15).

4. The sufferings of Jesus (Zechariah 11:12-13, Isaiah 53:1-3, Psalm 22:7-8)

The Messiah would be betrayed for 30 pieces of silver

Zechariah said, “Then I said to them, ‘If it seems good to you, give me my wages; but if not, keep them.’ And they weighed out as my wages thirty pieces of silver. Then the Lord said to me, ‘Throw it to the potter’—the lordly price at which I was priced by them. So, I took the thirty pieces of silver and threw them into the house of the Lord, to the potter.” (Zechariah 11:12-13).

Judas Iscariot betrayed Jesus for thirty pieces of silver (Matthew 26:14-16; 27:3-10).

The Messiah would be rejected by His people

Isaiah said, “He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces, he was despised, and we esteemed him not.” (Isaiah 53:1-3).

The Jews rejected Jesus and even conspired to kill Him (John 1:10-11, John 12:37-38, Matthew 26:3-4)

The Messiah would be mocked

King David was not a prophet, but he had the Spirit of the Lord and prophetically said, “All who see me mock me; they make mouths at me; they wag their heads; “He trusts in the Lord; let him deliver him; let him rescue him, for he delights in him!” (Psalm 22:7-8)

The crowd, Herod, and his soldiers mocked and ridiculed Jesus with the same language. (Matthew 27:39-40, Luke 23:11; 35)

5. The death of Jesus (Psalm 22:16-17, Isaiah 53:5-6; 9)

The Messiah would be crucified

David said, “For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet. I can count all my bones; they stare and gloat over me.” (Psalm 22:16-17)

Jesus’ hands and feet were pierced when the soldiers nailed Him to the cross (Matthew 27:31, John 19:15-16), and unlike other crucifixions, His bones remained intact (John 19:33-36)

The Messiah would die for our sins

Isaiah said, “But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds, we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all.” (Isaiah 53:5-6).

Jesus died for the sins of the world (John 1:29, 1 Peter 2:24)

SEE ALSO: Jesus in the Old Testament: Types

The Messiah would be buried in a rich man’s tomb

Isaiah said. “And they made his grave with the wicked and with a rich man in his death.” (Isaiah 53:9).

After Jesus died, Joseph, a wealthy disciple, took Jesus’ body and laid Him in his new tomb (Matthew 27:57-60).

6. The resurrection of Jesus (Psalm 16:10; 110:1, 1 Corinthians 15:54)

The Messiah would not remain dead

David said, “For you will not abandon my soul to Sheol or let your holy one see corruption.” (Psalm 16:10)

Jesus rose from the grave! (Matthew 28:5-6, Mark 16:6). Peter and Paul even quoted this Psalm about the resurrection of Jesus (Acts 2:27-31; 13:35-37)

The Messiah would sit the right hand of God

David said, “The Lord says to my Lord: “Sit at my right hand until I make your enemies your footstool.” (Psalm 110:1).

When Jesus resurrected, He ascended and sat down at the right hand of God (Mark 16:19, Hebrews 10:12-13)

The Messiah would swallow up death forever

Isaiah said, “And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever, and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken.” (Isaiah 25:7-8)

Jesus died on a mountain (Luke 23:33), tore down the veil (Matthew 27:51), and conquered death (1 Corinthians 15:54).

7. The return and reign of Jesus

Jesus fulfilled all the prophecies concerning Him in the Old Testament. However, there are some prophecies about the Messiah’s reign that Jesus will entirely fulfill when He returns.

For example, Isaiah 9:6-7 says, “to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this.”

When Jesus comes again (Revelation 22:7; 12; 24), He will establish His kingdom forever, judge the world, and bring world peace. On that day, He will “wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” (Revelation 21:4).

Christians today still hope for the return of Jesus, who is coming soon to reign on the throne of David as it is written in the Word.

Source: https://holysojourners.com/category/theology/

Sahih al-Bukhari 3431 and in lots of other hadith narrations:

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said, "I heard Allah's Messenger (ﷺ) saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child." Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan" (3.36)

Mary's Purity:

- Mary is highly revered in Islam and is considered one of the most righteous women. The Quran highlights her purity and her special status among women. In **Surah Al-Imran (3:42)**, Allah says:
    - *"And [mention] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.'"* This verse indicates that Mary was purified by Allah, signifying her sinless nature.

Jesus' Sinlessness:

- Jesus is also seen as free from sin in Islam. He is described as being a "pure boy" in the Quran. In **Surah Maryam (19:19)**, the angel tells Mary:
    - *"He said, 'I am only the messenger of your Lord to give you [news of] a pure boy.'"* The term "pure" (زَكِيًّا, *zakiyy*) refers to Jesus being free from sin.

Jesus' nature & What has Jesus done for us

Beginners guideline to the Divine terms used in Hebrew and Greek manuscripts

The Jewish translation of the Hebrew Bible into Greek is known as the **Septuagint (LXX)**.

Name: Septuagint (from the Latin word "septuaginta," meaning "seventy")

Year: The translation was likely completed in stages, with its origins dating back to the **3rd to 2nd centuries BCE**. The earliest parts were likely translated around **250-200 BCE** in Alexandria, Egypt.

Description:

The Septuagint is the earliest extant Greek translation of the Hebrew Scriptures. It was produced for the Jewish community in Egypt, where many Jews spoke Greek and were no longer fluent in Hebrew or Aramaic.
Traditionally, it is said that **seventy** (or **seventy-two**) Jewish scholars worked on the translation, which is reflected in the name "Septuagint."
The translation includes the entire Hebrew Bible (Tanakh) and some additional texts that are not part of the Hebrew canon, known as the **Deuterocanonical books** or **Apocrypha**.
The Septuagint played a significant role in the early Christian Church, as many of the Old Testament quotations in the New Testament are derived from this translation.
It is important for biblical studies, particularly in understanding the textual history of the Bible, as well as for its influence on Christian theology and the development of the early Church.

In the Septuagint (LXX), several terms are used to refer to God, each carrying different connotations and meanings. Here are the primary terms:

1. κύριος (Kyrios)

Meaning: "Lord."
Usage: This term is used to translate the Tetragrammaton (YHWH, יְהוָה), the personal name of God in the Hebrew Bible. It emphasizes God's authority and sovereignty.

Significance: In Christian theology, it is often used to refer to Jesus as well, particularly in the context of His divinity.

2. θεός (Theos)

Meaning: "God."
Usage: This is a general term for God in Greek and is used throughout the Septuagint to refer to the one true God as well as to false gods in the context of idol worship.
Significance: It emphasizes the divine nature of God and is frequently used in the New Testament to refer to God the Father.

3. πάτερ (Pater)

Meaning: "Father."
Usage: This term is used to refer to God in a relational context, emphasizing His role as a caring and nurturing figure.
Significance: In Christian texts, it is often used in prayers and teachings about the relationship between God and believers.

4. ὁ ἅγιος (Ho Hagios)

Meaning: "The Holy One."
Usage: This term is sometimes used in the Septuagint to describe God's holiness.
Significance: It emphasizes God's purity and separateness from sin.

5. ἐλ (El) or ἰσραήλ (Israel)

Meaning: "God" (often in combination).
Usage: In some contexts, the term may be used to refer to God in relation to Israel, emphasizing His covenant relationship with His people.
Significance: This highlights God's role as protector and redeemer of Israel.

6. ῥαχ (Rach)

Meaning: "Spirit."
Usage: Referring to the Spirit of God or the Holy Spirit in some texts.
Significance: This indicates the active presence of God in creation and in the lives of people.

7. ἄρχων (Archōn)

Meaning: "Ruler" or "Prince."
Usage: Sometimes used to denote God's authority or leadership, particularly in prophetic texts.

Significance: Emphasizes God's sovereign rule over creation and His governance.

8. θεοῦ (Theou)

Meaning: "God" (genitive case).
Usage: Used in phrases like "τοῦ θεοῦ" (tou Theou), meaning "of God," to denote ownership or relationship.
Significance: Often used in theological discussions about God's nature and attributes.

9. ὁ παντοκράτωρ (Ho Pantokratōr)

Meaning: "The Almighty" or "The All-Powerful."
Usage: This term emphasizes God's omnipotence and sovereignty over all.
Significance: Used in contexts where God’s might and authority are highlighted, particularly in the prophetic texts.

10. ἡ ἀλήθεια (Hē Alētheia)

Meaning: "The Truth."
Usage: Sometimes used in reference to God's nature as the embodiment of truth.
Significance: Highlights God's reliability and faithfulness to His promises.

11. Σαβαώθ (Sabaoth)

Meaning: "Hosts" or "Armies."
Usage: Often translated as "Lord of Hosts," indicating God's sovereignty over the heavenly and earthly armies.
Significance: Used in military contexts to portray God as a warrior and protector of His people.

12. ῥαχ (Rach)

Meaning: "Mercy" or "Compassion."
Usage: Refers to God's merciful nature in dealing with His people.
Significance: Highlights the relational aspect of God’s character, particularly in covenant relationships.

13. Ἰεχωβά (Iehovah)

Meaning: "YHWH" in transliteration.
Usage: Sometimes represented in Greek texts; however, the Greek equivalent used most often in the LXX is **κύριος (Kyrios)**.
Significance: Maintains the connection to the divine name revealed in the Hebrew Scriptures.

14. ἁγνός (Hagios)

Meaning: "Holy."
Usage: Used to describe God's holiness, emphasizing His moral purity and separation from sin.
Significance: Stresses the sacredness of God's nature and His standards for holiness among His people.

15. ῥαχά (Rachah)

Meaning: "Spirit."
Usage: Referring to the Spirit of God, particularly in contexts of creation and inspiration.
Significance: Indicates God's active presence and influence in the world and among His people.

New Testament

Date of Composition: The books of the New Testament were written between **approximately 45 CE and 100 CE**. The earliest texts are generally considered to be the letters of Paul, with the Gospels written later.
Formation of the Canon:
The process of recognizing which texts were authoritative occurred gradually. By the end of the **2nd century**, most of the New Testament books were being recognized by various Christian communities.
Lists resembling the current New Testament canon began to appear in the **3rd and 4th centuries**.
Key milestones in the formalization of the New Testament canon include:
The Muratorian Fragment (circa 170 CE) provides an early list of New Testament books.
Athanasius of Alexandria in **367 CE** listed the 27 books of the New Testament that are now recognized in the canon in his Easter letter.
The **Councils of Hippo (393 CE)** and **Carthage (397 CE)** affirmed this list, leading to broader acceptance within the church.

In the Greek New Testament, several terms are used to refer to God, each with its own implications and connotations. Here are the primary terms:

1. θεός (Theos)

Meaning: "God."

Usage: This is the most common term used to refer to God in the New Testament. It can denote the one true God (the Father) and, in some contexts, is also used for Jesus, emphasizing His divine nature.
Significance: It emphasizes the divine essence and nature of God, often used in theological discussions about the identity of God and Jesus.

2. κύριος (Kyrios)

Meaning: "Lord."
Usage: This term is used to translate the Hebrew **YHWH** (Yahweh) and refers to Jesus as Lord, affirming His authority and divinity.
Significance: It emphasizes the sovereignty of God and Jesus, often highlighting their roles in salvation and authority over creation.

3. πάτερ (Pater)

Meaning: "Father."
Usage: Used frequently by Jesus to refer to God, especially in the context of prayer (e.g., the Lord's Prayer).
Significance: This term emphasizes the personal and relational aspect of God, portraying Him as a caring and nurturing figure.

4. Ἰησοῦς (Iēsous)

Meaning: "Jesus."
Usage: While this term specifically refers to Jesus Christ, in theological contexts, it affirms His divine status as the Son of God.
Significance: It signifies the incarnation of God and emphasizes the relationship between Jesus and the Father.

Philippians 2:9-11

9 Therefore God also highly exalted him and gave him the name that is above every name,
10 so that at the name of Jesus (Greek: **Iēsous**, Ἰησοῦς) every knee should bend, in heaven and on earth and under the earth,
11 and every tongue should confess that Jesus Christ is Lord (Greek: **Kyrios**, Κύριος), to the glory of God the Father.

5. ἐλ (El)

Meaning: "God."
Usage: This term appears in some phrases and references, often in the context of Old Testament citations.

Significance: It connects to the Hebrew Bible's description of God.

6. πατήρ (Patēr)

Meaning: "Father."
Usage: This is another term for "Father," used in the same context as πάτερ (Pater).
Significance: Emphasizes the familial relationship believers have with God.

7. ἀρχιερεύς (Archiereus)

Meaning: "High Priest."
Usage: While primarily referring to the Levitical priesthood, in the context of Jesus, it emphasizes His role as the mediator between God and humanity.
Significance: Connects to the sacrificial system and Jesus' ultimate sacrifice.

8. παντοκράτωρ (Pantokratōr)

Meaning: "Almighty" or "All-Powerful."
Usage: This term emphasizes God's omnipotence and sovereignty.
Significance: Used in contexts where God's power and authority are highlighted, particularly in Revelation.

The Greek word **"Theos" (θεός)**, meaning "God," changes its form based on the case in which it appears. Ancient Greek has five major cases that indicate the word's function in the sentence. Here are the cases related to the word **"Theos"**:

1. **Nominative (θεός)(Theos)** – Used when "God" is the **subject** of the sentence.
    - Example: *θεός ἐστιν ἀγάπη* — "God is love."
2. **Genitive (θεοῦ)(Theou)** – Used to indicate **possession** or relationship. It answers the question "of whom?" or "of what?"
    - Example: *ἡ βασιλεία τοῦ θεοῦ* — "the kingdom of God."
3. **Dative (θεῷ)(Theo)** – Used for the **indirect object** or to indicate **to whom** something is given or **for whom** something is done.
    - Example: *τῷ θεῷ εὐχαριστοῦμεν* — "We give thanks to God."
4. **Accusative (θεόν)(Theon)** – Used when "God" is the **direct object** of a sentence.
    - Example: *προσκυνεῖτε τὸν θεόν* — "Worship God."

5. **Vocative (θεέ)(Thee)** – Used when directly **addressing** or calling upon God.
    - Example: *ὦ θεέ μου* — "O my God!"

Summary of Forms:

- **Nominative**: θεός (Theos) — Subject
- **Genitive**: θεοῦ (Theou) — Possession
- **Dative**: θεῷ (Theo) — Indirect object
- **Accusative**: θεόν (Theon) — Direct object
- **Vocative**: θεέ (Thee) — Direct address

Here are examples from the New Testament where the word **"Theos" (θεός)**, referring to God, is used in all five cases:

1. Nominative (θεός) – Subject of a sentence

- **John 1:1** :
    - **"καὶ θεὸς ἦν ὁ λόγος"**
    - Translation: "And the Word was God."
    - Jesus (the Word) is identified as **God**, with "θεός" as the subject.

2. Genitive (θεοῦ) – Possession or Relationship

- **Romans 8:14** :
    - **"ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοί θεοῦ εἰσιν"**
    - Translation: "For all who are led by the Spirit of God are children of God."
    - Jesus is the **Son of God** (υἱός θεοῦ), showing the relationship to **God** in the genitive case.

3. Dative (θεῷ) – Indirect object

- **Philippians 2:9** :
    - **"διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα"**
    - Translation: "Therefore God also highly exalted him and gave him the name that is above every name."
    - God (**θεῷ**) gives the name to Jesus, with "θεῷ" in the dative case, showing God as the giver.

4. Accusative (θεόν) – Direct object

- **Matthew 27:46** :
  - **"θεέ μου, θεέ μου, ἱνατί με ἐγκατέλιπες;"**
  - Translation: "My God, my God, why have you forsaken me?"
  - Jesus is addressing God as the **direct object** of his cry, using "θεόν."

5. Vocative (θεέ) – Direct address

- **John 20:28** :
  - **"ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου."**
  - Translation: "Thomas answered him, 'My Lord and my God!'"
  - Thomas directly addresses Jesus as **"θεός"** in the vocative case, acknowledging him as **God**.

New Testament writers were acquainted with the Septuagint (LXX), the Greek translation of the Hebrew Scriptures. This connection is evidenced by their frequent use of the LXX when quoting or alluding to the Old Testament. Here are key points demonstrating this:

1. Quotations Align with the LXX

Many direct quotations in the New Testament match the wording of the Septuagint rather than the Hebrew Masoretic Text (MT). For example:

Matthew

- **Matthew 1:23** quoting Isaiah 7:14:
  - LXX: *"The virgin (παρθένος, parthenos) shall conceive and bear a son."*
  - MT: *"The young woman (עַלְמָה, almah) shall conceive and bear a son."*
- **Matthew 4:4** quoting Deuteronomy 8:3:
  - LXX: *"Man shall not live by bread alone but by every word that proceeds from the mouth of God."*
  - MT: Similar, but subtle emphasis differences reflect alignment with the LXX phrasing.
- **Matthew 2:15** quoting Hosea 11:1:

- LXX: *“Out of Egypt I called My Son.”*
- MT: Similar, but Matthew applies it to Jesus, suggesting familiarity with the LXX's context.

- **Matthew 21:16** quoting Psalm 8:2:
  - LXX: *“Out of the mouths of infants and nursing babies you have prepared praise.”*
  - MT: *“You have established strength.”*

Luke

- **Luke 4:18–19** quoting Isaiah 61:1–2:
  - LXX: Includes *“to set at liberty those who are oppressed.”*
  - MT: The phrase *“to set at liberty those who are oppressed”* is absent or less explicit.

- **Luke 3:6** quoting Isaiah 40:5:
  - LXX: *“All flesh shall see the salvation of God.”*
  - MT: Similar but with variations in phrasing.

- **Luke 23:46** quoting Psalm 31:5:
  - LXX: *“Into your hands I commit my spirit.”*
  - MT: Matches closely, but the alignment suggests Jesus and Luke favored the LXX's phraseology.

- **Luke 1:46–55 (Magnificat):**
  - Usage: Mary’s song draws heavily on the LXX, echoing language from Psalms and 1 Samuel (Hannah’s prayer).

Mark

- **Mark 7:6–7** quoting Isaiah 29:13:
  - LXX: *“This people honors me with their lips, but their heart is far from me; in vain do they worship me.”*
  - MT: Slightly different, emphasizing "fear" instead of "worship."

- **Mark 1:2–3 (Isaiah 40:3 and Malachi 3:1):**
  - LXX: *“A voice of one crying out in the wilderness: Prepare the way of the Lord.”*

- Usage: Demonstrates the fulfillment of John the Baptist's role through a combination of LXX texts.

John

- **John 12:40** quoting Isaiah 6:10:
  - LXX: *"He has blinded their eyes and hardened their hearts."*
  - MT: *"Make the heart of this people dull, and their ears heavy, and shut their eyes."*
- **John 6:45** *quoting Isaiah 54:13:*
  - LXX: *"They shall all be taught by God."*
  - MT: Slight variation but essentially aligned with the LXX.
- **John 19:36 (Psalm 34:20):**
  - LXX: *"He keeps all their bones; not one of them will be broken."*
  - Usage: Connects Jesus' crucifixion to prophecy using LXX language.

Acts

- **Acts 7:14** quoting Genesis 46:27:
  - LXX: Refers to *75 persons* who went to Egypt.
  - MT: States *70 persons.*
- **Acts 15:16–17** quoting Amos 9:11–12:
  - LXX: *"So that the rest of humankind may seek the Lord."*
  - MT: Focuses on Israel, saying, *"That they may possess the remnant of Edom."*
- **Acts 2:17–21 (Joel 2:28–32):**
  - LXX: *"I will pour out my Spirit on all flesh..."*
  - MT: Similar but less inclusive in phrasing.
  - Usage: Peter's Pentecost sermon relies on the LXX's eschatological emphasis.
- **Acts 13:47 (Isaiah 49:6):**
  - LXX: *"I have made you a light to the Gentiles."*
  - *Usage: Paul uses the LXX to justify the Gentile mission.*

Romans

- **Romans 3:10–18 (Psalm 14:1–3, Isaiah 59:7–8):**
    - LXX: Combines multiple passages in a *katena* (chain) format.
    - Usage: The LXX provides the linguistic foundation for Paul's indictment of human sin.
- **Romans 9:25–26** quoting Hosea 2:23 and 1:10:
    - LXX: Matches closely, emphasizing God's inclusion of Gentiles.
- **Romans 15:12** quoting Isaiah 11:10:
    - LXX: *"In Him shall the Gentiles hope."*
    - MT: *"The nations shall inquire of Him."*
- **Romans 10:11** *quoting Isaiah 28:16:*
    - LXX: *"The one who believes in Him will not be put to shame."*
    - MT: *"Will not act hastily."*

1 Corinthians

- **1 Corinthians 15:54–55** quoting Isaiah 25:8 and Hosea 13:14:
    - LXX: Matches the phrasing, *"Death has been swallowed up in victory."*
    - MT: Differences in wording make it less aligned with Paul's version.
- **1 Corinthians 1:19 (Isaiah 29:14):**
    - LXX: *"I will destroy the wisdom of the wise..."*
    - Usage: Paul uses the LXX to contrast human wisdom with God's power.

Hebrews

- **Hebrews 1:6** quoting Deuteronomy 32:43 (additional verse in LXX):
    - LXX: *"Let all God's angels worship Him."*
    - MT: This line is absent in the Hebrew version.
- **Hebrews 10:5–7** quoting Psalm 40:6–8:
    - LXX: *"A body you have prepared for me."*
    - MT: *"My ears you have opened."*

- **Hebrews 8:8–12** *quoting Jeremiah 31:31–34:*
    - LXX: Matches almost verbatim in its description of the new covenant.
    - MT: Differences in phrasing and focus are present.
- **Hebrews 12:6** quoting Proverbs 3:12:
    - LXX: *"The Lord disciplines the one He loves and chastises every son He accepts."*
    - MT: Similar but slightly different emphasis.

Other Key Passages

- **1 Peter 2:6** quoting Isaiah 28:16:
    - LXX: *"The one who believes in Him will not be put to shame."*
    - MT: *"Will not be in haste."*
- **Revelation 2:27** quoting Psalm 2:9:
    - LXX: *"He shall rule them with a rod of iron."*
    - MT: *"You shall break them with a rod of iron."*
- **Revelation 5:9–10** *quoting Exodus 19:6:*
    - LXX: *"You made them a kingdom and priests to our God."*
    - MT: Matches closely but reflects the LXX's focus on universality.
- **Revelation 22:16** echoing Isaiah 11:1:
    - LXX: *"The root and offspring of David."*
    - MT: Similar but the LXX language resonates more directly with the context.
- **Galatians 3:13** *quoting Deuteronomy 21:23:*
    - LXX: *"Cursed is everyone who hangs on a tree."*
    - MT: Matches closely, but Paul's citation aligns with the LXX phrasing.
- **Ephesians 4:8** quoting Psalm 68:18:
    - LXX: *"He gave gifts to men."*
    - MT: *"You received gifts among men."*

Themes in LXX Usage:

■Messianic Prophecies

The **LXX** often presents messianic prophecies that align closely with the New Testament's presentation of Jesus as the Messiah. These passages in the LXX are sometimes more explicit in pointing to Christ, particularly when compared to the Hebrew **Masoretic Text (MT)**.

- **Isaiah 53 (LXX)** and **Matthew 8:17**:
    - **Isaiah 53:4 (LXX):** *"Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted."*
    - **Matthew 8:17**: *"This was to fulfill what was spoken by the prophet Isaiah: 'He took our illnesses and bore our diseases.'"*
    - **Significance:** The LXX's phrasing of "borne our griefs" in Isaiah 53:4 fits perfectly with Matthew's depiction of Jesus' healing ministry, presenting Christ as the fulfillment of the suffering servant.
- **Psalm 22 (LXX)** and **Matthew 27:46 / Mark 15:34**:
    - **Psalm 22:1 (LXX):** *"My God, my God, why have you forsaken me?"*
    - **Matthew 27:46 / Mark 15:34**: *"And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why have you forsaken me?'"*
    - **Significance:** Jesus' cry on the cross directly echoes the LXX version of Psalm 22:1, demonstrating that the LXX's rendering connects deeply with New Testament Christology.

■Gentile Inclusion

The **LXX** version of certain Old Testament texts highlights the inclusion of Gentiles in God's salvific plan, which is a prominent theme in the New Testament.

- **Amos 9:11–12 (LXX)** and **Acts 15:16–17**:
    - **Amos 9:11–12 (LXX):** *"On that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old; that they may possess the remnant of Edom and all the nations who are called by my name, says the Lord who does this."*

- **Acts 15:16–17:** *“After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name...”*
- **Significance:** The LXX’s emphasis on the Gentiles’ inclusion aligns with James’ interpretation in the Council of Jerusalem in Acts 15, where he cites Amos 9 to justify the inclusion of Gentiles in the Church.

■Use of “Kyrios” for God

The LXX's translation of the divine name **YHWH** as **κύριος (Kyrios)** had a profound influence on the New Testament, where **Kyrios** is used for both **God** the Father and **Jesus Christ**.

- **Isaiah 45:23 (LXX)** and **Philippians 2:10–11**:
  - **Isaiah 45:23 (LXX):** *“By myself I have sworn; from my mouth has gone forth in righteousness a word that shall not return: ‘To me every knee shall bow, every tongue shall swear allegiance.’”*
  - **Philippians 2:10–11:** *“So that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”*
  - **Significance:** The LXX's use of **Kyrios** (Lord) for God in Isaiah 45:23 is echoed in Philippians 2:10–11, where **Kyrios** is applied to Jesus. This connects the divine title of Lord to Jesus in a way that aligns with the New Testament’s understanding of His divinity.

2. Hellenistic Context of Early Christianity

- The early Christian movement was rooted in a Hellenistic Jewish context where the Septuagint was widely used, especially among Jews living outside of Israel who spoke Greek.
- The New Testament itself was written in Koine Greek, the same linguistic environment as the LXX.

3. Theological and Interpretive Choices

Some theological concepts in the New Testament draw from nuances in the LXX's translation, which sometimes differs from the Hebrew.

■1. The Incarnation and Virgin Birth

- **Matthew 1:23** quoting Isaiah 7:14:
  - **LXX:** *"The virgin (παρθένος, parthenos) shall conceive and bear a son."*
  - **MT:** *"The young woman (עַלְמָה, almah) shall conceive and bear a son."*
  - **Theological Impact:** The LXX's use of *parthenos* explicitly supports the doctrine of the virgin birth, aligning with Matthew's Christological interpretation.

■2. The Divine Messiah

- **Hebrews 1:8** quoting Psalm 45:6–7:
  - **LXX:** *"Your throne, O God, is forever and ever."*
  - **MT:** The Hebrew phrasing can be interpreted as *"Your throne is the throne of God."*
  - **Theological Impact:** The LXX's rendering strengthens the identification of the Messiah as divine, a key theological claim in Hebrews.

■3. The Suffering Servant

- **Acts 8:32–33** quoting Isaiah 53:7–8:
  - **LXX:** *"As a sheep led to the slaughter... his life is taken away from the earth."*
  - **MT:** *"As a lamb to the slaughter... he was cut off out of the land of the living."*
  - **Theological Impact:** The LXX emphasizes the Servant's sacrificial role, prefiguring Jesus' death and its redemptive significance.

■4. Justification by Faith

- **Romans 4:3** quoting Genesis 15:6:
  - **LXX:** *"Abraham believed God, and it was credited to him as righteousness."*
  - **MT:** Similar but slightly different focus; Paul's use of the LXX highlights faith as the basis of righteousness.
  - **Theological Impact:** The LXX's clarity supports Paul's doctrine of justification by faith.

■5. Gentile Inclusion

- **Acts 15:16–17** quoting Amos 9:11–12:
    - **LXX:** *"So that the rest of humankind may seek the Lord, and all the Gentiles."*
    - **MT:** *"That they may possess the remnant of Edom."*
    - **Theological Impact:** The LXX emphasizes God's plan for Gentile inclusion, which becomes central to early Christian theology.

■6. Christ as High Priest

- **Hebrews 10:5** quoting Psalm 40:6–8:
    - **LXX:** *"A body you have prepared for me."*
    - **MT:** *"My ears you have opened."*
    - **Theological Impact:** The LXX's "body" language points directly to Jesus' incarnation and sacrificial death, foundational to the theology of Hebrews.

■7. Resurrection and Victory over Death

- **1 Corinthians 15:54–55** quoting Isaiah 25:8 and Hosea 13:14:
    - **LXX (Isaiah):** *"Death is swallowed up in victory."*
    - **MT (Isaiah):** *"He will swallow up death forever."*
    - **LXX (Hosea):** *"O Death, where is your sting?"*
    - **MT (Hosea):** The Hebrew text focuses more on judgment.
    - **Theological Impact:** The LXX highlights triumph and victory, key themes in Paul's teaching on resurrection.

■8. Christ's Eternal Rule

- **Revelation 5:9–10** quoting Exodus 19:6:
    - **LXX:** *"You made them a kingdom and priests to our God, and they will reign on earth."*
    - **MT:** *"You shall be to me a kingdom of priests."*
    - **Theological Impact:** The LXX's broader eschatological vision influences the theology of Revelation regarding believers' role in God's kingdom.

■9. The Day of the Lord

- **Acts 2:19–21** quoting Joel 2:28–32:

- **LXX:** *"Everyone who calls on the name of the Lord shall be saved."*
- **MT:** Similar but less explicit in universal application.
- **Theological Impact:** The LXX underscores the accessibility of salvation, a cornerstone of Peter's Pentecost sermon.

■10. The New Covenant

- **Hebrews 8:8–12** quoting Jeremiah 31:31–34:
  - **LXX:** Closely matches the New Testament's emphasis on God writing His law on hearts.
  - **MT:** The Hebrew has minor differences in wording.
  - **Theological Impact:** The LXX reinforces the promise of a spiritual transformation under the new covenant.

■11. The Role of Angels

- **Hebrews 1:6** quoting Deuteronomy 32:43 (LXX addition):
  - **LXX:** *"Let all God's angels worship Him."*
  - **MT:** This phrase is absent.
  - **Theological Impact:** The LXX provides textual support for the worship of Christ by angels, affirming His divine status.

■12. Messianic Hope

- **Romans 15:12** quoting Isaiah 11:10:
  - **LXX:** *"The root of Jesse will arise to rule the Gentiles; in Him the Gentiles will hope."*
  - **MT:** *"The nations will inquire of Him."*
  - **Theological Impact:** The LXX emphasizes hope and trust in the Messiah, aligning with Paul's message.

■13. God's Name and Christ as "Lord"

- **Romans 10:13** quoting Joel 2:32:
  - **LXX:** *"Everyone who calls on the name of the Lord (κύριος, Kyrios) shall be saved."*
  - **MT:** *"Everyone who calls on the name of YHWH shall be saved."*
  - **Theological Impact:** The LXX's substitution of *Kyrios* for *YHWH* allowed New Testament writers to apply this divine title to Jesus, emphasizing His deity.

■14. The Stone the Builders Rejected

- **1 Peter 2:6–8** quoting Isaiah 28:16, Psalm 118:22:
    - **LXX (Isaiah):** *"The one who believes in Him will not be put to shame."*
    - **MT (Isaiah):** *"Will not act hastily."*
    - **LXX (Psalm):** *"The stone which the builders rejected has become the cornerstone."*
    - **MT (Psalm):** Similar but less explicit in its messianic implications.
    - **Theological Impact:** The LXX's emphasis on faith and rejection ties into Christ's role as the cornerstone of the Church.

■15. The Law and Christ's Fulfillment

- **Galatians 3:19–24** referencing Deuteronomy 27:26:
    - **LXX:** *"Cursed is everyone who does not abide by all the words of this law."*
    - **MT:** Similar but subtly different in phrasing.
    - **Theological Impact:** Paul draws on the LXX's clarity to contrast the law's demands with the justification provided through Christ.

■16. Universal Sinfulness

- **Romans 3:10–18** quoting Psalms 14:1–3 and others:
    - **LXX:** Includes additional lines about human sinfulness not present in the MT.
    - **MT:** Shorter and less comprehensive.
    - **Theological Impact:** The LXX's expanded description of sin supports Paul's argument for universal sinfulness and the need for salvation.

■17. Melchizedek as a Type of Christ

- **Hebrews 7:1–3** referencing Genesis 14:18 and Psalm 110:4:
    - **LXX (Genesis):** Melchizedek is introduced as *"priest of the Most High God"* (*εἰς τὸν θεὸν τὸν ὕψιστον*).
    - **MT (Genesis):** Similar, but the Greek phrasing facilitates the connection to Jesus.
    - **Theological Impact:** The LXX helps shape Melchizedek as a typological figure representing Christ's eternal priesthood.

■18. Christ's Atonement and Redemption

- **1 Peter 1:18–19** referencing Exodus 12:5:
  - **LXX:** *"Your lamb shall be perfect, without blemish."*
  - **MT:** Similar, but the LXX's language of perfection aligns closely with the New Testament portrayal of Christ as the unblemished Lamb.
  - **Theological Impact:** The LXX underscores Christ's sinlessness and His fulfillment of the Passover sacrifice.

■19. God's Wrath and Judgment

- **Romans 1:18–32** referencing Wisdom of Solomon 13–14 (included in the LXX):
  - **LXX (Wisdom):** Critiques idolatry and its resulting moral decay.
  - **MT:** This specific critique is absent.
  - **Theological Impact:** Paul's argument against idolatry and immorality parallels the Wisdom text, showing his reliance on the LXX's broader theological framework.

■20. The Image of God Restored

- **Colossians 1:15** and Genesis 1:26:
  - **LXX (Genesis):** *"Let us make man in our image, after our likeness."*
  - **MT (Genesis):** Matches closely but lacks the LXX's emphasis on the relational aspect of *image* and *likeness.*
  - **Theological Impact:** Paul's use of the LXX affirms Christ as the true Image of God, restoring what was lost in Adam.

■21. The Spirit's Role in Renewal

- **Titus 3:5–6** referencing Ezekiel 36:26–27:
  - **LXX:** *"I will give you a new heart and put a new spirit within you."*
  - **MT:** Matches closely but the LXX highlights the Spirit's active role.
  - **Theological Impact:** The LXX's phrasing complements the New Testament emphasis on regeneration by the Holy Spirit.

■22. The Eschatological Banquet

- **Luke 14:15–24** and Isaiah 25:6–9:
    - **LXX:** *"The Lord will make a feast for all the nations... He will swallow up death forever."*
    - **MT:** Similar but less universal in tone.
    - **Theological Impact:** The LXX highlights the inclusion of Gentiles in God's ultimate salvation plan.

■23. The Messiah's Kingdom

- **Revelation 19:15** quoting Psalm 2:9:
    - **LXX:** *"He shall shepherd them with a rod of iron."*
    - **MT:** *"You shall break them with a rod of iron."*
    - **Theological Impact:** The LXX's wording shifts the tone to one of guidance and authority, aligning with Christ's messianic kingship.

■24. The New Creation

- **2 Corinthians 5:17** referencing Isaiah 65:17:
    - **LXX:** *"I create new heavens and a new earth."*
    - **MT:** Matches closely, but the LXX's phrasing aligns with Paul's theme of personal and cosmic renewal.
    - **Theological Impact:** The LXX enriches the concept of the believer's transformation into a new creation in Christ.

■25. The Servant of the Lord as Light to the Nations

- **Acts 13:47** quoting Isaiah 49:6:
    - **LXX:** *"I have set you as a light to the nations, that you should bring salvation to the ends of the earth."*
    - **MT:** *"I will make you a light for the nations."*
    - **Theological Impact:** The LXX's more active and universal phrasing resonates with the mission of the Church to reach all peoples, emphasizing the inclusivity of salvation.

■26. The End of Sacrificial Law

- **Hebrews 10:4–10** referencing Psalm 40:6–8:
    - **LXX:** *"Sacrifice and offering you did not desire, but a body you have prepared for me."*

- **MT:** *"Sacrifice and offering you did not desire, but you have opened my ears."*
- **Theological Impact:** The LXX's emphasis on the "body" points directly to Jesus' incarnation and ultimate sacrifice, marking the transition from the old covenant of animal sacrifices to the new covenant in His blood.

■27. The Outpouring of the Holy Spirit

- **Acts 2:17–21** quoting Joel 2:28–32:
  - **LXX:** *"I will pour out my Spirit on all flesh."*
  - **MT:** Similar but with less emphasis on universal application.
  - **Theological Impact:** The LXX explicitly underscores the universal outpouring of the Spirit, which aligns with the Pentecost event as a fulfillment of prophecy.

■28. The Victory of the Messiah Over His Enemies

- **1 Corinthians 15:25** and Psalm 110:1:
  - **LXX:** *"The Lord said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'"*
  - **MT:** Matches closely but lacks the clarity of the messianic figure in the context of Greek thought.
  - **Theological Impact:** The LXX's phrasing, particularly its use of *Kyrios* for both "Lord" and the messianic figure, highlights the exaltation of Jesus as Messiah and Lord.

■29. The Law as a Temporary Measure

- **Galatians 3:19** referencing Deuteronomy 27:26:
  - **LXX:** *"Cursed is everyone who does not continue in all the words of the law."*
  - **MT:** Similar, but Paul relies on the LXX's phrasing to argue that the law was a tutor leading to Christ.
  - **Theological Impact:** The LXX's precise wording helps Paul establish the temporary and preparatory role of the Mosaic Law in God's redemptive plan.

■30. The Faithfulness of Abraham

- **Romans 4:3** quoting Genesis 15:6:

- **LXX:** *"Abraham believed God, and it was credited to him as righteousness."*
- **MT:** Similar but with subtle differences in verb tenses and emphases.
- **Theological Impact:** The LXX's clear statement on faith and righteousness supports Paul's doctrine of justification by faith.

■31. Divine Sonship and Adoption

- **Romans 9:26** quoting Hosea 1:10:
  - **LXX:** *"In the place where it was said to them, 'You are not my people,' there they will be called sons of the living God."*
  - **MT:** Similar but with less focus on divine sonship.
  - **Theological Impact:** The LXX underscores the transformative nature of God's covenant, extending it to include Gentiles as adopted children of God.

■32. Jesus as the Passover Lamb

- **John 1:29** referencing Exodus 12:5 and Isaiah 53:7:
  - **LXX (Exodus):** *"Your lamb shall be perfect, a male without blemish."*
  - **LXX (Isaiah):** *"Like a lamb that is led to the slaughter."*
  - **MT:** Similar, but the LXX's focus on perfection aligns directly with Jesus' sinlessness and sacrificial death.
  - **Theological Impact:** The LXX reinforces the typology of Jesus as the ultimate Passover Lamb.

■33. The Messiah's Universal Rule

- **Romans 15:12** quoting Isaiah 11:10:
  - **LXX:** *"The root of Jesse will arise, to rule the Gentiles; in Him the Gentiles will hope."*
  - **MT:** *"The nations will seek Him."*
  - **Theological Impact:** The LXX emphasizes the universal hope found in the Messiah, central to Paul's mission to the Gentiles.

■34. The New Creation

- **Revelation 21:1** quoting Isaiah 65:17:
  - **LXX:** *"I create new heavens and a new earth."*

- **MT:** Similar, but the LXX's phrasing ties more directly into the eschatological vision of a transformed cosmos.
- **Theological Impact:** The LXX provides a framework for understanding the restoration of all creation in Christ.

■35. Redemption from the Curse

- **Galatians 3:13** quoting Deuteronomy 21:23:
  - **LXX:** *"Cursed is everyone who hangs on a tree."*
  - **MT:** Matches closely, but the LXX's phrasing becomes a critical link to Jesus' crucifixion as bearing the curse for humanity.
  - **Theological Impact:** The LXX strengthens the typological connection between the curse of the law and Christ's redemptive death.

■36. The Messiah as the Righteous Judge

- **Acts 17:31** referencing Psalm 96:13:
  - **LXX:** *"For He is coming to judge the earth with righteousness."*
  - **MT:** Similar but with less emphasis on the universal aspect.
  - **Theological Impact:** The LXX highlights the Messiah's role as the eschatological judge, a theme central to apostolic preaching.

■37. The Church as the True Israel

- **Romans 9:25–26** quoting Hosea 2:23 and 1:10:
  - **LXX (Hosea 2:23):** *"I will call those who were not my people, 'My people,' and her who was not beloved, 'Beloved.'"*
  - **MT:** Similar but less poetic in phrasing.
  - **Theological Impact:** Paul's application of these passages to the Church relies on the LXX's clear emphasis on inclusion, presenting the Church as the fulfillment of God's promises to Israel.

■38. The Messiah's Humiliation and Exaltation

- **Philippians 2:6–11** echoes Isaiah 45:23:
  - **LXX:** *"Every knee shall bow, and every tongue shall confess to God."*
  - **MT:** Similar, but Paul uses the LXX's phrasing to assert Jesus' divine status and universal lordship.

- **Theological Impact:** The LXX's explicit language ties Jesus to the divine prerogatives of YHWH, affirming His exaltation as *Kyrios* (Lord).

■39. The Coming of the Spirit to Empower Prophets

- **Luke 4:18** quoting Isaiah 61:1:
  - **LXX:** *"The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor..."*
  - **MT:** Similar, but the LXX emphasizes *proclamation*, aligning with Jesus' role as the herald of the Kingdom.
  - **Theological Impact:** The LXX shapes the understanding of Jesus' mission as Spirit-empowered and universally directed.

■40. The Suffering Servant's Vicarious Sacrifice

- **1 Peter 2:22–25** referencing Isaiah 53:4–7:
  - **LXX:** *"He himself bore our sins in His body on the tree."*
  - **MT:** *"He carried our diseases."*
  - **Theological Impact:** The LXX emphasizes the Servant's substitutionary atonement, a cornerstone of Peter's Christology.

■41. Divine Adoption and Glory

- **Romans 8:15–17** referencing Exodus 4:22:
  - **LXX:** *"Israel is my firstborn son."*
  - **MT:** Matches closely, but the LXX's Greek phrasing enables Paul to expand the concept to all believers as adopted children of God.
  - **Theological Impact:** The LXX's language contributes to Paul's theology of sonship and inheritance in Christ.

■42. The Messianic Reign of Peace

- **Hebrews 1:8–9** quoting Psalm 45:6–7:
  - **LXX:** *"Your throne, O God, is forever and ever; the scepter of righteousness is the scepter of your kingdom."*
  - **MT:** Similar, but the LXX explicitly applies the title "God" (*ὁ θεός*) to the king, reinforcing the messianic identity of Jesus.
  - **Theological Impact:** The LXX provides a foundation for the exaltation of Christ as both King and God.

■43. The Gentiles' Inclusion in the Covenant

- **Ephesians 2:13–18** echoes Isaiah 57:19:
    - **LXX:** *"Peace, peace to those far and near," says the Lord.*
    - **MT:** Matches closely, but Paul uses the LXX's phrasing to stress the reconciliation of Jews and Gentiles through Christ.
    - **Theological Impact:** The LXX's universal language supports the Church's mission to all nations.

■44. The Seed of Abraham

- **Galatians 3:16** referencing Genesis 22:18:
    - **LXX:** *"In your seed all the nations of the earth shall be blessed."*
    - **MT:** Similar, but the LXX uses singular "seed," which Paul interprets as Christ.
    - **Theological Impact:** The LXX's singular form allows Paul to identify Jesus as the fulfillment of the Abrahamic promise.

■45. Eternal Priesthood of the Messiah

- **Hebrews 5:6** quoting Psalm 110:4:
    - **LXX:** *"You are a priest forever according to the order of Melchizedek."*
    - **MT:** Matches closely, but the LXX's phrasing lends itself to the typology of Christ's eternal priesthood.
    - **Theological Impact:** The LXX underpins the argument for Jesus' unique priesthood, surpassing the Levitical order.

■46. The New Covenant

- **Hebrews 8:8–12** quoting Jeremiah 31:31–34:
    - **LXX:** *"I will make a new covenant with the house of Israel and the house of Judah."*
    - **MT:** Similar but the LXX's emphasis on *new* highlights the discontinuity with the old covenant.
    - **Theological Impact:** The LXX provides the basis for understanding the covenant inaugurated by Christ's death and resurrection.

■47. The Son of Man and the Nations

- **Matthew 24:30** referencing Daniel 7:13–14:

- **LXX:** *"Behold, one like a son of man coming on the clouds of heaven."*
- **MT:** Matches closely but the LXX's apocalyptic tone resonates with Jesus' eschatological teachings.
- **Theological Impact:** The LXX highlights the universal dominion of the Son of Man, applied to Jesus.

■48. The Resurrection of the Righteous

- **Acts 24:15** referencing Daniel 12:2:
  - **LXX:** *"Many of those who sleep in the dust of the earth shall awake."*
  - **MT:** Matches closely, but the LXX emphasizes the distinction between eternal life and disgrace.
  - **Theological Impact:** The LXX underscores the hope of resurrection central to Christian belief.

■49. The Psalms and Christological Worship

- **Matthew 21:16** referencing Psalm 8:2:
  - **LXX:** *"Out of the mouths of infants and nursing babies you have prepared praise."*
  - **MT:** *"Out of the mouths of infants and nursing babies you have established strength."*
  - **Theological Impact:** The LXX's choice of *praise* over *strength* enables Jesus to highlight the worship due to Him, affirming His divine identity.

■50. The Role of Angels and the Law

- **Galatians 3:19** and **Hebrews 2:2** referencing Deuteronomy 33:2:
  - **LXX:** *"The Lord came from Sinai... with myriads of holy ones at His right hand."*
  - **MT:** Emphasizes God's direct communication but downplays the role of angels.
  - **Theological Impact:** The LXX's imagery supports the NT concept that angels were mediators of the Mosaic Law, paving the way for the superior covenant brought by Christ.

■51. Christ as the Rock in the Wilderness

- **1 Corinthians 10:4** referencing Exodus 17:6 and Numbers 20:8–11:

- **LXX:** *"You shall strike the rock, and water will come out of it."*
- **MT:** Similar but lacks the subtlety of Paul's interpretation.
- **Theological Impact:** Paul uses the LXX's narrative framework to typologically identify Christ as the spiritual Rock sustaining Israel, pointing to His life-giving role.

■52. Justification by Faith Prefigured in the Prophets

- **Romans 10:11** quoting Isaiah 28:16:
  - **LXX:** *"The one who believes in Him will not be put to shame."*
  - **MT:** *"The one who trusts will not panic."*
  - **Theological Impact:** The LXX emphasizes belief in a personal object (Messiah), supporting Paul's doctrine of justification by faith in Christ.

■53. The Resurrection Foretold in Prophecy

- **Acts 2:27–31** quoting Psalm 16:10:
  - **LXX:** *"You will not allow your Holy One to see corruption."*
  - **MT:** *"You will not let your faithful one see the pit."*
  - **Theological Impact:** The LXX's reference to corruption provides a clearer basis for Peter's interpretation of the resurrection prophecy.

■54. The Messianic King's Triumph

- **Revelation 19:15** referencing Isaiah 63:3:
  - **LXX:** *"I trampled them in my wrath, and their blood spattered my garments."*
  - **MT:** Matches closely but the LXX's vivid phrasing intensifies the imagery of divine judgment.
  - **Theological Impact:** The LXX contributes to John's vision of the victorious Messiah executing judgment upon His enemies.

■55. The Nations Coming to Zion

- **Matthew 2:6** quoting Micah 5:2:
  - **LXX:** *"And you, Bethlehem... out of you will come a ruler who will shepherd my people Israel."*
  - **MT:** Similar but less explicitly connected to the messianic role.
  - **Theological Impact:** The LXX's shepherd imagery aligns with Jesus' role as the Good Shepherd and King.

■56. The Covenant and the Blood of Christ

- **Matthew 26:28** referencing Exodus 24:8:
    - **LXX:** *"This is the blood of the covenant that the Lord has made with you."*
    - **MT:** Matches closely, but the LXX's phrasing emphasizes the ratification of a covenant, prefiguring the Eucharist.
    - **Theological Impact:** Jesus' use of this language echoes the covenant ceremony in Exodus, applying it to His sacrificial death.

■57. The Restoration of Israel and Gentile Inclusion

- **Acts 15:16–17** quoting Amos 9:11–12:
    - **LXX:** *"I will rebuild the tent of David... so that the rest of humanity may seek the Lord."*
    - **MT:** *"...that they may possess the remnant of Edom."*
    - **Theological Impact:** The LXX's universal language supports the early Church's mission to include Gentiles as part of God's restored people.

■58. The Apocalyptic Vision of the Day of the Lord

- **2 Peter 3:10** referencing Isaiah 34:4 and Zephaniah 1:18:
    - **LXX:** *"The heavens will be rolled up like a scroll, and their hosts will fall."*
    - **MT:** Matches closely but the LXX's poetic imagery aligns with NT apocalyptic language.
    - **Theological Impact:** The LXX enhances the NT's eschatological vision of cosmic renewal.

■59. Wisdom Literature and Christ

- **Colossians 1:15–20** echoing Wisdom of Solomon 7:25–26:
    - **LXX (Wisdom 7:26):** *"For she is a reflection of eternal light, a spotless mirror of the working of God."*
    - **Theological Impact:** The LXX's portrayal of Wisdom as God's agent of creation and revelation contributes to Paul's high Christology, presenting Jesus as the embodiment of divine Wisdom.

■60. Atonement and Mercy Seat Imagery

- **Romans 3:25** referencing Leviticus 16:15:

- **LXX:** *"And he shall sprinkle the blood upon the mercy seat."*
- **MT:** Similar, but the LXX's *hilastērion* (mercy seat) connects directly to Paul's description of Jesus as the place of atonement.
- **Theological Impact:** The LXX provides the vocabulary for understanding Jesus' sacrificial death as fulfilling the Day of Atonement.

4. Evidence from Patristic Sources

- Early Church Fathers affirm the use of the LXX in the early Christian community. For example, Justin Martyr and others explicitly mention its role in interpreting the Scriptures.

■1. Justin Martyr (100–165 CE)

Justin Martyr, one of the earliest Christian apologists, frequently quoted the LXX in his writings and recognized its authority:

- **Dialogue with Trypho, Chapter 71:**
  Justin defends the use of the LXX by Christians and accuses Jewish authorities of altering certain Hebrew texts to obscure messianic prophecies fulfilled by Christ.
    - *"But I am far from putting reliance on your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy of Egypt is a correct one."*
- **Use of Messianic Prophecies:**
  In this work, Justin uses the LXX's rendering of Isaiah 7:14 (*"the virgin shall conceive"*) to argue for the virgin birth of Christ, a point of contention with Jewish interpretations of the Hebrew text.

■2. Irenaeus of Lyons (130–202 CE)

Irenaeus upheld the divine inspiration of the LXX and considered it an essential resource for understanding Christ's fulfillment of the Scriptures:

- **Against Heresies, Book 3, Chapter 21.2:**
  Irenaeus explicitly affirms the divine guidance of the seventy translators of the LXX:
    - *"God prepared for the Gentiles the scriptures translated by the seventy elders, in order that they might come to Christ at the proper time."*

- **Defense of Isaiah 7:14:**
  Irenaeus uses the LXX's *"virgin"* (παρθένος) in Isaiah 7:14 to argue for Christ's miraculous birth, emphasizing the reliability of the Greek text over Jewish claims.

■3. Clement of Alexandria (150–215 CE)

Clement often quoted the LXX in his theological works, affirming its role in Christian exegesis:

- **Stromata, Book 1, Chapter 22:**
  Clement discusses the miraculous nature of the LXX translation, describing how the seventy translators independently produced identical texts through divine inspiration.
    - *"The Scriptures were interpreted with harmonious and wonderful concurrence by the seventy elders."*
- **Scriptural Quotations:**
  Clement's extensive citations of Scripture almost exclusively align with the LXX, indicating its centrality in Alexandrian Christian theology.

■4. Origen (184–253 CE)

Origen's scholarship solidified the LXX's role in Christian tradition, even as he engaged with the Hebrew text.

- **Hexapla:**
  Origen's monumental work compared the Hebrew text and various Greek translations, including the LXX, demonstrating his reverence for the LXX while addressing textual differences.
    - He consistently used the LXX for theological arguments and noted its primacy in the Church's liturgy and exegesis.
- **Letter to Africanus:**
  Origen defends the use of the LXX against criticisms of its fidelity to the Hebrew text, arguing that the Church received it as authoritative:
    - *"The Church of Christ uses the Septuagint, and it is not correct to say they [the Jews] have corrupted it."*

■5. Eusebius of Caesarea (260–340 CE)

Eusebius affirmed the LXX's importance in early Christianity and its providential role in spreading the Scriptures:

- **Ecclesiastical History, Book 5, Chapter 8:**
  Eusebius recounts the history of the LXX translation, portraying it as divinely inspired and an essential step in the preparation for Christ's coming.
    - He highlights the miraculous agreement among the seventy translators and its adoption by the early Church.
- **Defense of Messianic Prophecies:**
  Eusebius frequently quotes the LXX to show how Jesus fulfilled Old Testament prophecies, relying on the Greek text for clarity and precision.

■6. Athanasius of Alexandria (296–373 CE)

Athanasius, a champion of Nicene orthodoxy, emphasized the authority of the LXX in his writings:

- **Festal Letter 39 (367 CE):**
  Athanasius lists the canonical books of Scripture and affirms the Church’s use of the LXX for both the Old Testament and deuterocanonical books.
    - *“The Scriptures, as inspired by God, were translated by the seventy elders for the benefit of the nations.”*
- **Defense of Isaiah 7:14:**
  Athanasius also defends the LXX’s use of *παρθένος* ("virgin") in Isaiah 7:14, seeing it as a prophetic validation of Christ’s birth.

■7. Cyril of Jerusalem (313–386 CE)

Cyril embraced the LXX as the foundation of the Church's teaching and scriptural understanding:

- **Catechetical Lectures, Lecture 4:**
  Cyril highlights the providential history of the LXX translation, emphasizing its accuracy and divine inspiration:
    - *“The divine Scriptures were translated for the Greeks by seventy interpreters... guided by the Spirit.”*
- **Use in Instruction:**
  In his catechesis, Cyril consistently quotes the LXX to teach key doctrines, from the Incarnation to the Resurrection.

■8. Augustine of Hippo (354–430 CE)

Augustine regarded the LXX as a divinely guided translation and the primary text for Christians.

- **City of God, Book 18, Chapter 42:**
  Augustine defends the LXX against claims that it is inferior to the Hebrew text:
    - *"The seventy translators were guided by one and the same Spirit, so that there is no doubt their translation was made under divine guidance."*
- **On Christian Doctrine, Book 2, Chapter 15:**
  Augustine argues for the Church's continued use of the LXX, even acknowledging differences with the Hebrew:
    - *"The apostles themselves used the Greek Scriptures as they brought the Gospel to the Gentiles."*

■9. John Chrysostom (349–407 CE)

John Chrysostom, known for his eloquent preaching, relied heavily on the LXX:

- **Homilies on Genesis and the Psalms:**
  Chrysostom's commentary aligns with the LXX, reflecting its centrality in the liturgical and theological life of the Church.
    - He praises the clarity and accessibility of the Greek Scriptures for both Jews and Gentiles.
- **Defense of Isaiah 7:14:**
  Like others, Chrysostom affirms the LXX's rendering of *παρθένος* in Isaiah 7:14 as a key messianic prophecy.

■10. Jerome (347–420 CE)

While Jerome is known for translating the Scriptures into Latin (the **Vulgate**), he acknowledged the importance of the LXX in the early Church:

- **Preface to the Pentateuch:**
  Jerome notes the widespread use of the LXX in the Church, even as he promoted the Hebrew text:
    - *"The Septuagint was translated by the seventy elders, and it has been received by the apostles themselves."*

- **Letters:**
  Jerome occasionally deferred to the LXX when interpreting difficult passages, recognizing its theological and historical significance.

Summary of Early Church Fathers' Affirmation:

1. **Defense Against Jewish Criticisms:**
   Many Fathers defended the LXX as an inspired text when Jewish scholars challenged its interpretations (e.g., Isaiah 7:14).
2. **Authority in the Early Church:**
   The LXX was the primary version of Scripture used in early Christian worship, catechesis, and theology.
3. **Divine Inspiration:**
   Numerous Fathers emphasized the miraculous nature of the LXX's translation process, affirming its providential role in salvation history.
4. **Connection to Christ:**
   The LXX's phrasing often provided clearer connections to messianic prophecies, which the Fathers consistently emphasized.

5. Usage by Specific Writers

The New Testament (NT) writers extensively used the Septuagint (LXX), often favoring its renderings over the Hebrew Masoretic Text (MT) for theological, linguistic, and contextual reasons. Below is an analysis of LXX usage by specific NT writers, categorized by the books they authored, along with examples:

Matthew

Matthew's Gospel frequently relies on the LXX, especially in citing messianic prophecies.

Mark

Mark uses fewer direct citations than Matthew but still aligns with the LXX where it occurs.

Luke

Luke, writing for a primarily Gentile audience, heavily relies on the LXX to connect Jesus to Jewish prophecy.

John

John's Gospel uses the LXX to underline theological themes, particularly Christ's divinity.

Acts (Luke)

Acts showcases numerous LXX citations to argue for Jesus as the fulfillment of prophecy.

Paul's Epistles

Paul frequently quotes the LXX, using its language to develop key theological arguments.

- **Galatians 3:13 (Deuteronomy 21:23):**
    - LXX: *"Cursed is everyone who hangs on a tree."*
    - MT: Matches but Paul draws directly from the Greek to emphasize Jesus' crucifixion.

Hebrews

Hebrews relies almost exclusively on the LXX, aligning its Christological arguments with the Greek Scriptures.

Peter's Epistles

Peter uses the LXX to connect Jesus with Jewish prophecies.

- **1 Peter 2:22 (Isaiah 53:9):**
    - LXX: *"He committed no sin, nor was deceit found in his mouth."*
    - Usage: Reflects the LXX's exact phrasing to describe Jesus' innocence.

Revelation (John)

Revelation's apocalyptic imagery often mirrors the LXX's phrasing, particularly from Isaiah, Ezekiel, and Daniel.

- **Revelation 1:7 (Zechariah 12:10):**
    - LXX: *"They will look on Him whom they pierced."*
    - MT: Similar but less explicit.

- Usage: John emphasizes the visible return of Christ using the LXX.

- **Revelation 19:15 (Isaiah 63:3):**
  - LXX: *"He will tread the winepress of the fury of the wrath of God."*
  - Usage: Aligns with the LXX's vivid apocalyptic imagery.

Summary Table of LXX Usage by NT Writers

NT Writer	Books	Prominent LXX Examples
Matthew	Matthew	Isaiah 7:14, Psalm 8:2
Mark	Mark	Isaiah 29:13, Isaiah 40:3
Luke	Luke, Acts	Isaiah 61:1–2, Joel 2:28–32
John	John, Revelation	Isaiah 6:10, Psalm 34:20, Zechariah 12:10
Paul	Romans, Galatians, etc.	Deuteronomy 21:23, Isaiah 29:14
Peter	1 & 2 Peter	Isaiah 28:16, Isaiah 53:9
Hebrews Author	Hebrews	Deuteronomy 32:43, Psalm 40:6–8

While the LXX was a significant influence, the New Testament writers sometimes adapted or paraphrased the text to fit their theological purposes, blending elements of both the Hebrew and Greek traditions.

Jesus and Father

Glory

Isaiah 42:8 (Hebrew)

"I am YHWH; that is My name! I will not give My glory to another, nor My praise to idols."

In Hebrew:
יְהוָה (YHWH) = **Yahweh**
Matthew 16:27 (Greek)

"For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds."

In Greek:

πατρὸς αὐτοῦ (patros autou) = **His Father**

δόξῃ (doxē) = **glory**

Creator

Isaiah 40:28 (Hebrew)

"Do you not know? Have you not heard? YHWH is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and His understanding no one can fathom."

In Hebrew:
יְהוָה (YHWH) = **Yahweh**
בּוֹרֵא (bōrē) = **Creator**
Ephesians 3:8-12 (Greek)
*"***8** *Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ,* **9** *and to make everyone see what is the plan of the mystery hidden for ages in God who created all things;* **10** *so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places.* **11** *This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord,* **12** *in whom we have access to God in boldness and confidence through faith in him."*

In Greek:
θεῷ τῷ (theō tō) = **God**
κτίσαντι (ktisanti) = **created**

In Ephesians 3:8-12, Paul's focus is on the divine plan of salvation and the revelation of this mystery through Jesus Christ. While the passage does not explicitly state, "Jesus is God," it does imply Jesus' divinity through several key elements:

1. "Boundless riches of Christ" (v. 8)

- Paul speaks of the "**boundless riches of Christ**" (Greek: *ἀνεξιχνίαστος πλοῦτος τοῦ Χριστοῦ, anexichniastos ploutos tou Christou*), implying that Christ possesses infinite spiritual wealth and blessings.
- In the Old Testament, boundless riches and wisdom are typically attributed to God alone (e.g., Job 5:9, Psalm 145:3). By using this language for Christ, Paul hints at Christ's divine nature.

Job 5:9

> "**He does great things and unsearchable, marvelous things without number.**"

Explanation:

- This verse is part of a speech by Eliphaz, one of Job's friends, who is describing the greatness of God.
- **"Great things and unsearchable"**: The word **"unsearchable"** (Hebrew: *אֵין חֵקֶר, ein ḥēqer*) means beyond human understanding or comprehension. It emphasizes the divine nature of God's actions.
- **"Marvelous things without number"**: The phrase highlights God's limitless power and the countless wonders He performs, which go beyond human ability to count or fully understand.

Connection to Ephesians 3:8:

- When Paul speaks of the "**boundless riches of Christ**," he uses similar language to describe the infinite nature of Christ's blessings. This parallel suggests a divine attribute shared with God, supporting the idea of Christ's divinity.

Psalm 145:3

> "**Great is the Lord, and greatly to be praised; his greatness is unsearchable.**"

Explanation:

- **"Great is the Lord"** (Hebrew: *גָּדוֹל יְהוָה, gadol YHWH*): This declares the supreme greatness of God (Yahweh).
- **"His greatness is unsearchable"** (Hebrew: *וּלְגֻדֻלָּתוֹ אֵין חֵקֶר, uligdulato ein ḥēqer*): This mirrors the language in Job 5:9, emphasizing that God's greatness cannot be fully understood or measured by human beings.

Connection to Ephesians 3:8:

- Paul's description of the "**boundless riches of Christ**" echoes the **unsearchable greatness** of God described in Psalm 145:3. By using similar language, Paul places Christ's attributes on the same level as those of Yahweh, implying His divine nature.

2. "The mystery hidden for ages in God" (v. 9)

- The phrase "**mystery hidden for ages in God who created all things**" points to a divine plan that originates in God and is fulfilled through Christ.

- Although the Father is specifically called "God" in this verse, the fact that the mystery is revealed and carried out through Christ aligns with the divine role of Jesus as the mediator of God's eternal plan (see John 1:1-3; Colossians 1:16-19).

John 1:1-3

> **1** "In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things came into being through him, and without him not one thing came into being."

Explanation:

1. **"In the beginning was the Word"**:
    - The **"Word"** (Greek: *Λόγος*, *Logos*) refers to Jesus Christ. This term connects Jesus to the creative word of God in Genesis 1 ("And God said..."), highlighting His role in creation.
    - **"In the beginning"** parallels Genesis 1:1, establishing the pre-existence of the Word before creation.
2. **"The Word was with God, and the Word was God"**:
    - **"With God"** (Greek: *πρὸς τὸν θεόν*, *pros ton theon*): Indicates a distinct relationship between the Word (Jesus) and God (the Father).
    - **"The Word was God"**: This is a clear affirmation of the **divinity** of the Word. The Greek construction emphasizes that the Word shares the very essence of God.
3. **"All things came into being through him"**:
    - Jesus is presented as the **agent of creation**, through whom everything was made.
    - **"Without him not one thing came into being"**: This underscores that Jesus is integral to the act of creation; nothing exists apart from His creative work.

Connection to Ephesians 3:8-12:

- The description of Christ's role in creation in John 1:1-3 aligns with Paul's portrayal of the "**boundless riches of Christ**" in Ephesians. The creative power and pre-existence of Christ point to His divine nature, which is consistent with the divine attributes Paul ascribes to Him.

Colossians 1:16-19

> **16** "For in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers —all things have been created through him and for him. **17** He himself is before all things, and in him all things hold together. **18** He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. **19** For in him all the fullness of God was pleased to dwell."

Explanation:

1. **"In him all things... were created" (v. 16)**:
    - This verse explicitly states that **all things** in both the physical and spiritual realms were created **in**, **through**, and **for** Christ. This includes every power and authority, emphasizing His sovereignty over all creation.
2. **"He himself is before all things" (v. 17)**:
    - **"Before all things"** indicates Christ's pre-existence, affirming His eternal nature, a characteristic unique to God.
    - **"In him all things hold together"**: This statement emphasizes that Jesus not only created everything but also sustains the universe. This sustaining power is a divine attribute, indicating His ongoing involvement in creation.
3. **"He is the head of the body, the church" (v. 18)**:
    - Jesus is presented as the supreme leader of the church, showing His authority over the spiritual community of believers.
4. **"The fullness of God was pleased to dwell" (v. 19)**:
    - This verse is a powerful declaration of Christ's divinity. **"The fullness of God"** (Greek: *πᾶν τὸ πλήρωμα*, *pan to plērōma*) means that the complete nature, essence, and attributes of God reside in Jesus. This makes a strong theological claim about His divine identity.

Connection to Ephesians 3:8-12:

- In Ephesians, Paul speaks of the **eternal purpose** fulfilled in Christ and the **boundless riches** found in Him. Colossians expands on this by explicitly describing Jesus as the Creator, Sustainer, and the fullness of God. This

consistent portrayal across Paul's letters reinforces the idea of Jesus' divinity.

3. "Through the church the wisdom of God... made known" (v. 10)

- The church's purpose is to reveal the **wisdom of God**, which is manifested in Christ. Since Jesus is central to this divine wisdom, it indirectly points to His divine status (see 1 Corinthians 1:24, where Christ is called the wisdom of God).

1 Corinthians 1:24

> "**But to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.**"

Explanation:

1. **"To those who are the called"**:
    - This phrase refers to believers, both **Jews and Greeks** (Gentiles), who have responded to the gospel message and are now part of the Christian community. Paul often uses the term "called" to indicate those chosen or invited by God to salvation (see Romans 8:28-30).
2. **"Christ the power of God"**:
    - The title "**power of God**" (Greek: *δύναμις θεοῦ*, *dynamis theou*) ascribed to Christ signifies that Jesus embodies God's **mighty, transformative power**, particularly evident in His resurrection and the salvation He brings (see Romans 1:16).
    - In Jewish thought, **God's power** is associated with acts of creation and deliverance, roles that Jesus fulfills, showing His divine nature.
3. **"And the wisdom of God"**:
    - Paul also calls Jesus the "**wisdom of God**" (Greek: *σοφία θεοῦ*, *sophia theou*). This is significant because in the Old Testament, wisdom is often personified and closely linked with God's creative activity (see Proverbs 8:22-31). By identifying Christ as God's wisdom, Paul implies that Jesus is the embodiment of divine wisdom and the ultimate revelation of God's plan.
    - The **wisdom of God** contrasts with human wisdom, which often fails to understand God's ways (1 Corinthians 1:18-21). In Christ, God's wisdom is fully revealed, especially through the

"foolishness" of the cross, which is actually the ultimate display of divine wisdom.

Connection to Ephesians 3:8-12

In **Ephesians 3:8-12**, Paul speaks of the **"boundless riches of Christ"** and the **mystery** that has now been revealed through Jesus. Describing Jesus as the **wisdom of God** in 1 Corinthians 1:24 complements this, as it emphasizes that Christ is the ultimate expression of God's wisdom and plan, which had been hidden but is now made known through the gospel.

4. "Eternal purpose... carried out in Christ Jesus our Lord" (v. 11)

- The "**eternal purpose**" (*πρόθεσις τῶν αἰώνων, prothesis tōn aiōnōn*) being fulfilled **in Christ Jesus** underscores His divine role in God's redemptive plan. The use of the title "**our Lord**" (Greek: *κυρίου ἡμῶν, kyriou hēmōn*) for Jesus is significant because in the Greek Septuagint and New Testament, *kyrios* (Lord) is often used to refer to Yahweh (יהוה, *YHWH*), the divine name of God.

5. "Access to God... through faith in Him" (v. 12)

- The phrase "**in whom we have access to God in boldness and confidence through faith in him**" attributes to Jesus the role of providing direct access to God. In Jewish thought, only God could provide such access. For Jesus to grant this implies His divine status (see Hebrews 10:19-22).

Hebrews 10:19-22

> **19** "Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, **20** by the new and living way that he opened for us through the curtain (that is, through his flesh), **21** and since we have a great priest over the house of God, **22** let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water."

Explanation:

1. **"Confidence to enter the sanctuary by the blood of Jesus" (v. 19)**:
    - The term **"confidence"** (Greek: *παρρησία, parrēsia*) indicates boldness or freedom to approach God, something previously

impossible under the old covenant due to the separation caused by sin.

- The **"sanctuary"** refers to the holy presence of God. Under the old covenant, only the high priest could enter the Most Holy Place, and only once a year (see Leviticus 16). Through the **blood of Jesus**, believers now have direct access to God's presence.
- This highlights Jesus' role as the ultimate **sacrifice**, whose blood atones for sin and removes the barrier between God and humanity.

2. **"By the new and living way... through the curtain (that is, through his flesh)" (v. 20)**:

    - The **"new and living way"** contrasts with the old way of the Mosaic Law, which required repeated sacrifices that could never fully remove sin (see Hebrews 10:1-4). Jesus' sacrifice is once and for all, opening a permanent path to God.
    - The **"curtain"** refers to the veil in the temple that separated the Holy Place from the Most Holy Place (see Exodus 26:31-33). When Jesus died, the temple veil was torn in two (Matthew 27:51), symbolizing the removal of the barrier between God and humanity.
    - **"Through his flesh"**: This signifies that Jesus' own body, sacrificed on the cross, is the means by which this access to God is made possible.

3. **"We have a great priest over the house of God" (v. 21)**:

    - Jesus is described as the **"great priest"** (Greek: *μέγαν ἱερέα*, *megan hierea*), emphasizing His role as the ultimate High Priest who intercedes on behalf of believers (see Hebrews 4:14-16).
    - The **"house of God"** refers to the community of believers (the church), over whom Jesus presides as the spiritual leader and mediator.

4. **"Let us approach with a true heart in full assurance of faith" (v. 22)**:

    - The invitation to **"approach"** (Greek: *προσερχώμεθα*, *proserchōmetha*) reflects the new access believers have to God through Christ.
    - **"Hearts sprinkled clean... bodies washed with pure water"**: This language alludes to the rituals of purification in the old covenant (see Leviticus 16:14-19) but now signifies the inner cleansing

provided by Jesus' sacrifice. It may also hint at **baptism**, which symbolizes the believer's spiritual purification.

Connection to Ephesians 3:8-12

- In Ephesians, Paul speaks of the **"boldness and confidence"** believers have in approaching God through faith in Christ (Ephesians 3:12). This mirrors the language in Hebrews 10:19, where the confidence to enter God's presence is granted through the **blood of Jesus**.
- The idea of the **"new and living way"** through Jesus aligns with Paul's description of the **mystery** now revealed in Christ, through whom God's eternal purpose is fulfilled.

Conclusion

While Ephesians 3:8-12 does not explicitly state that "Jesus is God," it presents Him in roles and attributes consistent with divinity:

- Possessing **infinite riches** (v. 8).
- Central to the **eternal, divine mystery** (v. 9).
- The fulfillment of God's **eternal purpose** (v. 11).
- Providing **access to God** (v. 12).

These elements reflect Paul's broader Christology, which acknowledges Jesus as divine (e.g., Philippians 2:6-11, Colossians 1:15-20).

In the New Testament, there are several passages that explicitly describe Jesus as the **Creator of all things**. These references establish His divine role in creation and affirm His pre-existence. Let's look at key verses:

1. John 1:1-3

> **1** "In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things came into being through him, and without him not one thing came into being."

Explanation:

- The **Word** (*Logos*), who is identified as Jesus, was present at the beginning of creation.
- **"All things came into being through him"**: Jesus is not a created being; rather, He is the divine agent through whom all creation was made.

- This passage aligns Jesus with the creative power of God, affirming His divine status and role as Creator.

2. Colossians 1:16-17

> **16** "For in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. **17** He himself is before all things, and in him all things hold together."

Explanation:

- **"In him all things... were created"**: This includes everything in both the physical and spiritual realms. It highlights Jesus' comprehensive role in creation.
- **"Through him and for him"**: Jesus is both the means and the purpose of creation, indicating His central role and divine authority.
- **"He is before all things"**: This affirms Jesus' pre-existence, an attribute unique to God.
- **"In him all things hold together"**: Jesus is not only the Creator but also the Sustainer of the universe.

3. Hebrews 1:2-3

> **2** "But in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. **3** He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word."

Explanation:

- **"Through whom he also created the worlds"**: The phrase indicates that God the Father created the universe **through the Son**, affirming Jesus' active role in creation.
- **"Exact imprint of God's very being"**: This emphasizes Jesus' divine nature, as He perfectly reflects God's essence.
- **"Sustains all things by his powerful word"**: Jesus' sustaining power further underscores His divine authority and ongoing role in the cosmos.

4. 1 Corinthians 8:6

> "Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist."

Explanation:

- **"Through whom are all things"**: Paul clearly states that all things were made **through Jesus Christ**, distinguishing Him as the divine agent of creation.
- This verse also shows the close relationship between God the Father (the source) and Jesus Christ (the agent), emphasizing Jesus' divine role in creation.

5. Revelation 4:11 and Revelation 5:13

> **4:11** "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."
>
> **5:13** "Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, 'To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!'"

Explanation:

- In the context of Revelation, Jesus (the Lamb) is worshiped alongside God the Father as the Creator. The acknowledgment of creation by the **Lamb** (Jesus) reflects His divine role and equality with God in the work of creation.

Summary

The New Testament presents Jesus as:

- **Pre-existent** and active before the creation of the world.
- The **agent** through whom God created everything.
- The **sustainer** of the universe, holding all things together.
- **Possessing attributes unique to God, affirming His divinity.**

Redeemer

Isaiah 33:22 (Hebrew)
"For YHWH is our judge, YHWH is our lawgiver, YHWH is our king; He will save us."

In Hebrew:
יְהוָה (YHWH) = **Yahweh**
יוֹשִׁיעֵנוּ (yōšîʿênû) = **He will save us (Redeemer)**

Acts 4:12 (Greek)
"And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

In Greek:
ὀνόματι (onomati) = **name**
σωθῆναι (sōthēnai) = **to be saved (Redeemer)**

Judge

Isaiah 33:22 (Hebrew)
"For YHWH is our judge, YHWH is our lawgiver, YHWH is our king; He will save us."

In Hebrew:
שֹׁפְטֵנוּ (šōp̄ṭênû) = **our Judge**
John 5:22 (Greek)
"For not even the Father judges anyone, but He has given all judgment to the Son."

In Greek:
πατὴρ (patēr) = **Father**
κρίνει (krinei) = **judges**

King

Isaiah 33:22 (Hebrew)
"For YHWH is our judge, YHWH is our lawgiver, YHWH is our king; He will save us."

In Hebrew:
מַלְכֵּנוּ (malkênû) = **our King**
Revelation 19:11-16 (Greek)
11 Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True (Greek: **Pistos kai Alēthinos**, *Πιστὸς καὶ Ἀληθινός), and he judges and makes war in righteousness.*
12 His eyes are like a flame of fire, and on his head are many diadems; he has a name inscribed that no one knows but himself.
13 He is clothed in a robe dipped in blood, and his name is called The Word of God (Greek: **ho Logos tou Theou**, *ὁ Λόγος τοῦ Θεοῦ).*
14 And the armies of heaven, wearing fine linen, white and pure, were following him on white horses.

15 From his mouth comes a sharp sword (Greek: **romphaia**, *ῥομφαία) with which to strike down the nations, and he will rule them with a rod of iron; he will tread the winepress of the fury of the wrath of God (Greek:* **ho Theos**, *ὁ Θεός) the Almighty (Greek:* **ho Pantokratōr**, *ὁ Παντοκράτωρ).*
16 On his robe and on his thigh he has a name inscribed, "King of kings and Lord of lords" (Greek: **Basileus tōn basileuontōn kai Kyrios tōn kyriuontōn**, *Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων).*

In Greek:
βασιλεὺς βασιλέων (basileus basiléōn) = **King of Kings**

Rock

Deuteronomy 32:3-4 (Hebrew)
3 For I will proclaim the name of the Lord (Hebrew: **YHWH**, *יְהוָה),*
ascribe greatness to our God (Hebrew: **Elohim**, *אֱלֹהִים)!*
4 The Rock (Hebrew: **Tzur**, *צוּר)—his work is perfect,*
and all his ways are just.
A faithful God (Hebrew: **Elohim**, *אֱלֹהִים), without deceit,*
just and upright is he.

In Hebrew:
צוּר (ṣûr) = **Rock**
1 Corinthians 10:4 (Greek)
"...and all drank the same spiritual drink, for they were drinking from a spiritual Rock which followed them; and the Rock was Christ."

In Greek:
πέτρα (petra) = **Rock**

Beginning and Ending

Isaiah 41:4 (Hebrew)
"Who has performed and done this, calling the generations from the beginning? I, YHWH, the first, and with the last; I am He."

In Hebrew:
יְהוָה (YHWH) = **Yahweh**
רִאשׁוֹן (rîʾšôn) = **the first**
אַחֲרֹנִים (ʾaḥărônîm) = **the last**

Revelation 1:8, 11 (Greek)
"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

In Greek:
τὸ Ἄλφα καὶ τὸ Ὦ (to Alpha kai to Ō) = **the Alpha and the Omega**
κύριος ὁ θεὸς (kyrios ho theos) = **Lord God**

κύριος (kyrios):

Meaning: This word means **"Lord"** or **"Master."** In the context of the New Testament, it signifies authority, respect, and divinity. It is often used to refer to Jesus Christ, acknowledging His lordship.
Usage: In the Septuagint (the Greek translation of the Hebrew Bible), **κύριος** is used to translate the Hebrew **יְהוָה (YHWH)**, the personal name of God in the Old Testament.

ὁ (ho):

Meaning: This is the definite article **"the,"** indicating specificity. In this phrase, it emphasizes that the term is referring to a particular God.

θεὸς (theos):

Meaning: This word means **"God"** in Greek. It refers to the divine being, the creator, and sustainer of the universe.
Usage: In Christian theology, **θεὸς** often refers to the one true God, distinguishing Him from false gods or idols.

Revelation 22:13

> "I am the Alpha and the Omega, the first and the last, the beginning and the end."

Who is Speaking in Revelation 22:13?

Scholars widely agree that the speaker in Revelation 22:13 is **Jesus Christ**, based on the context of the surrounding verses and the use of similar titles elsewhere in the book:

1. **Contextual Clues**:
    - In Revelation 22:12, the preceding verse, the speaker says, "See, I am coming soon; my reward is with me, to repay according to

everyone's work." This aligns with Jesus' role as the judge of all people (see Revelation 1:7, John 5:22).

- In Revelation 22:16, just a few verses later, the speaker clearly identifies themselves: "It is I, Jesus, who sent my angel to you with this testimony for the churches."

2. **Use of Titles**:

- The titles "the first and the last" and "the beginning and the end" are used earlier in Revelation 1:17-18, where Jesus speaks directly to John, saying: "Do not be afraid; I am the first and the last, and the living one. I was dead, and see, I am alive forever and ever."
- This association with Jesus' death and resurrection strongly suggests that the speaker in Revelation 22:13 is Christ.

Revelation 22:12-16

12. "See, I am coming soon; my reward is with me, to repay according to everyone's work.
13. I am the Alpha and the Omega, the first and the last, the beginning and the end."
14. Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.
15. Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practices falsehood.
16. "It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star."

The phrase **"my reward is with me"** in Revelation 22:12 is a powerful declaration made by Christ, indicating that when He returns, He will bring with Him both **reward and judgment**. This phrase directly echoes Old Testament passages, particularly Isaiah 40:10 and Isaiah 62:11, where **God Himself** is described as coming with a reward and recompense. Let's look at how this connection helps us understand Christ's role as judge in the New Testament context.

Isaiah 40:10

> "See, the Lord God comes with might, and his arm rules for him; his reward is with him, and his recompense before him."

Isaiah 62:11

"The Lord has proclaimed to the end of the earth: Say to daughter Zion, 'See, your salvation comes; his reward is with him, and his recompense before him.'"

Explanation

1. **Divine Judgment and Reward in the Old Testament**:
    - In both Isaiah 40:10 and 62:11, the context is a prophetic announcement of God's intervention and deliverance. God comes as a **mighty ruler** and **judge**, bringing reward (μισθός, *misthos* in Greek) and recompense (ἀνταπόδομα, *antapodoma*).
    - The "reward" here signifies the blessings and vindication given to the righteous, while "recompense" refers to the consequences or punishments meted out to the wicked. This dual aspect of reward and judgment reflects God's role as both savior and just judge.
2. **Christ as Judge in Revelation 22:12**:
    - In Revelation 22:12, Jesus adopts this same language, saying: **"See, I am coming soon; my reward is with me, to repay according to everyone's work."**
    - By using this Old Testament phrase, Jesus identifies Himself with **the Lord God of Isaiah**, implying His divine authority and role as the ultimate judge of humanity. This alignment shows that Jesus is not merely a messenger of God's judgment but **the very embodiment of God's judgment and salvation**.
    - The phrase emphasizes that **Christ's return** will be a moment of divine justice: He comes to **reward the righteous** for their faith and obedience and to **recompense the wicked** according to their deeds.
3. **Christ's Role in Early Christian Theology**:
    - In the New Testament, Jesus is frequently depicted as the judge who will evaluate all people based on their actions. For instance:
        - In **Matthew 16:27**, Jesus says: "For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done."
        - In **2 Corinthians 5:10**, Paul writes: "For all of us must appear before the judgment seat of Christ, so that each may

receive recompense for what has been done in the body, whether good or evil."

- These passages reinforce the idea that Christ has been given the authority by God the Father to execute judgment (John 5:22-23). His coming with "reward" reflects His role as the divine judge, consistent with God's character in the Old Testament.

Theological Significance

- The use of the phrase "my reward is with me" in Revelation underscores the continuity between the Old and New Testaments regarding the nature of divine judgment. In Isaiah, **Yahweh** is the one who comes with reward; in Revelation, this role is fully assumed by **Jesus Christ**, revealing His divine status and authority.
- It also serves as a reminder of the **imminence of Christ's return** and the call for believers to live righteously, knowing that they will be held accountable for their actions.

In summary, by echoing Isaiah's language of God bringing "reward and recompense," Revelation 22:12 not only affirms Christ's role as the eschatological judge but also emphasizes His divine identity as the one who fulfills the promises and prophecies of God's final intervention in history.

Revelation 1:17-18

17. When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, "Do not be afraid; I am the first and the last,
18. and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades."

Isaiah 44:6

"Thus says the Lord, the King of Israel, and his Redeemer, the Lord of hosts: 'I am the first and I am the last; besides me there is no god.'"

Who is Jesus

1. Testimony of Prophet Isaiah

Isaiah 9:6 (Hebrew)

"For to us a child is born, to us a son is given; and the government will be on his

shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

In Hebrew:
אֵל גִּבּוֹר (El Gibbor) = **Mighty God**
אֲבִיעַד (Aviad) = **Everlasting Father**
שַׂר־שָׁלוֹם (Sar Shalom) = **Prince of Peace**

2. Testimony of Angels

Matthew 1:21 (Greek)
"She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."

In Greek:
Ἰησοῦν (Iēsoun) = **Jesus**
σώσει (sōsei) = **will save**
λαὸν (laon) = **people**
ἁμαρτιῶν (hamartiōn) = **sins**

3. Testimony of Thomas

John 20:26-28 (Greek)
"Thomas answered and said to Him, 'My Lord and my God!'"

In Greek:
κύριός (kyrios) = **Lord**
θεός (theos) = **God**

4. Testimony of Jews

Luke 5:21 (Greek)
"The scribes and the Pharisees began to reason, saying, 'Who is this who speaks blasphemies? Who can forgive sins but God alone?'"

In Greek:
μόνος θεὸς (monos theos) = **God alone**
John 10:33 (Greek)
"The Jews answered Him, 'For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.'"

In Greek:
θεόν (theon) = **God**

5. Testimony of Jesus: "I AM"

John 8:58-59 (Greek)
"Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am.' So they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple."

In Greek:
ἐγώ εἰμι (egō eimi) = **I am**
Exodus 3:14 (Hebrew)
"God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, I AM has sent me to you.'"

In Hebrew:
אֶהְיֶה (ehyeh) = **I AM**

6. Testimony of the Father

Hebrews 1:7-9 (Greek)
"But of the Son He says, 'Your throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above Your companions.'"

In Greek:
ὁ θεός (ho theos) = **O God**
ὁ θεός σου (ho theos sou) = **Your God**
ἔχρισέν (echrisen) = **has anointed You**

Jesus is called the first born from the dead. Was Jesus the first person to be resurrected from the dead?
Luke 7:11-15: Jesus raised the widow's son in the town of Nain.
Luke 8:41-42, 49-55: Jesus brought Jairus' daughter back to life.
John 11:38-44: Jesus raised Lazarus from the dead.

In **Psalm 89:20, 27**, David is referred to as God's "firstborn," even though he was the youngest son of Jesse (1 Samuel 16:10-13). This can seem paradoxical at first glance, but the term "firstborn" in the Bible does not always refer to birth order. Instead, it often symbolizes preeminence or a position of special status and honor.

In **Psalm 89:27**, God says, "I will make him My firstborn, the highest of the kings of the earth." Here, "firstborn" signifies David’s elevated status as the most favored and preeminent king among all. In this sense, David's position as

"firstborn" reflects his chosen status by God to be the ruler of Israel and the ancestor of the Messiah, even though he was not Jesse's firstborn son by birth.

This concept of "firstborn" carries the idea of priority in rank and privilege rather than chronological birth order, much like how Jesus is called the "firstborn from the dead" (Colossians 1:18) to emphasize His supremacy in resurrection and authority.

The Greek word "Prototokos" means first born in the sense of privilege, not chronological order. It refers to first born in the sense that Jesus has the rights, privileges, and authority of the first born. In ancient Israel the first born had the privilege of representing the Father. Jesus came to reveal God's glory (John 14:9).

In ancient Israel, the firstborn son held significant rights and responsibilities, including:

Inheritance: The firstborn typically received a double portion of the inheritance (Deuteronomy 21:17).
Representation: The firstborn had the role of representing the father, as you mentioned. This included carrying on the family name and responsibilities.

When applied to Jesus, "prototokos" signifies His unique status as the preeminent Son of God, who holds the rights and privileges of the firstborn. This is emphasized in various New Testament passages:

Colossians 1:15 states that Jesus is "the image of the invisible God, the firstborn over all creation," indicating His supreme authority over all that exists.
Hebrews 1:2 mentions that God has spoken through His Son "whom He appointed heir of all things," further highlighting the inheritance aspect associated with being the firstborn.

Hebrews 1:6

"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

In Greek:

πρωτότοκον (prōtotokon) = **firstborn**

θεοῦ (theou) = **God**

In **John 3:16**, the Greek word **μονογενής** (*monogenēs*) is often translated as "only begotten" or "one and only," but it carries a deeper meaning of **"one of a kind"** or

"unique one." This word emphasizes the uniqueness and divinity of Jesus Christ as the **only** Son of God, distinct from all creation.

Here's how John 3:16 reads, along with the Greek pronunciation:

John 3:16

"For God so loved the world, that He gave His one and only (μονογενῆ) Son, that whoever believes in Him should not perish but have eternal life."

μονογενῆ (monogenē) = **one of a kind** / **unique one**
υἱὸν (huion) = **Son**
θεὸς (theos) = **God**

The term **monogenēs** is crucial because it points to Jesus' unique role in salvation history. He is not merely one among many sons or beings but the **eternal, divine Son**, who reveals the Father in human form. This uniqueness sets Jesus apart from all of creation, highlighting His divine nature and role in the redemptive plan of God.

Key Points About "Monogenes":

Uniqueness: "Monogenes" indicates that Jesus is unique and unparalleled. He is not merely one among many but stands alone as the divine Son of God.

Divine Sonship: The term underscores His special and intimate relationship with the Father. As the "one of a kind" Son, Jesus embodies the fullness of God in human form (John 1:14: And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.).

Revelation of the Father: In coming to earth and dwelling among humanity, Jesus reveals the nature and character of God. He perfectly demonstrates God's love, grace, and truth.

Eternal Nature: Jesus, being the eternal Word (Logos) made flesh, holds a unique position within the Trinity. His existence predates creation, affirming His divinity (John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being)

1. Beginning of Creation (Arche)

In **Revelation 3:14**, Jesus is referred to as "the Amen, the Faithful and True Witness, the Beginning of the creation of God." The Greek word **"arche"** indeed

conveys the idea of "beginning" or "origin." This indicates that Jesus is the source or initiator of all that God has created.

Implication: This does not imply that Jesus was created but rather that He is the preeminent source of creation. It emphasizes His authority and foundational role in the creative process.

2. All Things Made by Him (John 1:3)

John 1:3 states, "All things were made through Him, and without Him, nothing was made that was made."

Significance: This verse affirms that Jesus, as the Word (Logos), was instrumental in the creation of everything. Nothing exists that was not created through Him, highlighting His divine nature and active role in bringing creation into existence.

3. By Him All Things Were Created (Colossians 1:16-17; Hebrews 11:3)

Colossians 1:16-17 states: "For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist."

Hebrews 11:3 states: "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible."

Summary of Key Points:

Jesus as Creator: These passages collectively affirm that Jesus is not only present at the beginning of creation but is actively involved in the creation process itself.
Sustainer: Colossians 1:17 also emphasizes that "in Him all things consist," indicating that Jesus not only created but also sustains all of creation.
Divine Nature: This understanding of Jesus' role in creation underscores His divine nature, positioning Him as fully God and fully involved in the creative act.

The law was done away in Christ

1. Matthew 5:17-18

> **"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."**

Interpretation: Jesus clarifies that He did not come to abolish the Law but to fulfill it. His life and teachings bring the Law to completion, embodying its true purpose and intention.

2. John 14:15

> **"If you love Me, keep My commandments."**

Interpretation: This emphasizes the relational aspect of obedience to God's commands, shifting the focus from mere legalistic adherence to a loving relationship with Christ.

3. Romans 6:13, 14

> **"And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace."**

Interpretation: Here, Paul asserts that believers are under grace rather than the Law, indicating a new covenant relationship through faith in Christ.

4. Romans 3:28-31

> **"Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith."**

Interpretation: This underscores justification by faith, not by the Law, highlighting that the Law cannot save but points to the need for faith in Christ.

5. Psalm 40:8

> **"I delight to do Your will, O my God, and Your law is within my heart."**

Interpretation: This verse reflects the internalization of God's Law, suggesting a shift from external adherence to a heart-centered obedience, which Jesus exemplifies.

6. Hebrews 8:10

> **“For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.”**

Interpretation: This passage speaks of a new covenant where God’s laws are written on believers’ hearts, emphasizing a transformative relationship with God rather than mere rule-following.

7. 1 John 2:3-6

> **“Now by this we know that we know Him, if we keep His commandments. He who says, ‘I know Him,’ and does not keep His commandments is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.”**

Interpretation: This emphasizes that true knowledge of God is demonstrated through obedience to His commandments, which flow from a relationship with Christ.

8. James 2:10-17

> **“For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.”** (James 2:10)

Interpretation: James stresses the importance of genuine faith manifesting in works, indicating that true faith will naturally express itself in loving actions toward others, which fulfills the intent of the Law.

Summary

Fulfillment and Transformation: The coming of Christ fulfills the Law’s requirements, transforming the relationship believers have with it. Instead of a strict adherence to a set of rules, the focus shifts to a life of love and obedience rooted in faith.

Grace Over Law: The New Testament consistently emphasizes that believers are under grace, which empowers them to live righteously, fulfilling the essence of the Law through love for God and others.

God is a Spirit

John 4:23-24

"But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth."
God (Greek: θεός, *Theos*), meaning "God" or "deity."
Acts 7:48-49

"However, the Most High does not dwell in temples made with hands, as the prophet says: 'Heaven is My throne, and earth is My footstool. What house will you build for Me? says the Lord, or what is the place of My rest?'"
Most High (Greek: ὕψιστος, *Hypsistos*), meaning "the highest one."
Acts 17:24-28

"God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'"
God (Greek: θεός, *Theos*), signifying His divine nature.
Psalm 139:7-12

"Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; if I make my bed in hell, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me. If I say, 'Surely the darkness shall fall on me,' even the night shall be light about me; indeed, the darkness shall not hide from You, but the night shines as the day; the darkness and the light are both alike to You."
Spirit (Hebrew: רוּחַ, *Ruach*), meaning "breath" or "spirit."
1 Kings 8:27

"But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!"
God (Hebrew: אֱלֹהִים, *Elohim*), the plural form often used to denote God's majesty.
Jeremiah 23:23-24

"'Am I a God near at hand,' says the LORD, 'And not a God afar off? Can anyone hide himself in secret places, so I shall not see him?' says the LORD; 'Do I not fill heaven and earth?' says the LORD."
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*), the covenant name of God.

There is but One God

Deuteronomy 6:4-9

"Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates."
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*), the covenant name of God.
Mark 1:28-34

"And immediately His fame spread throughout all the region around Galilee. Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John. But Simon’s wife’s mother lay sick with a fever, and they told Him about her at once. So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them. At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed. And the whole city was gathered together at the door. Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him."
This passage illustrates the authority of Jesus, but it is part of the broader context affirming the oneness of God.
Mark 12:28-34

"Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, 'Which is the first commandment of all?' Jesus answered him, 'The first of all the commandments is: Hear, O Israel, the LORD our God, the LORD is one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. And the second, like it, is this: You shall love your neighbor as yourself. There is no other commandment greater than these.'"

LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*).
Malachi 2:10

"Have we not all one Father? Has not one God created us? Why do we deal treacherously with one another by profaning the covenant of the fathers?"
God (Hebrew: אֱלֹהִים, *Elohim*), meaning "God" or "deity."
1 Corinthians 8:4-6

"Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live."
God (Greek: θεός, *Theos*), referring to the Father.
Ephesians 4:5-6

"One Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."
God (Greek: θεός, *Theos*), indicating the unity of God.
Isaiah 43:10

"'You are My witnesses,' says the LORD, 'And My servant whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me.'"
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*).
Isaiah 44:6-8

"'Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: "I am the First and I am the Last; besides Me there is no God. And who can proclaim as I do? Then let him declare it and set it in order for Me, since I appointed the ancient people. And the things that are coming and shall come, let them show these to them. Do not fear, nor be afraid; have I not told you from that time, and declared it? You are My witnesses. Is there a God besides Me? Indeed there is no other Rock; I know not one.'"
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*).
Isaiah 45:2-6, 21-23

"I will go before you and make the crooked places straight; I will break in pieces the gates of bronze and cut the bars of iron. I will give you the treasures of darkness and hidden riches of secret places, that you may know that I, the LORD,

who call you by your name, am the God of Israel. ... 'Tell and bring forth your case; Yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, the LORD? And there is no other God besides Me, a just God and a Savior; there is none besides Me. Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other. I have sworn by Myself; the word has gone out of My mouth in righteousness and shall not return, that to Me every knee shall bow, every tongue shall take an oath.'"
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*).
Isaiah 46:8-9

"'Remember this, and show yourselves, men; recall to mind, O you transgressors. Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me.'"
God (Hebrew: אֵל, *El*), meaning "God."
1 Timothy 2:5

"For there is one God and one Mediator between God and men, the Man Christ Jesus."
God (Greek: θεός, *Theos*), indicating the singularity of God.
James 2:19

"You believe that there is one God. You do well. Even the demons believe—and tremble!"
God (Greek: θεός, *Theos*), emphasizing the truth of God's singular existence.
Revelation 4:2-3

"Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald."
One (Greek: ἓν, *Hen*), emphasizing the unity of the divine presence.

Jesus is God

Isaiah 7:14

"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."
Immanuel (עִמָּנוּ אֵל, *'Immanu'el*), meaning "God with us."
Isaiah 9:6

"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."
Mighty God (אֵל גִּבּוֹר, *El Gibbor*), meaning "God the Mighty."
Everlasting Father (אֲבִי עַד, *Avi 'Ad*), meaning "Father of Eternity."
Micah 5:2

"But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting."
Bethlehem (בֵּית לֶחֶם, *Beit Lechem*), meaning "House of Bread."
John 1:1

"In the beginning was the Word, and the Word was with God, and the Word was God."
Word (Greek: Λόγος, *Logos*), meaning "Word" or "Divine Reason."
John 1:10

"He was in the world, and the world was made through Him, and the world did not know Him."
John 1:14

"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."
John 8:24

"Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins."
I am He (Greek: ἐγώ εἰμι, *Ego eimi*), meaning "I am."
John 8:58-59

"Jesus said to them, 'Most assuredly, I say to you, before Abraham was, I AM.' Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by."
I AM (Greek: ἐγώ εἰμι, *Ego eimi*), echoing the divine name revealed to Moses in Exodus 3:14.
John 10:30

"I and My Father are one."
One (Greek: ἕν, *hen*), indicating unity or oneness in essence.
John 14:6-11

6 Jesus said to him, “I am the way, and the truth, and the life. No one comes to the **Father** (*Patēr,* Πατήρ) except through me.
7 If you know me, you will know my **Father** (*Patēr,* Πατήρ) also. From now on you do know him and have seen him.”
8 Philip said to him, “Lord, show us the **Father** (*Patēr,* Πατήρ), and we will be satisfied.”
9 Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the **Father** (*Patēr,* Πατήρ). How can you say, ‘Show us the Father’?
10 Do you not believe that I am in the **Father** (*Patēr,* Πατήρ) and the **Father** (*Patēr,* Πατήρ) is in me? The words that I say to you I do not speak on my own, but the **Father** (*Patēr,* Πατήρ) who dwells in me does his works.
11 Believe me that I am in the **Father** (*Patēr,* Πατήρ) and the **Father** (*Patēr,* Πατήρ) is in me, but if you do not, then believe me because of the works themselves.

In this passage, the word "Father" is translated from the Greek term *Patēr* (Πατήρ), pronounced **Pah-tehr**. Jesus emphasizes His unique relationship with the Father, revealing that to know and see Him is to know and see the Father, highlighting the unity between the Father and the Son.

John 20:28

"And Thomas answered and said to Him, 'My Lord and my God!'"
Lord (Greek: κύριος, *Kyrios*) and **God** (Greek: θεός, *Theos*).

Philippians 2:6-8

"Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."
Form of God (Greek: μορφὴ θεοῦ, *morphē theou*), meaning the essential nature or form of God.

1 Timothy 3:16

“Without any doubt, the mystery of our religion is great:
He was revealed in flesh,
vindicated in spirit,
seen by angels,
proclaimed among Gentiles,

believed in throughout the world,
taken up in glory."

2 Corinthians 5:19

"That is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation."

- **God** (Greek: θεός, *Theos*).

Hebrews 1:1-3

"God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high."
Express image (Greek: χαρακτὴρ τῆς ὑποστάσεως, *charaktēr tēs hypostaseōs*), meaning the exact representation of God's being.

Hebrews 1:8 (continued)

"But to the Son He says: 'Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.'"
O God (Greek: ὁ θεός, *ho Theos*), a direct address to the Son as God, affirming His divine nature.

Jesus is Man

Isaiah 7:14

"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."
Immanuel (עִמָּנוּ אֵל, *'Immanu'el*), meaning "God with us."
Isaiah 9:6

"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."
Mighty God (אֵל גִּבּוֹר, *El Gibbor*), meaning "God the Mighty."
Everlasting Father (אֲבִי עַד, *Avi 'Ad*), meaning "Father of Eternity."
Luke 1:31-32

"And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David."
Jesus (Ἰησοῦς, *Iēsous*), derived from the Hebrew name יֵשׁוּעַ (*Yeshua*), meaning "The Lord saves."
Son of the Highest refers to the divine nature of Jesus, as the Son of God.
Luke 2:6-7

"So it was, that while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn."
Acts 17:31

"Because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."
Refers to Jesus being ordained as the judge of the world, confirmed through His resurrection.
Galatians 4:4

But when the fullness of time had come, **God** (*Theos*, Θεός) sent his Son, born of a woman, born under the law.
Emphasizes that Jesus was born as a human under the same laws that govern mankind.
Philippians 2:7-8

"But made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."
Form of a bondservant (Greek: μορφὴν δούλου, *morphēn doulou*), showing Christ's humility in taking on human form and servant status.
1 Timothy 2:5

"For there is one God and one Mediator between God and men, the Man Christ Jesus."
Mediator (Greek: μεσίτης, *mesitēs*), meaning one who reconciles or intercedes between two parties, specifically here between God and mankind.
Hebrews 2:14-18

14 Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil,
15 and free those who all their lives were held in slavery by the fear of death.
16 For it is clear that he did not come to help angels but the descendants of Abraham.
17 Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of **God** (*Theos*, Θεός), to make a sacrifice of atonement for the sins of the people.
18 Because he himself was tested by what he suffered, he is able to help those who are being tested.
Emphasizes Jesus' full humanity, partaking in flesh and blood, so He could experience human suffering and offer a perfect sacrifice.
Hebrews 7:24-25

24 but he (Jesus), because he continues forever, holds his priesthood permanently.
25 Consequently, he is able for all time to save those who approach **God** (*Theos*, Θεός) through him, since he always lives to make intercession for them.
Jesus is described as an eternal High Priest, continually interceding for believers.

Jesus is Coming

1 Thessalonians 3:11-13

"Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you. And may the Lord make you increase and abound in love to one another and to all, just as we do to you, so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints."
Lord (Greek: κύριος, *Kyrios*), meaning "Lord" or "Master."
Jesus (Greek: Ἰησοῦς, *Iēsous*), derived from Hebrew יְשׁוּעַ (*Yeshua*), meaning "The Lord saves."
Matthew 24:25-31

"See, I have told you beforehand. Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together. Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers

of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other."

Son of Man (Greek: υἱὸς τοῦ ἀνθρώπου, *huios tou anthrōpou*), emphasizing Jesus' humanity and Messianic role.

Titus 2:11-13

"For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ."

Savior Jesus Christ (Greek: σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, *sōtēros hēmōn Iēsou Christou*), meaning "Savior" and "Anointed One."

Revelation 21:5-7

"Then He who sat on the throne said, 'Behold, I make all things new.' And He said to me, 'Write, for these words are true and faithful.' And He said to me, 'It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son.'"

Alpha and Omega (Greek: ἄλφα καὶ τὸ Ὦ, *Alpha kai to O*), meaning "the beginning and the end."

God is Coming

Zechariah 14:4-5

"And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south. Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the LORD my God will come, and all the saints with You."

LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*), the covenant name of God, often translated as "LORD."

1 Thessalonians 4:13-18

"But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words."

Lord (Greek: κύριος, *Kyrios*), referring to Jesus, the Master and sovereign Lord.

Revelation 1:7-8

"Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. 'I am the Alpha and the Omega, the Beginning and the End,' says the Lord, 'who is and who was and who is to come, the Almighty.'"

Alpha and Omega (Greek: ἄλφα καὶ τὸ Ὦ, *Alpha kai to O*).

The Almighty (Greek: παντοκράτωρ, *Pantokratōr*), meaning "All-powerful" or "Omnipotent."

Revelation 22:12-13

"And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last."

Alpha and Omega (Greek: ἄλφα καὶ τὸ Ὦ, *Alpha kai to O*).

Psalm 50:1-6

"The Mighty One, God the LORD, has spoken and called the earth from the rising of the sun to its going down. Out of Zion, the perfection of beauty, God will shine forth. Our God shall come, and shall not keep silent; a fire shall devour before Him, and it shall be very tempestuous all around Him. He shall call to the heavens from above, and to the earth, that He may judge His people: 'Gather My saints together to Me, those who have made a covenant with Me by sacrifice.' Let the heavens declare His righteousness, for God Himself is Judge."

Mighty One (Hebrew: אֵל, *El*), meaning "God."

God the LORD (Hebrew: יְהוָה אֱלֹהִים, *YHWH Elohim*), combining God's covenant name *Yahweh* with *Elohim*, meaning "God."

Revelation 19:11, 16

Verse 11:

> *"Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True (Greek: Πιστὸς καὶ Ἀληθινός, Pronounced: Pistos kai Alēthinos), and in righteousness he judges and makes war."*

Key Titles:
Faithful and True = Pistos kai Alēthinos, referring to Jesus Christ as trustworthy and embodying truth.
This description shows **Jesus Christ** as the one who will return to judge and wage war in righteousness.

Verse 16:

> *"On his robe and on his thigh he has a name written, King of kings and Lord of lords (Greek: Βασιλεὺς βασιλέων καὶ κύριος κυρίων, Pronounced: Basileus Basilēōn kai Kyrios Kyriōn)."*

Key Titles:
King of kings and Lord of lords = Basileus Basilēōn kai Kyrios Kyriōn, emphasizing Christ's supreme authority over all earthly and spiritual rulers.

Jesus the Rock

1. Deuteronomy 32:3-4

Text: "I will proclaim the name of the Lord. Oh, praise the greatness of our God! He is the Rock, his works are perfect, and all his ways are just."
God's name: In Hebrew, **Yahweh** (יְהוָה, *YHWH*, pronounced "Yah-weh"), the covenant name of God, is used here.
Explanation: This passage emphasizes God's unchanging nature and perfection. The term "Rock" (in Hebrew: צוּר, *Tsur*, pronounced "Tsoor") signifies God as the strong foundation, foreshadowing Christ as the firm foundation for believers.

2. 1 Samuel 2:2

Text: "There is no one holy like the Lord; there is no one besides you; there is no Rock like our God."
God's name: Again, **Yahweh** (יְהוָה, *YHWH*, pronounced "Yah-weh") is used.
Explanation: Hannah praises God as her refuge and unshakable foundation. The Hebrew word for "Rock" is **Tsur** (צוּר, pronounced "Tsoor"). This foreshadows Christ as the ultimate source of strength.

3. Psalm 18:2, 31, 46

Verse 2:

> *"The LORD (Hebrew: יְהוָה, Pronounced: YHWH) is my rock (Hebrew: צוּרִי, Pronounced: Tzuri) and my fortress (Hebrew: מְצוּדָתִי, Pronounced: Metsudati) and my deliverer (Hebrew: מְפַלְטִי, Pronounced: Mefalti), my God (Hebrew: אֱלֹהַי, Pronounced: Elohai), my rock (Hebrew: צוּרִי, Pronounced: Tzuri), in whom I take refuge, my shield (Hebrew: מָגִנִּי, Pronounced: Maginni) and the horn of my salvation (Hebrew: קֶרֶן יִשְׁעִי, Pronounced: Keren Yish'i), my stronghold (Hebrew: מִשְׂגַּבִּי, Pronounced: Misgabbi)."*

Verse 31:

> *"For who is God, but the LORD (Hebrew: יְהוָה, Pronounced: YHWH)? And who is a rock, except our God (Hebrew: אֱלֹהֵינוּ, Pronounced: Eloheinu)?"*

Verse 46:

> *"The LORD lives, and blessed be my rock (Hebrew: צוּרִי, Pronounced: Tzuri), and exalted be the God (Hebrew: אֱלֹהֵי, Pronounced: Elohei) of my salvation (Hebrew: אֱלֹהֵי יִשְׁעִי, Pronounced: Elohei Yish'i)."*

Key Names:
LORD = YHWH, representing God's covenant name.
God = Elohai, personal reference to God, and *Elohei* for "my God."

Explanation: The psalmist calls God **Tsur** (צוּר, "Tsoor"), highlighting His role as a protector. In the New Testament, Jesus becomes the fulfillment of this metaphor, embodying spiritual refuge and deliverer.

4. Isaiah 28:16

Text: "So this is what the Sovereign Lord says: 'See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed.'"
God's name: **Adonai Yahweh** (אֲדֹנָי יְהוִה, pronounced "Ah-doh-nai Yah-weh"), meaning Sovereign Lord.
Explanation: This prophecy speaks of a "precious cornerstone," understood to be a reference to Christ. Jesus becomes the cornerstone of faith, as the stable foundation of the church.

5. Matthew 16:16-18

Verses 16-18:

> *"Simon Peter replied, 'You are the Christ (Greek: Χριστός, Pronounced: Christos), the Son (Greek: υἱός, Pronounced: huios) of the living God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim).' And Jesus answered him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father (Greek: Πατήρ, Pronounced: Patēr; Hebrew: אָב, Pronounced: Av) who is in heaven. And I tell you, you are Peter (Greek: Πέτρος, Pronounced: Petros), and on this rock (Greek: πέτρα, Pronounced: petra) I will build my church (Greek: ἐκκλησία, Pronounced: ekklēsia), and the gates of hell shall not prevail against it.'"*

Key Names:

Christ = Christos, affirming Jesus' identity as the Messiah.

Son = huios, emphasizing the divine relationship with God.

God = Theos (Greek), *Elohim* (Hebrew).

Father = Patēr (Greek), *Av* (Hebrew).

Peter = Petros, referring to Simon Peter, and *rock* (petra) signifies his foundational role in the church.

6. 1 Peter 2:4-8

1 Peter 2:4-8 (Greek Pronunciation: *Prost John 2:4-8*)

Verses 4-5:

> *"As you come to him, a living stone rejected by men but in the sight of God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) through Jesus Christ (Greek: Ἰησοῦς Χριστός, Pronounced: Iēsous Christos; Hebrew: יֵשׁוּעַ מָשִׁיחַ, Pronounced: Yeshua Mashiach)."*

Key Names:

God = Theos (Greek), *Elohim* (Hebrew).

Jesus Christ = Iēsous Christos (Greek), *Yeshua Mashiach* (Hebrew).

Verses 6-8:

> *“For it stands in Scripture: ‘Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame.’ So the honor is for you who believe, but for those who do not believe, ‘The stone that the builders rejected has become the cornerstone,’ and ‘A stone of stumbling, and a rock of offense.’ They stumble because they disobey the word, as they were destined to do.”*

This passage quotes from the Old Testament, emphasizing Jesus as the **cornerstone** that some reject, becoming a stumbling block for those who do not believe.

7. Acts 4:11-12

Text: "Jesus is 'the stone you builders rejected, which has become the cornerstone.' Salvation is found in no one else."
Greek context: **Theos** (Θεός) is used for God, and **lithos** (λίθος) for stone.
Explanation: Jesus is the "cornerstone" rejected by the builders but becomes essential for salvation. This cornerstone is key to the Christian faith.

8. 1 Corinthians 10:4

Text: "...and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ."
Greek context: The word for rock is **petra** (πέτρα).
Explanation: Paul connects the physical rock that provided water to the Israelites in the wilderness with Jesus, the spiritual "Rock" who provides life and sustenance to believers.

9. Numbers 20:1-11

Verses 1-2:

> *“And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there. Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron.”*

This sets the scene with the death of **Miriam** (sister of Moses and Aaron), and the people's complaint due to a lack of water.

Verses 3-5:

> *"And the people quarreled with Moses and said, 'Would that we had perished when our brothers perished before the LORD (Hebrew: יְהוָה, Pronounced: YHWH)! Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle? And why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain, or figs, or vines, or pomegranates, and there is no water to drink.'"*

Key Name:
LORD = YHWH, the personal name of God, used here as the people blame Moses for leading them into a desolate place.

Verses 6-8:

> *"Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD (Hebrew: יְהוָה, Pronounced: YHWH) appeared to them, and the LORD spoke to Moses, saying, 'Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle.'"*

Key Name:
LORD = YHWH, who instructs Moses to speak to the rock, promising a miracle to provide water.

Verses 9-11:

> *"And Moses took the staff from before the LORD (Hebrew: יְהוָה, Pronounced: YHWH), as he commanded him. Then Moses and Aaron gathered the assembly together before the rock, and he said to them, 'Hear now, you rebels: shall we bring water for you out of this rock?' And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock."*

Instead of speaking to the rock as commanded, **Moses struck the rock** in frustration, but water still came out by God's mercy. This act of disobedience would later result in Moses being denied entry into the Promised Land.

10. Ephesians 2:20-22

Verses 20-22:

> *"...built on the foundation of the apostles and prophets, Christ Jesus (Greek: Χριστὸς Ἰησοῦς, Pronounced: Christos Iēsous; Hebrew: מָשִׁיחַ יֵשׁוּעַ, Pronounced: Mashiach Yeshua) himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord (Greek: κύριος, Pronounced: Kyrios; Hebrew: יְהוָה, Pronounced: YHWH). In him you also are being built together into a dwelling place for God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) by the Spirit (Greek: πνεῦμα, Pronounced: Pneuma; Hebrew: רוּחַ, Pronounced: Ruach)."*

Key Names:
Christ Jesus = Christos Iēsous (Greek) or *Mashiach Yeshua* (Hebrew), meaning the "Anointed One, Savior."
Lord = Kyrios (Greek), corresponding to *YHWH* (Yahweh) in Hebrew.
God = Theos (Greek), *Elohim* (Hebrew), referring to God as the Creator.
Spirit = Pneuma (Greek), *Ruach* (Hebrew), referring to the Holy Spirit.

This passage highlights Jesus as the **cornerstone** of the church, with believers being built into a **holy temple** where God dwells by His Spirit.

Explanation: Jesus is described as the **akrogoniaios**, the cornerstone, meaning He is the foundational stone of the church, upon which all believers are built into a spiritual dwelling place.

God the Rock

The theme of God as the "Rock" signifies strength, stability, and a reliable refuge for His people. Let's explore each passage with references to God's name in Hebrew and Greek, along with the idea of God as the Rock.

1. Deuteronomy 32:1-4

Text: "Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth. May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb. For I will proclaim the name of the Lord; ascribe greatness to our God! The Rock, his work is perfect, for all his ways are justice."
God's name: In Hebrew, **Yahweh** (יְהוָה, pronounced "Yah-weh").
Rock in Hebrew: **Tsur** (צוּר, pronounced "Tsoor").

Explanation: Moses speaks of Yahweh as **Tsur**, the perfect and just Rock, symbolizing God's unwavering faithfulness and reliability.

2. Psalm 18:2, 31, 46

Verse 2:

> *"The LORD (Hebrew: יְהוָה, Pronounced: YHWH) is my rock (Hebrew: צוּרִי, Pronounced: Tzuri) and my fortress (Hebrew: מְצוּדָתִי, Pronounced: Metsudati) and my deliverer (Hebrew: מְפַלְטִי, Pronounced: Mefalti), my God (Hebrew: אֱלֹהַי, Pronounced: Elohai), my rock (Hebrew: צוּרִי, Pronounced: Tzuri), in whom I take refuge, my shield (Hebrew: מָגִנִּי, Pronounced: Maginni) and the horn of my salvation (Hebrew: קֶרֶן יִשְׁעִי, Pronounced: Keren Yish'i), my stronghold (Hebrew: מִשְׂגַּבִּי, Pronounced: Misgabbi)."*

This verse parallels **2 Samuel 22:2-3**, emphasizing the same attributes of God as protector, rock, and savior.

Verse 31:

> *"For who is God, but the LORD (Hebrew: יְהוָה, Pronounced: YHWH)? And who is a rock, except our God (Hebrew: אֱלֹהֵינוּ, Pronounced: Eloheinu)?"*

This verse mirrors **2 Samuel 22:32**, affirming that no one else compares to God in strength and power.

Verse 46:

> *"The LORD lives, and blessed be my rock (Hebrew: צוּרִי, Pronounced: Tzuri), and exalted be the God of my salvation (Hebrew: אֱלֹהֵי יִשְׁעִי, Pronounced: Elohei Yish'i)."*

Key Names:
My rock = Tzuri.
God of my salvation = Elohei Yish'i, acknowledging God as the one who brings deliverance.

3. Isaiah 44:8

Text: "Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. Is there any God besides me? No, there is no other Rock; I know not one."
God's name: **Yahweh** (יְהוָה).
Rock in Hebrew: **Tsur** (צוּר).

Explanation: God declares Himself as the only **Tsur** (Rock), affirming that no other gods or powers can provide the same firm foundation or security.

4. 2 Samuel 22:1-3, 32

Verses 1-3:

> *"And David spoke to the LORD (Hebrew: יְהוָה, Pronounced: YHWH or Yahweh) the words of this song on the day when the LORD delivered him from the hand of all his enemies, and from the hand of Saul. He said, 'The LORD is my rock (Hebrew: צוּרִי, Pronounced: Tzuri), my fortress (Hebrew: מְצוּדָתִי, Pronounced: Metsudati), and my deliverer (Hebrew: מְפַלְטִי, Pronounced: Mefalti), my God (Hebrew: אֱלֹהַי, Pronounced: Elohai), my rock (Hebrew: צוּרִי, Pronounced: Tzuri), in whom I take refuge, my shield (Hebrew: מָגִנִּי, Pronounced: Maginni), and the horn of my salvation (Hebrew: קֶרֶן יִשְׁעִי, Pronounced: Keren Yish'i), my stronghold (Hebrew: מִשְׂגַּבִּי, Pronounced: Misgabbi) and my refuge, my savior; you save me from violence.'"*

Key Names:
LORD = YHWH (Yahweh), God's personal name.
My rock = Tzuri, a symbol of God's strength and stability.
Fortress = Metsudati, referring to God as a place of protection.
Deliverer = Mefalti, emphasizing God as one who rescues.
God = Elohai, personal reference to God.
Shield = Maginni, protector.
Horn of my salvation = Keren Yish'i, symbolizing strength and power of salvation.
Stronghold = Misgabbi, a high, safe place of defense.

Verse 32:

> *"For who is God, but the LORD (Hebrew: יְהוָה, Pronounced: YHWH)? And who is a rock, except our God (Hebrew: אֱלֹהֵינוּ, Pronounced: Eloheinu)?"*

Key Names:
LORD = YHWH.
God = Eloheinu, "our God," affirming God as the one true deity and protector

5. Psalm 31:3

Text: "Since you are my rock and my fortress, for the sake of your name lead and guide me."

God's name: **Yahweh** (יְהוָה).
Rock in Hebrew: **Tsur** (צוּר).
Explanation: The psalmist looks to Yahweh as a reliable **Tsur**, a source of guidance and protection, calling on God to lead him for the sake of His name.

6. Psalm 78:34-35

Text: "When He slew them, they sought Him; they repented and sought God earnestly. They remembered that God was their rock, the Most High God their redeemer."
God's name: **Elohim** (אֱלֹהִים, pronounced "Eh-loh-heem") and **El Elyon** (אֵל עֶלְיוֹן, pronounced "El El-yon"), meaning "Most High God."
Rock in Hebrew: **Tsur** (צוּר).
Explanation: When the people of Israel were disciplined, they turned back to God and remembered that He is their **Tsur**, their unshakable source of strength, and their Redeemer.

7. Psalm 89:26

Text: "He will call out to me, 'You are my Father, my God, the Rock my Savior.'"
God's name: **Elohim** (אֱלֹהִים).
Rock in Hebrew: **Tsur** (צוּר).
Explanation: This messianic psalm speaks of a future descendant of David, likely referring to Christ, who will call upon God as His Father and **Tsur** (Rock), acknowledging Him as the foundation and Savior.

8. Isaiah 17:10-11

Verse 10:

> *"For you have forgotten the God of your salvation (Hebrew: אֱלֹהֵי יִשְׁעֵךְ, Pronounced: Elohei Yishe'ekh), and have not remembered the Rock of your refuge (Hebrew: צוּר מָעוּזֵךְ, Pronounced: Tzur Ma'uzek); therefore, though you plant pleasant plants and sow the vine-branch of a stranger,..."*

Key Names:
God of your salvation = Elohei Yishe'ekh (from the root word *Yeshua*, meaning salvation).
Rock of your refuge = Tzur Ma'uzek, referring to God as the firm and secure source of protection.

Verse 11:

> *"...though you make them grow on the day that you plant them, and make them blossom in the morning that you sow, yet the harvest will flee away in a day of grief and incurable pain."*

This verse describes the futility of the people's efforts because they have forgotten God, their true source of security and salvation.

Summary:

In **Isaiah 17:10-11**, the prophet rebukes the people for forgetting **God** (*Elohei Yishe'ekh*) and the **Rock of their refuge** (*Tzur Ma'uzek*). Despite their efforts to cultivate success and prosperity, they will face failure because they have neglected their relationship with God, who alone provides lasting security and salvation.

Explanation: The prophet Isaiah laments that the people have turned away from God, their **Tsur**, the reliable fortress that they should depend on for security and salvation.

In these passages, the Hebrew word **Tsur** (Rock) is consistently used to describe God, emphasizing His unwavering strength and the security He provides. The names **Yahweh**, **Elohim**, and **El Elyon** further highlight His divine power and role as the protector and refuge of His people.

Jesus the Creator

The theme of **Jesus as the Creator** is a foundational concept in the New Testament, affirming His divine role in creating and sustaining all things. Let's explore the passages you've provided, focusing on how they reveal Jesus as the Creator.

1. John 1:3, 10

Text:
Verse 3: "Through him all things were made; without him nothing was made that has been made."
Verse 10: "He was in the world, and though the world was made through him, the world did not recognize him."
Greek context: The Greek word for "made" is **ginomai** (γίνομαι, pronounced "gee-no-mai"), which means "to come into being."

Explanation: John emphasizes that **through Jesus (the Logos, the Word), everything in creation came into existence**. Jesus is the agent of creation, yet the world failed to recognize its Creator.

2. 1 Corinthians 8:6

Text: "Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live."

Greek context: The word "through" is **dia** (διὰ), indicating that Jesus is the channel or means through which creation came to be.

Explanation: Paul declares that everything was created **through Jesus**, and it is by His power that we live. Jesus shares in the work of creation alongside the Father.

3. Colossians 1:12-17

Verses 12-14:

> *"...giving thanks to the Father (Greek: Πατήρ, Pronounced: Patēr; Hebrew: אָב, Pronounced: Av), who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son (Greek: υἱός, Pronounced: huios; Hebrew: בֵּן, Pronounced: Ben), in whom we have redemption, the forgiveness of sins."*

Key Names:

Father = Patēr in Greek, *Av* in Hebrew.

Son = huios in Greek, *Ben* in Hebrew, referring to Jesus.

Verses 15-17:

> *"He is the image of the invisible God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim), the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together."*

Key Names:

God = Theos in Greek, *Elohim* in Hebrew, referring to the Creator.

Firstborn of all creation = This title emphasizes Jesus' preeminence and authority over creation.

Summary:

In **Colossians 1:12-17**, Paul highlights the **supremacy of Jesus Christ** as the image of the **invisible God** (*Theos*/*Elohim*) and the one through whom all things were created. The **Father** (*Patēr*/*Av*) has rescued believers and transferred them into the kingdom of His **Son** (*huios*/*Ben*), who is also the agent of creation and sustainer of the universe.

Greek context: The word for "created" is **ktizo** (κτίζω, pronounced "ktee-zo"), meaning to "bring forth."
Explanation: Paul states that **all things in the universe were created in, through, and for Jesus**. He is the preeminent force behind creation, and by His power, everything is sustained.

4. Hebrews 1:1-2

> *"Long ago, at many times and in many ways, God (Greek: ὁ Θεός, Pronounced: ho Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son (Greek: υἱός, Pronounced: huios), whom he appointed the heir of all things, through whom also he created the world."*

Key Names:
God = ho Theos in Greek, *Elohim* in Hebrew.
Son = huios, referring to Jesus as the Son of God

Greek context: The word for "universe" is **aiónas** (αἰῶνας, pronounced "ai-own-as"), often meaning ages or the entire cosmos.
Explanation: This passage highlights that God **created the universe through Jesus**, showing that Jesus is the instrument of all creation and the heir of everything.

5. Revelation 4:8-11

Verses 8-9:

> *"And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, 'Holy, holy, holy, is the Lord God Almighty (Greek: Κύριος ὁ Θεὸς ὁ Παντοκράτωρ, Pronounced: Kyrios ho Theos ho Pantokratōr; Hebrew: יְהוָה אֱלֹהִים צְבָאוֹת, Pronounced: YHWH Elohim Tzevaot), who was and is and is to come!'"*

Key Names:
Lord God Almighty = Kyrios ho Theos ho Pantokratōr (Greek), *YHWH Elohim Tzevaot* (Hebrew), referring to God's supreme authority as the ruler of all.

Verses 10-11:

> *"The twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying, 'Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.'"*

Key Name:
Lord and God = Kyrios kai Theos in Greek, again emphasizing God's lordship and creative power.

Explanation: The heavenly worshipers praise Jesus as the Creator, affirming that all things owe their existence to Him. He is worthy of worship as the Creator and sustainer of the universe.

6. Revelation 14:6-7

> *"Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. And he said with a loud voice, 'Fear God (Greek: ὁ Θεός, Pronounced: ho Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water.'"*

Key Name:
God = ho Theos (Greek) and *Elohim* (Hebrew).

Explanation: Jesus is proclaimed as the Creator, and the call to worship is directed at Him as the One who **created the heavens, earth, and everything in them**.

7. Revelation 21:5-7

> *"And he who was seated on the throne said, 'Behold, I am making all things new.' Also he said, 'Write this down, for these words are trustworthy and true.' And he said to me, 'It is done! I am the Alpha and the Omega (Greek: ἄλφα καὶ τὸ ὦ, Pronounced: Alfa kai to Ō), the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. The one who conquers will have this heritage, and I will be his God (Greek: ὁ Θεός, Pronounced: ho Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim), and he will be my son (Greek: υἱός, Pronounced: huios).'"*

Key Names:
Alpha and Omega (Greek): The eternal nature of God/Jesus as the beginning and the end.

God = ho Theos in Greek, *Elohim* in Hebrew.

Explanation: Jesus not only created all things but is also the One who **re-creates and renews all things**, pointing toward the new creation at the end of time.

8. Revelation 22:3

Text: "No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him."
Explanation: The Lamb (Jesus) is central to the final renewal of creation. He **rules over the redeemed creation**, restoring what was lost due to sin.

9. Ephesians 3:9

Text: "...and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things."
Greek context: The word for "created" here is **ktizo**.
Explanation: Paul reveals the mystery of God's plan, emphasizing that it was **through Jesus that God created everything**. Jesus is at the center of God's creative and redemptive purposes.

10. Hebrews 1:8-12

Verses 8-9:

> *"But of the Son (Greek: υἱός, Pronounced: huios) he says, 'Your throne, O God (Greek: ὁ Θεός, Pronounced: ho Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim), is forever and ever, the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.'"*

Key Names:
Son = huios, referring to Jesus as the Son of God.
God = ho Theos in Greek, *Elohim* in Hebrew, referring to God's eternal rule.
Anointed = Christos in Greek, meaning "the anointed one" (Messiah in Hebrew: מָשִׁיחַ, Pronounced: *Mashiach*).

Verses 10-12:

> *"And, 'You, Lord (Greek: κύριος, Pronounced: Kyrios; Hebrew: יְהוָה, Pronounced: YHWH), laid the foundation of the earth in the beginning, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like a garment, like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.'"*

Key Names:
Lord = Kyrios in Greek, often used to refer to both Jesus and God, corresponding to *YHWH* (Yahweh) in Hebrew.
Eternal Nature: This section emphasizes the eternal, unchanging nature of Jesus (the Son), affirming His divinity and role as Creator.

Explanation: Jesus is not only the heir of all things but also the One who laid the foundation of creation. This passage emphasizes His eternal nature and role as the Creator.

In these passages, Jesus is presented as **the Creator of all things**, both visible and invisible. The Greek words **ktizo** (create) and **dia** (through) highlight His role as the agent through whom God created the universe. Jesus is the **beginning and the sustainer of creation**, and in the book of Revelation, He is also the One who will renew and restore all things, making Him central to both the original and new creation.

God the Creator

The theme of **God as the Creator** is woven throughout the Bible, emphasizing His sovereign power in creating the heavens, the earth, and all living beings. Here's a look at each passage that highlights God as the Creator, along with His Hebrew name and the word for "create."

1. Genesis 1:1, 2:7

Text:
Genesis 1:1: "In the beginning God created the heavens and the earth."
Genesis 2:7: "Then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being."
God's name: **Elohim** (אֱלֹהִים, pronounced "Eh-loh-heem") is used in Genesis 1:1, a plural form emphasizing the majesty of God, and **Yahweh Elohim** (יְהוָה אֱלֹהִים, "Yah-weh Eh-loh-heem") in Genesis 2:7, highlighting the covenantal and personal nature of God.
Hebrew word for "create": **Bara** (בָּרָא, pronounced "bah-rah") in Genesis 1:1, meaning to create something new and unique.
Explanation: Genesis 1:1 introduces God as the Creator of everything—space, time, and matter. In Genesis 2:7, God **personally creates humanity** by breathing life into Adam, showing His intimate role in creation.

2. Isaiah 42:5

Text: "This is what God the Lord says—he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it."
God's name: **El Yahweh** (אֵל יְהוָה, pronounced "El Yah-weh").
Hebrew word for "create": **Bara** (בָּרָא).
Explanation: Isaiah declares that **Yahweh is the Creator of the heavens and earth**, emphasizing His power over both the physical universe and human life. He gives breath and life to all creatures, showing His ongoing sustaining power.

3. Job 33:4

Text: "The Spirit of God has made me; the breath of the Almighty gives me life."
God's name: **Ruach Elohim** (רוּחַ אֱלֹהִים, pronounced "Roo-akh Eh-loh-heem"), meaning the Spirit of God, and **Shaddai** (שַׁדַּי, pronounced "Shad-dai"), referring to God as the Almighty.
Explanation: Elihu acknowledges that **God's Spirit (Ruach)** is responsible for giving him life, reinforcing the idea that God's creative power extends not only to forming but to **sustaining life**.

4. Psalm 33:6

Text: "By the word of the Lord the heavens were made, and by the breath of his mouth all their host."
God's name: **Yahweh** (יְהוָה).
Explanation: This psalm celebrates the **creative power of God's word**, indicating that everything in the heavens and the earth came into existence through the **spoken word of Yahweh**.

5. Psalm 104:30

Text: "When you send forth your Spirit, they are created, and you renew the face of the ground."
God's name: **Yahweh** (יְהוָה).
Hebrew word for "create": **Bara** (בָּרָא).
Explanation: This passage shows that **God's Spirit** is not only responsible for the original creation but also for **renewing and sustaining life** on earth.

6. Psalm 148:1-5

Verses 1-2:

> *"Praise the LORD (Hebrew: הַלְלוּ יָהּ, Pronounced: Hallelu Yah). Praise the LORD from the heavens; praise him in the heights! Praise him, all his angels (Hebrew: מַלְאָכָיו, Pronounced: Mal'akav); praise him, all his hosts (Hebrew: צְבָאָיו, Pronounced: Tzeva'av)."*

Key Names:
LORD = Yah (a shortened form of *YHWH*, often rendered as "Yahweh").
Angels = Mal'akav, meaning "messengers" or "angels."
Hosts = Tzeva'av, referring to heavenly armies or celestial beings.

Verses 3-4:

> *"Praise him, sun and moon, praise him, all you shining stars! Praise him, you highest heavens, and you waters above the heavens!"*

Creation: This verse calls on all elements of creation—the sun, moon, stars, and waters—to praise the LORD.

Verse 5:

> *"Let them praise the name of the LORD (Hebrew: יְהוָה, Pronounced: YHWH), for he commanded and they were created."*

Key Name:
LORD = YHWH, God's personal name, emphasizing His authority as Creator.

Explanation: The psalmist calls for all creation—heavenly beings, stars, mountains, and more—to **praise Yahweh** for their existence. Everything owes its being to His command.

7. Isaiah 40:28

Text: "Do you not know? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth."
God's name: **Yahweh** (יְהוָה) and **Elohim** (אֱלֹהִים).
Explanation: Isaiah emphasizes that **Yahweh is the eternal Creator**, whose power and understanding are beyond human comprehension. He has made everything from the "ends of the earth."

8. Isaiah 44:24

Text: "This is what the Lord says—your Redeemer, who formed you in the womb: I am the Lord, the Maker of all things, who stretches out the heavens, who spreads out the earth by myself."

God's name: **Yahweh** (יְהוָה).

Hebrew word for "make": **Asah** (עָשָׂה, pronounced "ah-sah"), meaning to fashion or make.

Explanation: Yahweh declares that He **alone is the Creator**, forming both individuals (in the womb) and the cosmos. No one else shares in His creative work.

9. Isaiah 45:11-18

Verses 11-12:

> *"Thus says the LORD (Hebrew: יְהוָה, Pronounced: YHWH or Yahweh), the Holy One of Israel (Hebrew: קְדוֹשׁ יִשְׂרָאֵל, Pronounced: Kedosh Yisrael), and the one who formed him: 'Ask me of things to come; will you command me concerning my children and the work of my hands? I made the earth and created man on it; it was my hands that stretched out the heavens, and I commanded all their host.'"*

Key Names:

LORD = YHWH (Yahweh), God's personal name often translated as "The LORD."

Holy One of Israel = Kedosh Yisrael, referring to God as the sacred protector of Israel.

Verses 13-14:

> *"I have stirred him up in righteousness, and I will make all his ways level; he shall build my city and set my exiles free, not for price or reward," says the LORD of hosts (Hebrew: יְהוָה צְבָאוֹת, Pronounced: YHWH Tzevaot). Thus says the LORD: 'The wealth of Egypt and the merchandise of Cush, and the Sabeans, men of stature, shall come over to you and be yours; they shall follow you; they shall come over in chains and bow down to you. They will plead with you, saying: "Surely God is with you, and there is no other, no god besides him."'"*

Key Name:

LORD of hosts = YHWH Tzevaot, referring to God as the commander of heavenly armies.

Verses 15-17:

> *"Truly, you are a God who hides himself, O God of Israel (Hebrew: אֱלֹהֵי יִשְׂרָאֵל, Pronounced: Elohei Yisrael), the Savior (Hebrew: מוֹשִׁיעַ, Pronounced: Moshia). All of them are put to shame and confounded; the makers of idols go in confusion together. But Israel is saved by the LORD (Hebrew: יְהוָה, Pronounced: YHWH) with everlasting salvation; you shall not be put to shame or confounded to all eternity."*

Key Names:
God of Israel = Elohei Yisrael, God as the protector and deity of Israel.
Savior = Moshia, the one who delivers.

Verse 18:

> *"For thus says the LORD, who created the heavens (he is God, Hebrew: הָאֵל, Pronounced: Ha'El), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited): 'I am the LORD, and there is no other.'"*

Key Name:
God = Ha'El, a term for God meaning "The God" or "The Mighty One."
LORD = YHWH

Explanation: These verses highlight God's sovereignty and His exclusive role as the **Creator of the heavens and the earth**. Yahweh asserts His authority over the universe, having created and established everything.

10. Malachi 2:10

Text: "Do we not all have one Father? Did not one God create us?"
God's name: **Elohim** (אֱלֹהִים).
Hebrew word for "create": **Bara** (בָּרָא).
Explanation: Malachi reminds the people that they share one Creator, **Elohim**, the God who made all of humanity. This underscores the unity of humanity under the one Creator.

In these passages, **God is portrayed as the supreme Creator** who brought the universe into existence. The Hebrew words **Bara** (to create) and **Asah** (to make) reveal the distinct roles of God in both forming and creating life. God's names, especially **Elohim** and **Yahweh**, affirm His sovereignty over all creation, from the heavens to the earth, from the stars to human life.

Jesus the Redeemer and Savior

Jesus the Redeemer and Savior:

John 1:29

Text: "The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'"

God's Name in Hebrew:

Elohim (אֱלֹהִים, pronounced "Eh-loh-heem"): Referring to God's majesty and sovereignty.

Greek for God:

Theos (Θεός, pronounced "Theh-os"): The Greek term for God.

Explanation: John introduces Jesus as the **Lamb of God (Elohim / Theos)**, signifying His divine role as the sacrificial Savior who takes away the sin of the world.

1 John 4:14

Text: "And we have seen and testify that the Father has sent his Son to be the Savior of the world."

God's Name in Hebrew:

Yahweh (יְהוָה, pronounced "Yah-weh"): Referring to God's covenant relationship with His people.

Greek for God:

Theos (Θεός): Greek for God, as in "Theos," the one who sends Jesus to be the Savior.

Explanation: The **Father (Yahweh / Theos)** sent His Son to be the **Savior** of the world, emphasizing both God's covenantal love and Jesus' redemptive mission.

1 Peter 2:21-24

> *"For to this you have been called, because Christ (Greek: Χριστός, Pronounced: Christos; Hebrew: מָשִׁיחַ, Pronounced: Mashiach) also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed."*

Key Names: Christ = *Christos* in Greek, *Mashiach* in Hebrew; God = *Theos* in Greek, *Elohim* in Hebrew.

Explanation: Jesus fulfills the prophecy of **Yahweh** (Lord) bearing our sins on the cross, healing and redeeming humanity.

Acts 20:28

Text: "... Be shepherds of the church of God, which he bought with his own blood."

God's Name in Hebrew:

Elohim (אֱלֹהִים, "Eh-loh-heem"): Refers to God as the one who bought the church through Jesus' sacrifice.

Greek for God:

Theos (Θεός): Referring to God as the one who paid for the church with His own blood.

Explanation: The church belongs to **God (Elohim / Theos)**, purchased by the blood of Jesus Christ, highlighting the depth of His redemption.

Galatians 3:13

Text: "Christ redeemed us from the curse of the law by becoming a curse for us..."

God's Name in Hebrew:

Yahweh (יְהוָה, "Yah-weh"): Refers to the Lord who provides redemption.

Greek for God:

Theos (Θεός): Emphasizing God's plan of salvation.

Explanation: Jesus, sent by **Yahweh / Theos**, redeems us from the curse of the law, becoming the substitute for humanity.

Luke 2:10-11

> *"And the angel said to them, 'Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior (Greek: Σωτήρ, Pronounced: Sōtēr; Hebrew: מוֹשִׁיעַ, Pronounced: Moshia), who is Christ the Lord (Greek: Χριστός Κύριος, Pronounced: Christos Kyrios; Hebrew: מָשִׁיחַ יְהוָה, Pronounced: Mashiach Yahweh).'"*

Explanation: The birth of Jesus, proclaimed by angels, reveals the long-awaited **Savior (Yahweh's Messiah / Theos)**.

John 4:42

Text: "They said... we know that this man really is the Savior of the world."

God's Name in Hebrew:

Yahweh (יְהוָה, "Yah-weh"): The covenant Lord who redeems.

Greek for God:

Theos (Θεός): Declaring Jesus as the Savior sent by God.

Explanation: The Samaritans declare Jesus as the **Savior of the world**, fulfilling the promises of **Yahweh / Theos**.

1 Corinthians 1:10

Text: "... I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ..."

God's Name in Hebrew:

Yahweh (יְהוָה, "Yah-weh"): The name of God that brings unity.

Greek for God:

Theos (Θεός): God who unites believers through Christ.

Explanation: Paul calls for unity in the name of Jesus, who represents the fulfillment of **Yahweh's / Theos'** salvation.

Galatians 1:3-4

Galatians 1:3-4

> *"Grace to you and peace from God our Father (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) and the Lord Jesus Christ (Greek: Ἰησοῦς Χριστός, Pronounced: Iēsous Christos), who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father (Greek: Θεός καὶ Πατήρ, Pronounced: Theos kai Patēr; Hebrew: אֱלֹהִים וְאָב, Pronounced: Elohim ve'Av)."*

Explanation: Jesus gave Himself for our sins, in accordance with the redemptive plan of **Elohim / Theos**, showing divine sovereignty in salvation.

Philippians 3:20

Text: "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ."

God's Name in Hebrew:

Yahweh (יְהוָה, "Yah-weh"): The Lord, from whom Jesus comes.

Greek for God:

Theos (Θεός): The source of the awaited salvation.

Explanation: Believers eagerly await the return of **Yahweh's Messiah (Jesus)** to complete salvation.

1 Timothy 1:1-3, 4:10

1 Timothy 1:1-3

Text:

Verse 1: "Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,"
Verse 2: "To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord."
Verse 3: "As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach false doctrines any longer."
God's Name in Hebrew:

Elohim (אֱלֹהִים, "Eh-loh-heem"): The word used for God as the sovereign and all-powerful Creator.
Yahweh (יְהוָה, "Yah-weh"): Referring to God as the covenant-keeping Lord.
Greek for God:

Theos (Θεός, "Theh-os"): Refers to God in Greek.
Explanation: Paul, acting by the command of **God (Elohim / Theos)**, declares that **God is the Savior** and that Jesus is **our hope**. He connects both **God the Father (Yahweh)** and **Jesus Christ** as essential to salvation.

1 Timothy 4:10

Text: "That is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe."

God's Name in Hebrew:

Elohim (אֱלֹהִים, "Eh-loh-heem"): The name for God used here refers to His universal power as the Creator and Savior.
Greek for God:

Theos (Θεός, "Theh-os"): The term for God in Greek.
Explanation: Paul says the reason for their labor and striving is their hope in the **living God (Elohim / Theos)**, who is the **Savior** of all people, especially of believers. This underscores God’s universal and saving grace.

Revelation 1:5-6, 22:12-13

> *"...and from Jesus Christ (Greek: Ἰησοῦς Χριστός, Pronounced: Iēsous Christos), the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, and made us a kingdom, priests to his God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) and Father (Greek: Πατήρ, Pronounced: Patēr; Hebrew: אָב, Pronounced: Av), to him be glory and dominion forever and ever. Amen."*

Explanation: Jesus, as the Redeemer, frees us from sin by His blood, fulfilling the promises of **Yahweh / Theos**.

Revelation 22:12-13

> *"Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. I am the Alpha and the Omega (Greek: ἄλφα καὶ τὸ ὦ, Pronounced: Alfa kai to Ō), the first and the last, the beginning and the end."*

Key Names: *Alpha* and *Omega* refer to Jesus' eternal nature in Greek, and while they don't directly have Hebrew equivalents, this concept connects to God's self-identification as the eternal "I AM" (Hebrew: יְהוָה, Pronounced: *YHWH* or *Yahweh*).

Titus 1:1-4, 2:10-11

Titus 1:1-4

Text:

Verse 1: "Paul, a servant of God and an apostle of Jesus Christ to further the faith of God's elect and their knowledge of the truth that leads to godliness—"
Verse 2: "in the hope of eternal life, which God, who does not lie, promised before the beginning of time—"
Verse 3: "and which now at his appointed season he has brought to light through the preaching entrusted to me by the command of God our Savior,"
Verse 4: "To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior."
God's Name in Hebrew:

Elohim (אֱלֹהִים, pronounced "Eh-loh-heem"): This term used for God in Hebrew is often associated with **God's sovereignty** and power.
Yahweh (יְהוָה, pronounced "Yah-weh"): Refers to **the Lord** and emphasizes His eternal, covenantal nature.
Greek for God:

Theos (Θεός, pronounced "Theh-os"): In Greek, "Theos" is the word for **God**, used throughout the New Testament.
Explanation: Paul begins by highlighting his mission to strengthen the faith of the elect and speaks of the eternal life promised by God (Elohim / Theos). In verse 4, Paul refers to both God the Father (Yahweh / Theos) and Christ Jesus as our Savior.

Titus 2:10-11

Text:

Verse 10: "and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive."
Verse 11: "For the grace of God has appeared that offers salvation to all people."
God's Name in Hebrew:

Elohim (אֱלֹהִים, pronounced "Eh-loh-heem"): Referring to God as the all-powerful Creator.
Yahweh (יְהוָה, pronounced "Yah-weh"): The covenant name of God, representing His faithfulness and commitment to His people.
Greek for God:

Theos (Θεός, pronounced "Theh-os"): The term for God used throughout the New Testament.
Explanation: In these verses, Paul instructs believers to live in a trustworthy manner, reflecting the character of **God (Elohim / Theos)**. The ultimate purpose of their behavior is to make the teaching of **God our Savior (Yahweh / Theos)** appealing to others. Verse 11 emphasizes that **the grace of God** has been revealed, bringing salvation to everyone, highlighting the universal offer of grace through **Jesus Christ**.

Jude 25

Text: "... to the only God our Savior be glory, majesty, power, and authority, through Jesus Christ our Lord..."
God's Name in Hebrew:
Yahweh (יְהוָה, "Yah-weh"): The only God, our Savior.
Greek for God:
Theos (Θεός): The one true God.
Explanation: Jude praises **Yahweh / Theos** as the **only God** and Savior through Jesus Christ.

In these passages, **God's name in Hebrew (Yahweh / Elohim)** and **Greek (Theos)** emphasize the divine nature of the Father who sends **Jesus as the Redeemer and Savior**. Jesus fulfills the covenant promises of **Yahweh**, and His sacrifice brings about the salvation planned by **Elohim / Theos**.

God the Redeemer and Savior

Psalm 78:34-35

34 When he slew them, they sought for him;
they repented and sought God earnestly.
35 They remembered that God was their rock,
the Most High God (Hebrew: **Elohim Elyon**, אֱלֹהִים עֶלְיוֹן) their redeemer.

Psalm 106:21

21 They forgot God, their Savior,
who had done great things in Egypt.

Isaiah 43:3-11

3 For I am the Lord (Hebrew: **YHWH**, יְהוָה) your God,
the Holy One of Israel, your Savior.
I give Egypt as your ransom,
Ethiopia and Seba in exchange for you.
4 Because you are precious in my sight
and honored and I love you,
I give people in return for you,
nations in exchange for your life.
5 Do not fear, for I am with you;
I will bring your offspring from the east,
and from the west I will gather you;
6 I will say to the north, “Give them up,”
and to the south, “Do not withhold;
bring my sons from far away
and my daughters from the end of the earth—
7 everyone who is called by my name,
whom I created for my glory,
whom I formed and made.”

8 Bring forth the people who are blind, yet have eyes,
who are deaf, yet have ears!
9 Let all the nations gather together,
and let the peoples assemble.
Who among them declared this
and foretold to us the former things?
Let them bring their witnesses to justify them,

and let them hear and say, “It is true.”
10 You are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה),
and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor shall there be any after me.
11 I, I am the Lord (Hebrew: **YHWH**, יְהוָה),
and besides me there is no savior.

Isaiah 44:6

6 Thus says the Lord (Hebrew: **YHWH**, יְהוָה), the King of Israel,
and his Redeemer, the Lord of hosts:
I am the first and I am the last;
besides me there is no god.

Isaiah 45:21-22

21 Declare and present your case;
let them take counsel together!
Who told this long ago?
Who declared it of old?
Was it not I, the Lord (Hebrew: **YHWH**, יְהוָה)?
There is no other god besides me,
a righteous God and a Savior;
there is no one besides me.
22 Turn to me and be saved,
all the ends of the earth!
For I am God, and there is no other.

Isaiah 47:4

4 Our Redeemer—the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת) is his name—
is the Holy One of Israel.

Isaiah 49:26

26 I will make your oppressors eat their own flesh,
and they shall be drunk with their own blood as with wine.
Then all flesh shall know

that I am the Lord (Hebrew: **YHWH**, יְהוָה) your Savior
and your Redeemer, the Mighty One of Jacob.

Hosea 13:4

4 Yet I have been the Lord (Hebrew: **YHWH**, יְהוָה) your God
ever since the land of Egypt;
you know no God but me,
and besides me there is no savior.

Luke 2:10-11

10 But the angel said to them, “Do not be afraid, for see—I am bringing you good news of great joy for all the people:
11 to you is born this day in the city of David a Savior, who is the Messiah, the Lord (Greek: **Kyrios**, Κύριος).

Luke 1:46-47

46 And Mary said,
“My soul magnifies the Lord (Greek: **Kyrios**, Κύριος),
47 and my spirit rejoices in God my Savior (Greek: **Theos Sōtēr**, Θεός Σωτήρ),

John 4:42

42 They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world, the Christ (Greek: **Sōtēr tou kosmou**, Σωτήρ τοῦ κόσμου)."

Titus 2:10

10 not to pilfer but to show complete and perfect fidelity, so that in everything they may be an ornament to the teaching of God our Savior (Greek: **Theos Sōtēr**, Θεός Σωτήρ).

Titus 2:13

13 while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ (Greek: **Theos kai Sōtēr Iēsous Christos**, Θεός καὶ Σωτήρ Ἰησοῦς Χριστός).

Revelation 21:5-7

5 And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.”
6 Then he said to me, “It is done! I am the Alpha and the Omega, the beginning

and the end. To the thirsty I will give water as a gift from the spring of the water of life.
7 Those who conquer will inherit these things, and I will be their God (Greek: **Theos**, Θεός), and they will be my children.

Jesus the Shepherd

John 10:8-14

8 All who came before me are thieves and bandits; but the sheep did not listen to them.
9 I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture.

10 The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

11 I am the good shepherd (Greek: **ho poimēn ho kalos**, ὁ ποιμὴν ὁ καλός). The good shepherd lays down his life for the sheep.
12 The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them.

13 The hired hand runs away because a hired hand does not care for the sheep.
14 I am the good shepherd (Greek: **ho poimēn ho kalos**, ὁ ποιμὴν ὁ καλός). I know my own and my own know me.

Hebrews 13:20

20 Now may the God of peace (Greek: **ho Theos tēs eirēnēs**, ὁ Θεὸς τῆς εἰρήνης), who brought back from the dead our Lord Jesus (Greek: **Kyrios Iēsous**, Κύριος Ἰησοῦς), the great shepherd of the sheep (Greek: **ho poimēn tōn probatōn ho megas**, ὁ ποιμὴν τῶν προβάτων ὁ μέγας), by the blood of the eternal covenant,

1 Peter 2:21-25

21 For to this you have been called, because Christ (Greek: **Christos**, Χριστός) also suffered for you, leaving you an example, so that you should follow in his steps.
22 “He committed no sin, and no deceit was found in his mouth.”

23 When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly.
24 He himself bore our sins in his body on the cross, so that, free from sins, we

might live for righteousness; by his wounds you have been healed. 25 For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls (Greek: **poimēn kai episkopos tōn psychōn hymōn**, ποιμὴν καὶ ἐπίσκοπος τῶν ψυχῶν ὑμῶν).

1 Peter 5:4

4 And when the chief shepherd (Greek: **archipoimēn**, ἀρχιποιμήν) appears, you will win the crown of glory that never fades away.

Revelation 7:16-17

16 They will hunger no more, and thirst no more;
the sun will not strike them,
nor any scorching heat;
17 for the Lamb at the center of the throne will be their shepherd (Greek: **poimanei autous**, ποιμανεῖ αὐτούς),
and he will guide them to springs of the water of life,
and God (Greek: **ho Theos**, ὁ Θεός) will wipe away every tear from their eyes.”

God the Shepherd

Psalm 23

1 The Lord (Hebrew: **YHWH**, יְהוָה) is my shepherd (Hebrew: **ro'i**, רֹ֫עִי);
I shall not want.
2 He makes me lie down in green pastures;
he leads me beside still waters;
3 he restores my soul.
He leads me in right paths
for his name’s sake.
4 Even though I walk through the darkest valley,
I fear no evil,
for you are with me;
your rod and your staff—
they comfort me.
5 You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
6 Surely goodness and mercy shall follow me
all the days of my life,

and I shall dwell in the house of the Lord (Hebrew: **YHWH**, יְהוָה)
my whole life long.

Ezekiel 34:11-12, 15-16, 31

11 For thus says the Lord God (Hebrew: **Adonai YHWH**, אֲדֹנָי יְהוִה): I myself will search for my sheep, and I will seek them out.
12 As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness.

15 I myself will be the shepherd (Hebrew: **ro'eh**, רֹעֶה) of my sheep, and I will make them lie down, says the Lord God (Hebrew: **Adonai YHWH**, אֲדֹנָי יְהוִה).
16 I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

31 You are my sheep, the sheep of my pasture, and I am your God, says the Lord God (Hebrew: **Adonai YHWH**, אֲדֹנָי יְהוִה).

Isaiah 40:10-11

10 See, the Lord God (Hebrew: **Adonai YHWH**, אֲדֹנָי יְהוִה) comes with might,
and his arm rules for him;
his reward is with him,
and his recompense before him.
11 He will feed his flock like a shepherd (Hebrew: **ro'eh**, רֹעֶה);
he will gather the lambs in his arms
and carry them in his bosom
and gently lead the mother sheep.

Psalm 100

1 Make a joyful noise to the Lord (Hebrew: **YHWH**, יְהוִה), all the earth.
2 Worship the Lord (Hebrew: **YHWH**, יְהוִה) with gladness;
come into his presence with singing.
3 Know that the Lord (Hebrew: **YHWH**, יְהוִה) is God (Hebrew: **Elohim**, אֱלֹהִים).
It is he that made us, and we are his;
we are his people, and the sheep of his pasture.
4 Enter his gates with thanksgiving
and his courts with praise.
Give thanks to him, bless his name.

5 For the Lord (Hebrew: **YHWH**, יְהוָה) is good;
his steadfast love endures forever,
and his faithfulness to all generations.

Jesus the King

Zechariah 14:9, 16

9 And the Lord (Hebrew: **YHWH**, יְהוָה) will become king over all the earth; on that day the Lord will be one, and his name one.

16 Then all who survive of the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת), and to keep the festival of booths.

1 Timothy 6:13-16

13 In the presence of God (Greek: **Theos**, Θεός), who gives life to all things, and of Christ Jesus (Greek: **Christos Iēsous**, Χριστὸς Ἰησοῦς), who in his testimony before Pontius Pilate made the good confession, I charge you
14 to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ (Greek: **Kyrios Iēsous Christos**, Κύριος Ἰησοῦς Χριστός),
15 which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings (Greek: **ho Basileus tōn basileuontōn**, ὁ Βασιλεὺς τῶν βασιλευόντων) and Lord of lords (Greek: **Kyrios tōn kyriuontōn**, Κύριος τῶν κυριευόντων).
16 It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

Revelation 15:1-4

1 Then I saw another portent in heaven, great and amazing: seven angels with seven plagues, which are the last, for with them the wrath of God is ended.
2 And I saw what appeared to be a sea of glass mixed with fire, and those who had conquered the beast and its image and the number of its name standing beside the sea of glass with harps of God in their hands.
3 And they sing the song of Moses, the servant of God, and the song of the Lamb:
“Great and amazing are your deeds,
Lord God the Almighty (Greek: **Kyrios ho Theos ho Pantokratōr**, Κύριος ὁ Θεὸς ὁ Παντοκράτωρ)!
Just and true are your ways,
King of the nations (Greek: **Basileus tōn ethnōn**, Βασιλεὺς τῶν ἐθνῶν)!

4 Lord, who will not fear
and glorify your name?
For you alone are holy.
All nations will come
and worship before you,
for your judgments have been revealed.”

Revelation 17:14

14 They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords (Greek: **Kyrios kyriōn**, Κύριος κυρίων) and King of kings (Greek: **Basileus basileōn**, Βασιλεὺς βασιλέων), and those with him are called and chosen and faithful.

Revelation 19:11-16

11 Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war.
12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name inscribed that no one knows but himself.
13 He is clothed in a robe dipped in blood, and his name is called The Word of God (Greek: **ho Logos tou Theou**, ὁ Λόγος τοῦ Θεοῦ).
14 And the armies of heaven, wearing fine linen, white and pure, were following him on white horses.
15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty (Greek: **ho Theos ho Pantokratōr**, ὁ Θεὸς ὁ Παντοκράτωρ).
16 On his robe and on his thigh he has a name inscribed, “King of kings (Greek: **Basileus basileōn**, Βασιλεὺς βασιλέων) and Lord of lords (Greek: **Kyrios kyriōn**, Κύριος κυρίων).”

Matthew 2:1-6

1 In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem,
2 asking, “Where is the child who has been born king of the Jews (Greek: **Basileus tōn Ioudaiōn**, Βασιλεὺς τῶν Ἰουδαίων)? For we observed his star at its rising, and have come to pay him homage.”
3 When King Herod heard this, he was frightened, and all Jerusalem with him,
4 and calling together all the chief priests and scribes of the people, he inquired of

them where the Messiah was to be born.
5 They told him, “In Bethlehem of Judea; for so it has been written by the prophet:
6 ‘And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for from you shall come a ruler
who is to shepherd my people Israel.’”

Luke 19:32-38

32 So those who were sent departed and found it as he had told them.
33 As they were untying the colt, its owners asked them, “Why are you untying the colt?”
34 They said, “The Lord (Greek: **Kyrios**, Κύριος) needs it.”
35 Then they brought it to Jesus, and after throwing their cloaks on the colt, they set Jesus on it.
36 As he rode along, people kept spreading their cloaks on the road.
37 As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen,
38 saying,
“Blessed is the king (Greek: **ho Basileus**, ὁ Βασιλεὺς) who comes in the name of the Lord!
Peace in heaven,
and glory in the highest heaven!”

Luke 23:3

3 Pilate asked him, “Are you the king of the Jews (Greek: **ho Basileus tōn Ioudaiōn**, ὁ Βασιλεὺς τῶν Ἰουδαίων)?” He answered, “You say so.”

John 18:37

37 Pilate asked him, “So you are a king (Greek: **Basileus**, Βασιλεὺς)?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

John 19:21

21 Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews (Greek: **Basileus tōn Ioudaiōn**, Βασιλεὺς τῶν Ἰουδαίων).’”

1 Timothy 6:13-16

13 In the presence of God (Greek: **Theos**, Θεός), who gives life to all things, and of Christ Jesus (Greek: **Christos Iēsous**, Χριστὸς Ἰησοῦς), who in his testimony before Pontius Pilate made the good confession, I charge you
14 to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ (Greek: **Kyrios Iēsous Christos**, Κύριος Ἰησοῦς Χριστός),
15 which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings (Greek: **ho Basileus tōn basileuontōn**, ὁ Βασιλεὺς τῶν βασιλευόντων) and Lord of lords (Greek: **Kyrios tōn kyriuontōn**, Κύριος τῶν κυριευόντων).
16 It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

God the King

Psalm 24:7-10

7 Lift up your heads, O gates!
and be lifted up, O ancient doors,
that the King of glory (Hebrew: **Melekh ha-kavod**, מֶלֶךְ הַכָּבוֹד) may come in.
8 Who is the King of glory?
The Lord (Hebrew: **YHWH**, יְהוָה), strong and mighty,
the Lord (Hebrew: **YHWH**, יְהוָה), mighty in battle.
9 Lift up your heads, O gates!
and be lifted up, O ancient doors,
that the King of glory may come in.
10 Who is this King of glory?
The Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת),
he is the King of glory. Selah

Psalm 44:4

4 You are my King (Hebrew: **Melekî**, מַלְכִּי) and my God (Hebrew: **Elohim**, אֱלֹהִים);
you command victories for Jacob.

Psalm 74:12

12 Yet God (Hebrew: **Elohim**, אֱלֹהִים) my King (Hebrew: **Melekî**, מַלְכִּי) is from of old,
working salvation in the earth.

Isaiah 43:10-15

10 You are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה),
and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor shall there be any after me.
11 I, I am the Lord (Hebrew: **YHWH**, יְהוָה),
and besides me there is no savior.
12 I declared and saved and proclaimed,
when there was no strange god among you;
and you are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה).
13 I am God (Hebrew: **El**, אֵל), and also henceforth I am he;
there is no one who can deliver from my hand;
I work, and who can hinder it?

14 Thus says the Lord (Hebrew: **YHWH**, יְהוָה),
your Redeemer, the Holy One of Israel:
For your sake I will send to Babylon
and break down all the bars,
and the shouting of the Chaldeans will be turned to lamentation.
15 I am the Lord (Hebrew: **YHWH**, יְהוָה), your Holy One,
the Creator of Israel, your King (Hebrew: **Melek**, מֶלֶךְ).

Isaiah 44:6-8

6 Thus says the Lord (Hebrew: **YHWH**, יְהוָה), the King of Israel,
and his Redeemer, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת):
I am the first and I am the last;
besides me there is no god.
7 Who is like me? Let them proclaim it,
let them declare and set it forth before me.
Who has announced from of old the things to come?
Let them tell us what is yet to be.
8 Do not fear, or be afraid;
have I not told you from of old and declared it?
You are my witnesses!
Is there any god besides me?
There is no other rock; I know not one.

Jeremiah 10:10

10 But the Lord (Hebrew: **YHWH**, יְהוָה) is the true God (Hebrew: **Elohim**, אֱלֹהִים);
he is the living God (Hebrew: **Elohim Chayim**, אֱלֹהִים חַיִּים) and the everlasting King (Hebrew: **Melek Olam**, מֶלֶךְ עוֹלָם).
At his wrath the earth quakes,
and the nations cannot endure his indignation.

Zechariah 14:9, 16

9 And the Lord (Hebrew: **YHWH**, יְהוָה) will become king over all the earth; on that day the Lord will be one, and his name one.

16 Then all who survive of the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת), and to keep the festival of booths.

Jesus the First and Last

Revelation 1:8

8 “I am the Alpha and the Omega,” says the Lord God (Greek: **Kyrios ho Theos**, Κύριος ὁ Θεός), who is and who was and who is to come, the Almighty (Greek: **ho Pantokratōr**, ὁ Παντοκράτωρ).

Revelation 1:11

11 saying, “Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

Revelation 1:17-18

17 When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, “Do not be afraid; I am the First and the Last (Greek: **ho prōtos kai ho eschatos**, ὁ πρῶτος καὶ ὁ ἔσχατος),

18 and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades.

Revelation 22:12-13

12 “See, I am coming soon; my reward is with me, to repay according to everyone’s work.

13 I am the Alpha and the Omega, the first and the last (Greek: **ho prōtos kai ho eschatos**, ὁ πρῶτος καὶ ὁ ἔσχατος), the beginning and the end."

God the First and Last

Isaiah 41:4

4 Who has performed and done this,
calling the generations from the beginning?
I, the Lord (Hebrew: **YHWH**, יְהוָה), am first,
and will be with the last (Hebrew: **Ani rishon ve'ani acharon**, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן).

Isaiah 43:10-11

10 You are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה),
and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor shall there be any after me.
11 I, I am the Lord (Hebrew: **YHWH**, יְהוָה),
and besides me there is no savior.

Isaiah 44:6

6 Thus says the Lord (Hebrew: **YHWH**, יְהוָה), the King of Israel,
and his Redeemer, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת):
I am the first and I am the last (Hebrew: **Ani rishon ve'ani acharon**, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן);
besides me there is no god.

Isaiah 44:8

8 Do not fear, or be afraid;
have I not told you from of old and declared it?
You are my witnesses!
Is there any god besides me?
There is no other rock; I know not one.

Isaiah 48:12

12 Listen to me, O Jacob,
and Israel, whom I called:

I am he; I am the first,
and I am the last (Hebrew: **Ani rishon ve'ani acharon**, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן).

Jesus the I Am and I Am He

John 8:24-28

24 I told you that you would die in your sins, for you will die in your sins unless you believe that I am he (Greek: **egō eimi**, ἐγώ εἰμι)."
25 They said to him, "Who are you?" Jesus said to them, "Why do I speak to you at all?
26 I have much to say about you and much to condemn, but the one who sent me is true, and I declare to the world what I have heard from him."
27 They did not understand that he was speaking to them about the Father.
28 So Jesus said, "When you have lifted up the Son of Man, then you will realize that I am he (Greek: **egō eimi**, ἐγώ εἰμι), and that I do nothing on my own, but I speak these things as the Father instructed me.

John 8:58

58 Jesus said to them, "Very truly, I tell you, before Abraham was, I am (Greek: **egō eimi**, ἐγώ εἰμι)."

John 13:19

19 I tell you this now, before it occurs, so that when it does occur, you may believe that I am he (Greek: **egō eimi**, ἐγώ εἰμι).

John 18:5-9

5 They answered, "Jesus of Nazareth." Jesus replied, "I am he" (Greek: **egō eimi**, ἐγώ εἰμι). Judas, who betrayed him, was standing with them.
6 When Jesus said to them, "I am he" (Greek: **egō eimi**, ἐγώ εἰμι), they stepped back and fell to the ground.
7 Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."
8 Jesus answered, "I told you that I am he (Greek: **egō eimi**, ἐγώ εἰμι). So if you are looking for me, let these men go."
9 This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."

Revelation 1:8

8 “I am the Alpha and the Omega,” says the Lord God (Greek: **Kyrios ho Theos**, Κύριος ὁ Θεός), who is and who was and who is to come, the Almighty (Greek: **ho Pantokratōr**, ὁ Παντοκράτωρ).

Revelation 1:11

11 saying, “Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

Revelation 1:17-18

17 When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, “Do not be afraid; I am the First and the Last (Greek: **ho prōtos kai ho eschatos**, ὁ πρῶτος καὶ ὁ ἔσχατος),
18 and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades.

God the I Am and the I Am He

Exodus 3:14

14 God (Hebrew: **Elohim**, אֱלֹהִים) said to Moses, “I AM WHO I AM (Hebrew: **Ehyeh Asher Ehyeh**, אֶהְיֶה אֲשֶׁר אֶהְיֶה).” He said further, “Thus you shall say to the Israelites, ‘I AM (Hebrew: **Ehyeh**, אֶהְיֶה) has sent me to you.’”

Isaiah 41:4

4 Who has performed and done this,
calling the generations from the beginning?
I, the Lord (Hebrew: **YHWH**, יְהוָה), am first,
and will be with the last (Hebrew: **Ani Hu**, אֲנִי־הוּא).

Isaiah 43:10-11

10 You are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה),
and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he (Hebrew: **Ani Hu**, אֲנִי־הוּא).
Before me no god was formed,
nor shall there be any after me.
11 I, I am the Lord (Hebrew: **YHWH**, יְהוָה),
and besides me there is no savior.

Isaiah 43:25

25 I, I am He (Hebrew: **Ani Hu**, אֲנִי הוּא)
who blots out your transgressions for my own sake,
and I will not remember your sins.

Isaiah 44:6

6 Thus says the Lord (Hebrew: **YHWH**, יְהוָה), the King of Israel,
and his Redeemer, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת):
I am the first and I am the last (Hebrew: **Ani Rishon ve'ani Acharon**, אֲנִי רִאשׁוֹן
וַאֲנִי אַחֲרוֹן);
besides me there is no god.

Isaiah 48:12

12 Listen to me, O Jacob,
and Israel, whom I called:
I am he (Hebrew: **Ani Hu**, אֲנִי־הוּא); I am the first,
and I am the last (Hebrew: **Ani Rishon ve'ani Acharon**, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן).

Jesus' Nature

Christ's substitutionary death on the cross stands at the heart of all other salvation truths revealed in the Bible. He took our place in suffering the penalty for sin. The demands of the law against the transgressor were fully satisfied by His voluntary acceptance of our punishment. It is this tremendous Bible truth concerning the imputed merits of Christ's atoning death that lends assurance to every born-again believer.

Genesis 3:6-7

6 Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it.7 Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves.

So for sin they became naked in their own eyes. They tried to hide that nakedness/sinfulness by making leaf garment.

Genesis 3:8-10

8 Later they heard the voice of Jehovah God walking in the garden about the breezy part of the day, and the man and his wife went into hiding from the face of Jehovah God in between the trees of the garden.9 And Jehovah God kept calling to the man and saying to him: “Where are you?”10 Finally he said: “Your voice I heard in the garden, but I was afraid because I was naked and so I hid myself.”

Notice that they worn leaf garment, though they were claiming they were naked. Because tree leaf can’t hide sinfulness/ nakedness.

Genesis 3:21

21 And Jehovah God proceeded to make long garments of skin for Adam and for his wife and to clothe them.

So God made a garment of skin to hide their nakedness. So God might have slaughtered an animal for the attainment of sin, but it isn’t clear.

Genesis 4:3-5

3 And it came about at the expiration of some time that Cain proceeded to bring some fruits of the ground as an offering to Jehovah.4 But as for Abel, he too brought some firstlings of his flock, even their fatty pieces. Now while Jehovah was looking with favor upon Abel and his offering,5 he did not look with any favor upon Cain and upon his offering. And Cain grew hot with great anger, and his countenance began to fall.

Why do you think that God didn’t like Cain’s offering. If God is just there has to be a reason, like Cain would have definitely known what God likes as an offering. So we can infer that the way God cleansed their parent’s sin by offering of an animal in Genesis 3:21 and making a garment out of it, the same thing both Cain and Abel would have known. Otherwise how could God did not look with any favor upon Cain and upon his offering? And the word flock here in Genesis 4:3-5 mentioned for small cattle of sheep. And you know who is the good shepherd and the firstborn of all creation.

In Christian theology, Jesus is often referred to as both a "laborer" and a "shepherd," drawing from various scriptural passages that emphasize these roles. Here are some key references:

Jesus as Shepherd

1. **John 10:11-14**:

- **Verse 11**: "I am the good shepherd. The good shepherd gives His life for the sheep."
- **Verse 14**: "I am the good shepherd; and I know My sheep, and am known by My own."
- In this passage, Jesus identifies Himself as the "good shepherd," emphasizing His care, sacrifice, and intimate relationship with His followers.

2. **Psalm 23:1-3**:

    - **Verse 1**: "The Lord is my shepherd; I shall not want."
    - This psalm is often interpreted as a reflection of God's shepherding role, which Jesus embodies as He provides for, guides, and protects His followers.

3. **Ezekiel 34:11-16**:

    - This passage speaks of God as the shepherd of His people, a role that Jesus takes on in the New Testament.
    - **Verse 11**: "For thus says the Lord God: 'Indeed I Myself will search for My sheep and seek them out.'"

Genesis 4:4 says Abel sacrificed firstlings. New testament tells over and over who Jesus is: (you already seen who Jesus is in the old testament in chapter 8,12, 23)

1. Colossians 1:15

"He is the image of the invisible God, the firstborn over all creation."

- This verse emphasizes Christ's supremacy over all creation. The term "firstborn" signifies His preeminence and authority, not that He was created, but that He holds the highest rank over all things, being eternally existent.

Here are more verses that highlight Christ's preeminence, His role in creation, and His eternal nature:

2. John 1:1-3

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made."

- This passage emphasizes Christ's role as the eternal Word of God, through whom all creation came into being.

3. Hebrews 1:2-3

"But in these last days He has spoken to us by His Son, whom He appointed heir of all things, and through whom also He made the universe. The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word."

- Here, the Son (Christ) is described as the one through whom God created the universe, and who sustains it by His power.

4. Revelation 3:14

"And to the angel of the church of the Laodiceans write, 'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God.'"

- Christ is referred to as "the Beginning of the creation of God," signifying His role as the originator and sovereign over all creation.

5. 1 Corinthians 8:6

"Yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live."

- This verse highlights that all things come into being through Jesus, emphasizing His central role in creation.

6. Philippians 2:9-11

"Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

- While not directly mentioning creation, this passage reflects Christ's exalted position, with authority over all creation.

Jesus was born in the town of Bethlehem, in a place where livestock are kept. In the Old Testament, the cleansing of sin was primarily achieved through the sacrificial system, which God established to atone for the sins of His people. The

key concept behind sin-cleansing in the Old Testament is the idea of substitutionary atonement—offering a sacrifice in place of the sinner. Several passages provide a deeper understanding of this process, with particular emphasis on the shedding of blood for the remission of sins.

Key Verses on Sin-Cleansing in the Old Testament:

1. Leviticus 17:11

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

- This verse underscores the theological foundation of sacrifice in the Old Testament. The blood of the sacrifice is central to atonement, as it represents life being given to cover the penalty of sin.

2. Leviticus 16:29-34 – The Day of Atonement (Yom Kippur)

The Day of Atonement was an annual event where the high priest would enter the Holy of Holies to offer sacrifices for the sins of the nation of Israel:

- **Leviticus 16:30**: "For on this day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the Lord."
- During this day, two goats were used: one was sacrificed, and the other (the scapegoat) was sent into the wilderness, symbolically carrying the sins of the people away (Leviticus 16:20-22).

3. Exodus 29:36-37 – Daily Offerings for Purification

"And you shall offer a bull every day as a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it."

- Daily offerings were a regular part of temple worship, symbolizing the continuous need for atonement and purification.

4. Leviticus 4:20 – Sin Offerings for Unintentional Sins

"And he shall do with the bull as he did with the bull as a sin offering; thus he shall do with it. So the priest shall make atonement for them, and it shall be forgiven them."

- This verse outlines the process for atoning for unintentional sins, highlighting that forgiveness was available through sacrificial offerings.

5. Numbers 15:28 – Atonement for Individual Sins

"So the priest shall make atonement for the person who sins unintentionally, when he sins unintentionally before the Lord, to make atonement for him; and it shall be forgiven him."

- The sacrificial system provided a way for individual sins to be cleansed, particularly those committed unknowingly.

6. Psalm 51:1-2 – Cleansing Through Repentance and God's Mercy

"Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin."

- While animal sacrifices were central, the Old Testament also stressed that genuine repentance and God’s mercy were key components in receiving forgiveness and cleansing from sin. David’s prayer in Psalm 51 after his sin with Bathsheba is a classic example of seeking inner purification.

7. Isaiah 1:18 – God's Promise of Cleansing

"Come now, and let us reason together,” says the Lord, “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool."

- Here, God speaks directly about His willingness to cleanse and forgive, emphasizing His grace in the process of making people pure from sin.

8. Isaiah 53:5-6 – The Prophetic Foreshadowing of the Suffering Servant

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed."

- Isaiah 53 prophetically points toward the ultimate sin-cleansing sacrifice: the suffering Messiah. While animal sacrifices provided temporary cleansing, this passage foretells a future, ultimate sacrifice that would offer permanent atonement.

9. Hebrews 9:22 – The Principle of Blood for Atonement

Although part of the New Testament, Hebrews 9:22 summarizes the sacrificial principle outlined in the Old Testament: **"And according to the law almost all**

things are purified with blood, and without shedding of blood there is no remission."

- This verse highlights that the shedding of blood was central to the entire Old Testament system of sin-cleansing.

The Temporary Nature of Old Testament Sacrifices

The Old Testament sacrifices were a temporary provision for sin until the coming of Christ. While they provided ceremonial cleansing, they could not fully remove sin or cleanse the conscience (Hebrews 10:1-4). The sacrifices pointed forward to the need for a perfect and final sacrifice, which Christians believe was fulfilled in Jesus Christ.

It has always been Satan's purpose to obscure the simplicity of the cross in its application to our sin problem. How could He assume our guilt and accept our punishment in such a way that we can be declared righteous and uncondemned?

The Bible teaches that Christ was "manifest in the flesh" in order to accomplish certain things for the redemption of the human race. First of all, He would have to live a life of perfect obedience to redeem man's failure. Secondly, He would need to assume man's guilt for breaking the law and suffer the penalty of death demanded by the law. Those two things—His atoning death and perfect obedience—could then be credited to all who would accept Jesus as their divine Substitute. Through faith, the sinner could be counted as having paid the penalty of death and of living a life of perfect obedience. That experience, called justification by faith, is the center of all Protestant teaching about salvation. According to this beautiful Bible doctrine, the repentant sinner now stands before God as though he himself has satisfied the penalty. At the same time, his past record of failure and disobedience is covered by the imputed merits of Christ's perfect obedience, so that he can be counted as justified—as though he had never sinned.

What Kind of Humanity Was Required?

To understand the problem, we must look closely at the subject of the Incarnation. It was the Saviour's entrance into the human family that laid the foundation for the entire redemptive process. According to the Scriptures, He had to be born of a virgin, live a sinless life, and die for our sins. In what manner and form did He fulfill those requirements? To assume human nature, He had to choose between the only two kinds available—the holy, unfallen nature of Adam, or the fallen nature of all Adam's descendants. If He had taken any other kind, it would not have been human nature at all.

The religious world today is divided over this matter of which nature Jesus chose for His incarnate life. Those who believe He took Adam's unfallen nature, before the lapse into sin, are called Prelapsarians. Those who believe that Jesus assumed the nature of fallen man are called Postlapsarians. Whichever position one chooses to accept of these two groups, he is locked into the limitations of that choice.

Let us consider first the implications of believing that Jesus came in the nature of unfallen Adam. It is mind-boggling to discover where this position leads us. First of all, let's ask what kind of nature Adam had before the fall. Of course, it was a perfect, obedient nature for which sin had no appeal. But it was more than that. Adam's pre-fall nature was also one of conditional immortality, which means that he could not die except by choosing to sin.

The truth is that there was no way for unfallen Adam to ever experience death except through disobedience. THE UNFALLEN NATURE OF ADAM COULD NOT DIE. It only became subject to death after Adam sinned. If he had never sinned, Adam would have continued to have access to the tree of life. "Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life." (Patriarchs and Prophets, p. 49).

When God created man, He set up the condition by which he could live forever. "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). Death and separation from the tree of life was decreed for man only on the condition of his sinning. As long as Adam and Eve obeyed God, they could eat of the tree and were immune to death. "Just as prior to his fall Adam could be certain of immortality, vouchsafed to him by the tree of life, so now, subsequent to that catastrophe, his mortality was just as certain" (SDA Bible Commentary Volume 1, p. 225).

It is very important for us to understand the reason for Jesus taking on a body of flesh when He came into this world. The Bible says, "But we see Jesus, who was made a little lower than the angels for the suffering of death … that he by the grace of God should taste death for every man" (Hebrews 2:9).

Jesus had to come as a man in order to experience death and pay the penalty for sin. He could not die as God. He had to put on a nature that was capable of dying. But here is the startling truth: If He had taken Adam's unfallen nature, He could never have died UNLESS HE HAD SINNED! That nature was not subject to death until after it was weakened by sin. Jesus could taste death only by being born into the fallen family of Adam's descendants. As one writer has put it, "Christ did in reality unite the offending nature of man with His own sinless nature, because by

this act of condescension, He would be able to pour out His blood in behalf of the fallen race" (Ellen G. White, Manuscript 166, 1898).

His Humanity Subject to Death

Paul emphasized this point when he described how Jesus "was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8). Notice that it was only after He was made in fashion as a man that He could become "obedient to death." His divinity was not subject to death, therefore He could not live here and die as God. He had to assume a nature that could die. The atonement for sin would have been totally impossible had He not been born with the only nature that could be "obedient unto death," Adam's fallen nature. This is why the Scriptures also teach, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews 2: 16).

Why did He not come with the nature of angels? Because they, like Adam, had been created with a conditional immortality, and were not subject to death unless or until they sinned. Christ could not have paid the price for sin as an angel because He could not have died. Neither could He make atonement as an unfallen Adam, because He could not have died in that nature either. He had to come as the "seed of Abraham."

The seed of Abraham consisted only and entirely of those who were subject to death because of Adam's sin. Had Christ taken the pre-fall nature of Adam, He could never have suffered the required death for our sins unless He had first sinned, and sin would have disqualified Him from being our Saviour.

Again, I say we are locked into the limitations that the pre-fall nature requires. Jesus made it very clear that He was submitting to live in this world as a man and not as God. But limiting Himself to the condition of humanity, Jesus could draw from His Father only those powers and advantages which are available to others living in the flesh. Repeatedly Christ stated that He could say nothing and do nothing that was not given Him by the Father.

In other words, Jesus did not capriciously shift back and forth between His divine and human natures in order to escape the exigencies of this earthly life. He accepted the dangers, rebuffs and sufferings imposed by His living as a man. Satan constantly sought to goad Him into using His divinity to deliver Himself from certain situations, and it must have been the Master's strongest test not to call upon His own omnipotence during those excruciating final hours of His life on earth.

Had He done so, the plan of salvation would have failed. Even in His death, he had to submit to the conditions imposed by His human nature.

The Pre-fall Nature Could Not Die

Now we are brought to a dilemma. If Jesus possessed Adam's unfallen nature, it was not possible for Him to die except by sinning or by changing those rules under which He had submitted to live His earthly life. By doing either, the plan of salvation would have been thwarted. Some might suggest that by assuming man's guilt and being made sin for us, Jesus' nature was also changed so that it could experience death. But this is not the case. The vicarious assumption of our guilt for sin would not have changed His human nature. Sin did not enter His life to corrupt or defile. He only received those sins vicariously, which means He took them AS THOUGH they were His own, even though they were not.

But please mark this important distinction: When He assumed human nature, He did not do it vicariously. He did not live here AS THOUGH He were a man. He actually took human nature. He became one of us in reality.

Therefore, the vicarious assumption of man's guilt did not enter His life to corrupt that nature with actual sin. Whatever human nature He had experienced for 33 years was still with Him, and He carried it to the cross with Him. He was just as holy after assuming our guilt as He was before. The only change was in the way God looked on Him and dealt with Him judicially.

According to God's creation edict, man's conditional immortality could be lost ONLY by COMMITTING sin. It could not be lost through some vicarious ACCOUNTING of guilt. Only the defiling influence of sin entering the heart could bring a change of nature that would make man subject to death. This never happened to Jesus. His being accounted as guilty did not make Him guilty. But His human nature was not just accounted to Him: It was real. And He had to accept that reality through His entire life, even in the experience of death on the cross. The fact that He submitted to that death is proof positive that He was not acting in harmony with the requirements of a pre-fall nature.

Some claim that it does not matter what we believe on this question of Christ's incarnate nature, but the truth is that tremendous issues hinge on this question. If I choose to believe that Jesus came in the unfallen nature, there is no way for me to avoid one of the following conclusions:

- He could not die to pay the penalty for my sin, or

- He Himself sinned in order to become subject to death, or
- He had to exercise His divine power to change the human nature He had assumed, in order to escape the limitations it imposed. Only thus could He be made subject to the death required for the atonement. The unfallen nature could not die.

Anyone of those three things would have thwarted His ability to fulfill His substitutionary role as our Redeemer.

It has been claimed that those who follow the post-fall doctrine of Christ's nature thereby make Him guilty of sin. I'd like to suggest that only those who believe in the pre-fall nature project such a distorted view. In fact, theirs is the only position that makes it necessary for Christ to sin in order to accomplish the plan of salvation.

The Prelapsarians sincerely believe that to be born with Adam's fallen nature would make Jesus guilty of sin. Consequently, in an abortive attempt to remove Him from being subject to sin, they remove Him from being subject to death!

Original Sin Not Biblical

Why then have those who believe in the post-fall nature been charged with making Christ a sinner? Simply because those who make the charge believe in the doctrine of original sin. Postlapsarians do not believe that sin is imparted by nature, but rather by choice. They hold that Jesus did not assume any guilt when He was born as a man. He inherited the same weakened nature that sin imposed upon all of Adam's descendants, but He never yielded to those weaknesses in a single instance. His life was absolutely holy and sinless. Filled with the Holy Spirit from His mother's womb and trusting the daily impartation of heavenly power, He lived a life of uninterrupted victory over every sin.

That same life of continual victory is available to every other descendant of Adam through the process of conversion and sanctification. Jesus simply chose something before His birth that we are only able to choose after our birth. He chose to submit His human life totally to His Father from the moment of conception. We make that decision at the time of conversion and begin to partake of the divine nature of God—the same nature that sustained Jesus for 33 years of holy living.

We are brought to the undeniable conclusion that this subject is not one on which we can be neutral. In the doctrine of the pre-fall nature of Christ, we not only lose

the encouragement of having even one example of victory over sin in the flesh, but we abolish all possibility of Christ being our divine sin-bearer. God forbid that we should dishonor His name by holding such a limited, erroneous view of His substitutionary atoning death for our sins.

Some have subscribed to the idea that Jesus did not assume either the pre-fall or post-fall nature of man, but an entirely unique nature that has never been possessed by other human beings. They propose that He had the spiritual nature of unfallen Adam and the physical nature of post-fall Adam. They feel it is necessary to do this in order to account for Jesus' sinless experience in His years of infancy and youth. But is it necessary to give Him a different nature because He had a different experience from other children? How different was His experience? It was a life of full surrender and obedience to His father. Is this accessible to other children? It is indeed, just as soon as they are old enough to make a total commitment to Christ. Because of His preexistence, Christ was able to make that commitment before He was born. If other human beings are able to appropriate the power of victory over sin at a later age, even with a fallen nature, then why couldn't Jesus do the same at an earlier age—with the same nature? We are talking only about a difference of time, not a difference of nature.

Someone might say, "Well, that gives Jesus an advantage over us." But wait a moment. What kind of advantage is it? If you accepted Christ two years before I did, then you had an advantage over me DURING THAT TWO YEARS. The truth is that Christ only had the same kind of advantage over us that we have over all others who enter the conversion experience later than we do. It is not a difference in nature except that which is common to every soul who surrenders the life unreservedly to Christ. By this I am not saying that Jesus needed or experienced conversion after His birth. He was filled with the Holy Ghost from His mother's womb, so His sinless experience was based on something that we can only experience at the time we are born again.

What are the objections to believing that Jesus had the spiritual nature of unfallen Adam and the physical nature of post-fall Adam? Three serious flaws seem to make it irreconcilable with biblical theology:

It conflicts with the wholistic Bible view of man's nature.

Where does the Bible teach that there is a dichotomy between body and spirit? Scriptural truth has always been in favor of a unified understanding of human nature, with body and spirit interacting together to produce total mental and physical health. But when we come to the nature of Christ, this wholistic concept

is abandoned and some begin to talk in dualistic terms, with part of Christ's nature being sinful and part being sinless.

How could there be such a combination within Him as the unfallen spiritual nature of Adam and, at the same time, the fallen physical nature of sinful men? Are we trying to say that Christ's physical weaknesses had no impact on His spiritual nature? Would it not be true that Christ would be most prone to discouragement or irritation when His body was physically tired? If this is true, then Christ would have tendencies to sin in His moral or spiritual nature.

It suggests a hybrid nature possessed neither by Adam nor those who lived after him.

With no such combination known among human kind, this totally different nature could not be designated as "human nature" at all. It would be hopelessly at odds with the Bible requirement that Christ "also himself likewise took part of the same … in all things … made like unto his brethren" (Hebrews 2: 17). No one would contend that such a blend of unfallen and fallen natures would be in "all things" like his brethren! It would be unlike "His brethren" before the fall if He had a fallen physical nature, and it would be unlike "His brethren" after the fall if He had a sinless spiritual nature. What other "brethren" are left? Logic compels us to finally confess that if His nature was "in all things … the same" as His brethren, then it would be required that some brethren be produced who had an unfallen spiritual nature and a fallen physical nature. If no such brother could be found, then Jesus would, by necessity, have to possess a human nature "in all things … the same" as pre-fall Adam or "in all things … the same" as post-fall Adam. To do otherwise is to either deny the plain words of Scripture or deny simple logic.

It would nullify the possibility for Christ to be "in all points tempted like we are" (Hebrews 4: 15).

It seems inconceivable that Adam's holy, unfallen nature could be tempted in every way that we are tempted. He had no inward response to temptation whatsoever, and surely there is no one who will assert that our fallen natures are not strongly tempted from within. Good theology does not defy rationality. Whatever we believe on this point, it must be consistent with clear statements of the Bible. If Jesus was tempted in all points "like as we are," it could not have taken place in the physical arena alone. Most of our temptations arise from a weakened spiritual and moral nature. If this source of our strongest temptations was absent in Jesus, then He never could have been tempted in all points "like as we are." It would be a self-contradiction to even suggest such a thing.

Now let us look briefly at the biblical evidence for the post-fall view. The second chapter of Hebrews contains an abundance of material on this subject. Consider these words: "As the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same … 17 Consequently he was obliged to become like his “brothers” in all respects, that he might become a merciful and faithful high priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people." (Hebrews 2:14-17).

This verse is one of the most emphatic and definitive to be found in the Bible. A combination of words is used that leaves absolutely no doubt about what is being said. Any one of the words would express the clear thought being presented.

For example:

He took part of the same

He also took part of the same

He Himself took part of the same

He likewise took part of the same

he was obliged to become like his “brothers” in all respects

Why did God choose to give a fivefold impact by putting all those expressions together in one Scripture setting? It almost sounds repetitive. "He also himself likewise took part of the same." Surely the reason lies in the extraordinary importance of the truth being expressed. God wanted to leave no lingering question about the nature of the Lamb who was slain. Any misunderstanding here could cast a shadow over the entire plan of salvation. It could challenge the validity of Christ's substitutionary death on the cross and the adequacy of His imputed righteousness.

How is it possible for anyone to misconstrue the precise language used in these verses? The answer is obvious. Satan hates this truth. It is a dramatic illustration of his deceptive cunning that he is able to take the most unambiguous verse in the Bible and cloud its meaning. It is also an amazing example of the power of the mind to believe what it wants to believe.

Look at that phrase carefully: "Took part of the same." What does it mean? The same as what? The previous verse gives the answer. The same as the children who are born of flesh and blood. By this illustration, the Bible writer closes every possibility for speculating about the human nature of Jesus. Nothing could be more

convincing. Since no children were born into the world before Adam and Eve sinned, it is beyond question that every child who has partaken of flesh and blood by necessity partook of Adam's fallen nature. So when the author of Hebrews wrote that Jesus "took part of the same" and was "in all things … made like unto his brethren," it is an unanswerable assertion. Only by proving that some children were born of flesh and blood without a fallen nature could anyone rationally challenge the post-fall human nature of Christ. The very same verse declares that He took the same nature as all other children born in order that "he might be a merciful and faithful high priest … to make reconciliation for the sins of the people." Only thus could He have been qualified as a suitable representative of the human family before the Father.

Someone might argue that Christ could do anything He wanted to do without limitations of any kind. Indeed He could have. He could have chosen to sin, but He didn't! He could have saved Himself from the pain of the thorns and the nails, but He didn't! He could have come in a nature that could not suffer death, but He didn't! Thank God that He did none of those things, but "humbled himself, and became obedient unto death, even the death of the cross." What a Saviour!

There are **several standardized Hebrew Bible versions** that have been established over time, reflecting different textual traditions and historical periods. However, the two primary **standardized** Hebrew Bible texts are:

1. Masoretic Text (MT)

The **Masoretic Text (MT)** is the authoritative Hebrew text of the **Old Testament** used in Judaism and the primary source for most Christian translations of the Old Testament, including the King James Version and many others. It is the result of centuries of scholarly work and preservation, primarily by a group of Jewish scholars known as the **Masoretes**.

Key Features of the Masoretic Text:

1. **Hebrew Origin**: The MT is written in **Hebrew** (with a few parts in **Aramaic**, such as parts of Daniel and Ezra).
2. **The Masoretes**: These were Jewish scholars who worked between the **6th and 10th centuries CE**, primarily in **Tiberias**, **Babylon**, and **Kairouan** (North Africa). They standardized the Hebrew text, preserving it for future generations.

3. **Vowel Points and Accents**: One of the most significant contributions of the Masoretes was the introduction of **vowel points** (dots and marks placed above or below consonants) and **cantillation marks** (accent marks to indicate how the text should be read or chanted). This was necessary because Hebrew originally used only consonants, and these additions helped ensure the correct pronunciation and interpretation of words.
4. **Textual Standardization**: The MT represents a **final version** of the Hebrew Scriptures as standardized by the Masoretes. While it is largely consistent, it reflects a particular tradition of the Hebrew text. However, there were earlier and later variations that the MT did not incorporate, which are found in other ancient Hebrew manuscripts.
5. **The MT and the Septuagint (LXX)**: The MT is distinct from the **Septuagint (LXX)**, a Greek translation of the Hebrew Bible produced between the 3rd and 2nd centuries BCE. The LXX sometimes reflects readings that differ from the MT, and the **New Testament** often quotes from the LXX rather than the MT. These differences are a key area of study for scholars comparing biblical texts.

Historical Importance:

- The MT has served as the basis for the **Hebrew Bible** used in Jewish tradition for over a thousand years.
- In Christian tradition, the MT is the foundation for most translations of the **Old Testament**, although it is supplemented by the LXX for understanding some ancient interpretations, especially in the New Testament.

In summary, the **Masoretic Text** is the authoritative and standardized Hebrew version of the Old Testament, preserved by Jewish scholars called the Masoretes, and it continues to serve as the basis for most modern translations of the Old Testament.

2. Septuagint (LXX)

- The **Septuagint (LXX)** is a **Greek translation** of the Hebrew Scriptures created between the **3rd and 2nd centuries BCE**, primarily in Alexandria. While not originally in Hebrew, it was created as a standardized translation for **Greek-speaking Jews** and later became important for the early Christian church.

- **Textual Variation**: The LXX differs in some places from the MT and reflects some older textual traditions, which are valuable for understanding how Jewish scripture was interpreted before the MT was fully standardized.
- **Influence**: The LXX had a significant impact on the **early Christian Bible** and is the version most often quoted in the **New Testament**.

Other Hebrew Biblical Traditions:

While the **Masoretic Text** and **Septuagint** are the most standardized and widely recognized versions, several other **Hebrew Bible** manuscripts and texts have played an important role in biblical scholarship:

3. Dead Sea Scrolls (DSS)

- The **Dead Sea Scrolls**, discovered in the 1940s and 1950s, include copies of almost every book of the Hebrew Bible (except Esther) and date from approximately **300 BCE to 100 CE**.
- The **DSS** include texts that reflect both **Masoretic** and **non-Masoretic** traditions, offering valuable insights into variations in the Hebrew Bible before the **Masoretic Text** was fully standardized.
- The scrolls also contain earlier versions of some biblical books that can be compared with both the MT and the LXX.

4. Samaritan Pentateuch (SP)

- The **Samaritan Pentateuch** is a version of the **Torah** (the first five books of the Hebrew Bible) used by the **Samaritans**. This text differs in some places from the MT and has its own textual tradition.
- The Samaritan Pentateuch is important for understanding early Jewish textual traditions that existed alongside the Masoretic tradition.

5. Targums

- The **Targums** are **Aramaic translations** of the Hebrew Scriptures, which were widely used by Jewish communities in the **First Century CE**. Targum **Onkelos** is the most famous for the Torah (Pentateuch), and **Targum Jonathan** for the Prophets.
- While these are translations, they provide insights into how the Hebrew Bible was understood in Jewish communities at the time.

6. The Peshitta

- The **Peshitta** is the **Syriac translation** of the Hebrew Scriptures and the **New Testament**. While it is not a Hebrew text itself, it reflects an ancient Christian textual tradition that differs from both the **Masoretic Text** and the **Septuagint**.

The **entire Greek Bible**, including both the **Old Testament** (the **Septuagint**, LXX) and the **New Testament**, was compiled over several centuries, with various stages of translation and manuscript preservation occurring throughout early Christian history.

1. Compilation of the Greek Bible:

Old Testament (Septuagint - LXX)

- The **Septuagint** is the **Greek translation** of the Hebrew Bible (Old Testament), and it began to be compiled in **the 3rd century BCE** in **Alexandria, Egypt**. The translation was initiated by Jewish scholars to provide a Greek version of their sacred scriptures for the **Greek-speaking Jewish community**.
- The **Septuagint** was completed over a period of time, and by the **2nd century BCE**, large portions of the Hebrew Bible (including the Torah, Prophets, and some Writings) had been translated into Greek.
- Some books, like **Daniel** and **Esther**, were translated later, and additional books (often called the **Deuterocanonical books** or **Apocrypha**) were included in the **Septuagint** but are not part of the **Hebrew Bible (Masoretic Text)**.

New Testament

- The **New Testament** was written in **Greek** during the **1st century CE**. The books of the New Testament were composed by various authors between approximately **50 CE** (e.g., Paul's letters) and the **early 2nd century CE** (e.g., the Book of Revelation).
- By the end of the **4th century CE**, the **New Testament canon** was essentially fixed, although the process of establishing the exact list of books took time. The **Council of Carthage** (397 CE) and other early church councils confirmed the 27 books we now know as the **New Testament**.

2. Complete Greek Bible Manuscripts:

a. Codex Sinaiticus (c. 330–360 CE)

- **Codex Sinaiticus** is one of the most important and oldest surviving manuscripts of the **complete Greek Bible**. It includes the **Old Testament (Septuagint)** and the **New Testament**.
- It is written in **uncial script** (all capital letters), and it contains the **Deuterocanonical books** (the books of the Apocrypha), reflecting the Septuagint's inclusion of these texts.
- **Discovered**: In **1859** at **St. Catherine's Monastery** on **Mount Sinai** by **Constantine von Tischendorf**.
- **Significance**: It is one of the most valuable manuscripts for biblical scholars, particularly for the study of the New Testament and the Septuagint, as it represents an early and complete version of the Christian Bible in Greek.

b. Codex Vaticanus (c. 325–350 CE)

- **Codex Vaticanus** is another early manuscript of the Greek Bible, containing the **Old Testament** (mostly from the **Septuagint**) and the **New Testament** (missing parts of Hebrews, 1 and 2 Timothy, and Titus).
- **Location**: It is housed in the **Vatican Library**.
- **Significance**: Like Codex Sinaiticus, it is written in **uncial script** and is one of the oldest and most important manuscripts for the **Greek Bible**. Though it does not include the **Deuterocanonical books** in the Old Testament, it is critical for studying the text of the New Testament.

c. Codex Alexandrinus (c. 400–440 CE)

- **Codex Alexandrinus** is a **Greek uncial manuscript** containing both the **Old Testament** (the **Septuagint** including the **Deuterocanonical books**) and the **New Testament**.
- **Discovered**: In **1627** in **Alexandria, Egypt**, and it is now housed in the **British Library**.
- **Significance**: This manuscript is important for understanding early Christian biblical texts and is used in the reconstruction of the **Septuagint** and the **New Testament**.

d. Codex Ephraemi Rescriptus (c. 5th century CE)

- **Codex Ephraemi Rescriptus** is a **palimpsest** (a manuscript in which the original text has been erased and overwritten with a new text) that contains parts of both the **Old Testament** (Septuagint) and the **New Testament**.
- **Significance**: The manuscript is important because it provides an early example of biblical textual tradition, though much of it is damaged due to the palimpsest nature.

3. Other Important Manuscripts:

- **Codex Bezae** (c. 5th century CE): Contains a Greek text of the **Gospels** and the **Acts of the Apostles**, with a distinctive Western textual tradition.
- **Codex Claromontanus** (5th century CE): A Greek and Latin manuscript containing portions of the Pauline epistles.

4. Summary of Key Dates:

- **3rd–2nd centuries BC**: **Septuagint/LXX** (Greek Old Testament) translation began.
- **1st century CE**: **New Testament** writings completed in Greek.
- **4th century CE**: Compilation of the entire Greek Bible (both Old and New Testaments) with the standardization of the Christian canon.
- **330–360 CE**: **Codex Sinaiticus**, one of the first complete Greek Bibles.
- **325–350 CE**: **Codex Vaticanus**, another early complete Greek Bible manuscript.

Conclusion:

Before Jewish scholars standardized the Hebrew Bible (in **6th and 10th centuries CE)**, the entire Greek Bible is compiled (including the old testament standardized Greek version by Jewish scholars). The term used for God in the Greek old testaments are also used for Jesus in new testament. No chance to deny the divinity of Christ. No chance for cults to write Bible translation diminishing Jesus' divinity. New word translation published by Jehovah's Witness are entirely misleading. You will find out when you check the Hebrew Greek grammar and their modification from the standardized translation. Keep away from modern day cults.

Who was taken for sacrifice: Isaac or Ismail?- Claiming wrong prophetic lineage

The Muslim world is propagating the belief that "Ishmael was the son of the promised good news, and it was him whom Abraham took to sacrifice." In contrast, Jews and Christians have long believed that "Isaac was the son of the promised good news, and it was him whom Abraham took to sacrifice."

The question arises: why do Muslims consider Ishmael to be the son of the promised good news? The reasoning lies in the fact that if Ishmael is not that son, the entire foundation of Islam becomes weak. Muslims believe that “Muhammad came from the tribe of Ishmael, and that was prophesied in the Bible.” If it is proven that "Isaac, not Ishmael, was the son of the promised good news, and it was him whom Abraham took to sacrifice," then the validity of Prophet Muhammad's prophethood, his teachings, and beliefs could all be called into question.

It is important to note that both beliefs cannot be true simultaneously. In the Qur'an and Hadith, there is no explicit evidence that supports the idea that Ishmael was the son Abraham took to sacrifice. Many companions of Prophet Muhammad and scholars of Tafsir (interpretation of the Qur'an) have ruled in favor of Isaac. Conversely, some individuals have ruled in favor of Ishmael, indicating ongoing confusion within the matter.

Who was the promised son?

The Holy Bible and the Qur'an nowhere mention that Ishmael was the son of the promised good news of Yahweh Elohim [the Lord God]. In **Genesis 15:3-4**, it is written:

*"Abram said, 'You have given me no children, so a servant in my household will be my heir.' Then the word of the Lord came to him: 'This man will not be your heir, **but a son who is your own flesh and blood will be your heir**.'"*

When Abraham [Abram] prayed for a son, he had only one wife at that time, and Hagar was not yet his wife. Therefore, this prayer was heard by Yahweh Elohim, and He promised him a son, making this promise for Abraham and his wife Sarah. It was not applicable to the Egyptian maid Hagar and her son Ishmael. This is why Isaac is called Abraham's "only son," because Yahweh Elohim [the Lord God] had promised a son through whom He would bless the whole world.

Many Muslim preachers claim that since the Holy Bible mentions the "only son," they say that Ishmael was Abraham's "only" son. But what they fail to mention is that according to **Genesis 17:13-21**:

"Even after Ishmael's birth, Yahweh Elohim [the Lord God] announced to Abraham that the son who would be the result of His promise would not be Ishmael but rather Isaac."

This is why the scripture clearly states:

"For it is through Isaac that your offspring will be reckoned" **[Genesis 21:12]**.

This means that not all those descended from Israel are Israel, nor because they are his descendants are they all Abraham's children; on the contrary, *"It is through Isaac that your offspring will be reckoned"* **[Genesis 21:12]**.

This means that not all who are Abraham's descendants are considered children of God. Iin **John 1:12-13** it is stated that unlike Abraham’s chosen son now everyone can become children of God:

"But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God."

Only the children of the promise are counted as Abraham's true offspring, as noted in **Romans 9:6-8**:

"But it is not as though the word of God has failed. For not all Israelites truly belong to Israel, and not all of Abraham's children are his true descendants; but 'It is through Isaac that your offspring shall be named.'"

Abraham had many children, but not all were regarded as his true descendants—only Isaac was considered his true heir. Yahweh Elohim [the Lord God] did not make any promises regarding Ishmael, as Ishmael's birth was a result of Sarah's decision to give her maid to produce children. Since that son was Abraham's child, Yahweh Elohim [the Lord God] did not abandon him and also blessed him, but He did not confer the right of prophethood on anyone except Isaac **[Genesis 17:13-21]**. Ishmael was not the child of the promise because Yahweh Elohim [the Lord God] did not make any promises to Abraham regarding Ishmael. Since He promised only one son, this is why Isaac is referred to as the "only son."

Who was the son of the good news?

God's Covenant with Abram:
After that event, the word of the Lord came to Abram in a vision, saying,
"Do not be afraid, Abram, I am your shield, your very great reward."
But Abram said,
"Sovereign Lord, what can you give me, since I remain childless, and the one who will inherit my estate is Eliezer of Damascus?"
And Abram said,
"You have given me no children; so a servant in my household will be my heir."
Then the word of the Lord came to him,
"This man will not be your heir, but a son who is your own flesh and blood will be your heir."
He took him outside and said,
"Look up at the sky and count the stars—if indeed you can count them."
Then He said to him,
"So shall your offspring be."
Abram believed the Lord, and He credited it to him as righteousness.
He also said to him,
"I am the Lord, who brought you out of Ur of the Chaldeans to give you this land to take possession of it."
— [Genesis 15:1-7].

The Holy Bible clearly mentions that Isaac was the son of the good news, not Ishmael.
In Genesis 18:18-20, it is written,
"Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him [even though Ishmael was already born at that time]. For I have chosen him, so that he will direct his children [Isaac and his son Jacob] and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what He has promised him."

Then God said to Abraham,
"As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah [which means 'princess']."
I will bless her and will surely give you a son by her.
I will bless her so that she will be the mother of nations; kings of peoples will come from her."
— [Genesis 17:15-16].

From Hagar's son Ishmael, only a few kings came, but after Abraham's death, Yahweh Elohim blessed Isaac, not Ishmael [Genesis 25:11].
In the Tanakh [Old Testament], there is clear documentation on this: Isaac is the child of blessing from Yahweh Elohim [the Lord God]. Ishmael too was blessed, and God said a great nation would come from his descendants as well, but!!! Isaac alone was the heir to the covenant.

God told Abraham,

"I will give your wife Sarai a new name; her new name will be Sarah, meaning 'princess.'
I will bless her, and she will bear you a son, and you will be the father of that son. Sarah will be the mother of many nations, and kings will come from her, not from Hagar."

To express his reverence to God, Abraham bowed down to the ground.
But in his heart, he laughed and said,
"I am 100 years old; how can I have a child now?
And Sarah is 90; she cannot bear children."
Then Abraham said to God,
"I hope Ishmael will live in your service."
God replied,
"No! I told you that your wife Sarah will bear you a son, and you will name him Isaac.
I will establish my covenant with him, and that covenant will be everlasting with his descendants."
"As for Ishmael, I have heard you. I will bless him; he will have many descendants.
He will be the father of twelve rulers, and I will make him into a great nation.
But I will establish my covenant with Isaac, whom Sarah will bear to you by this time next year."
— [Genesis 17:13-21].

Here, it is noteworthy that Abraham thought Yahweh Elohim would not be able to give him a child at his old age.
That’s why he said,
"I hope Ishmael will live in your service."
Abraham thought,
"Ishmael is the promised child."
But Yahweh Elohim replied,

"No! I told you that your wife Sarah will bear a son, and you will name him Isaac. I will establish my covenant with him, and that covenant will be everlasting with his descendants."
In other words, the covenant with Yahweh Elohim would be fulfilled with Isaac, not with Ishmael.

Both Ishmael and Isaac were blessed, and great nations would come from them, but this does not prove that Ishmael was the promised child of the good news because Isaac received the same blessing.
The main thing that Isaac received, which Ishmael did not, was the sole partnership in the covenant with Yahweh Elohim.
Yahweh Elohim and His two angels personally came to announce the good news of Isaac's birth [Genesis 18:1-10].
Therefore, we see that Isaac was the promised son of the good news, not Ishmael.

Moreover, Yahweh Elohim explicitly said,
"It is through Isaac that your offspring will be reckoned, not Ishmael."
— [Genesis 21:8-13].
Therefore, Isaac is referred to as Abraham's "one and only" son.
Although many nations came through Abraham, only the Jewish nation is called Abraham's promised lineage: [Genesis 15:13-14; Romans 9:5-9]

Genesis 15:13-14:
Then the Lord said to Abram,
"Know this for certain, that your offspring shall be aliens in a land that is not theirs,
and they shall be enslaved and oppressed for four hundred years.
But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions."

Romans 9:5-9:
To them belong the patriarchs, and from them, according to the flesh, comes the Messiah,
who is over all, God blessed forever. Amen.
But it is not as though the word of God has failed.
For not all Israelites truly belong to Israel,
and not all of Abraham's children are his true descendants;
but "It is through Isaac that descendants shall be named for you."
This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants.

For this is what the promise said:
"About this time I will return, and Sarah will have a son."

The Qur'an also clearly states that Isaac, not Ishmael, was the promised and the son of good news:

1. Evidence from the Qur'an:
In Surah 51: Al-Dhariyat, Ayat 28, it says:
"Then they [the angels] gave him [Abraham] the glad tidings of a learned son [Isaac]."

2. Further References:
Additionally, it is mentioned in:

Surah 11: Hud, Ayat 69-71:
69. "And verily, Our messengers came to Abraham with glad tidings. They said, 'Peace!' He answered, 'Peace, you are a people unknown.'
70. Then he went to his family and came with a roasted calf.
71. And placed it near them; he saw that their hands did not reach for it. He felt from them a fear. They said, 'Fear not,' and gave him the glad tidings of a learned boy."

Surah 15: Al-Hijr, Ayat 51-54:
51. "And inform them of the guests of Abraham."
52. "When they entered upon him and said, '[We greet you with] peace.' He answered, '[And upon you] peace, you are a people unknown.'"
53. "Then he went to his family and came with a fat [roasted] calf."
54. "And placed it near them; he saw that their hands did not reach for it. He felt from them apprehension. They said, 'Fear not,' and they gave him good tidings of a learned boy."

Surah 19: Maryam, Ayat 49:
"And We granted him Isaac and Jacob, and We made each of them a prophet"

3. Exclusion of Ishmael:
Prophet Yusuf said,
"I follow the faith of my forefathers, Abraham, Isaac, and Jacob" (Surah 12: Yusuf, Ayat 38),

Surah 11: Hud, Ayat 69-71 states:

"And certainly, Our messengers came to Abraham with glad tidings. They said: 'Peace.' He answered: 'Peace.' Then he hastened to bring them a roasted calf. But when he saw their hands not reaching towards it, he mistrusted them and became apprehensive of them. They said, 'Do not fear; we have been sent to the people of Lot.' His wife, standing by, laughed. Then We gave her glad tidings of Isaac, and after Isaac, Jacob."
This passage indicates that the good news of Isaac's birth was given to Abraham, with Jacob also mentioned, highlighting that the prophethood would continue through Isaac's lineage.
When Abraham prayed for Ishmael in the Qur'an, Allah did not grant that prayer in the way that Ishmael would be the promised one, similar to the account in the Bible (Genesis 17:18-19).

Allah made it clear that His covenant would be with Isaac and his descendants, not with Ishmael.

Surah 2: Al-Baqarah, Ayat 124 states:
"And when Abraham's Lord tested him with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.' Abraham said, 'And of my descendants?' He said, 'My covenant does not include the wrongdoers.'"
Thus, it is evident that while Abraham thought Ishmael might be chosen for leadership and prophethood, Allah did not grant that request and instead gave the blessing of leadership and prophethood to Isaac and his descendants.

Surah 21: Al-Anbiya, Ayat 71-72 says:
"And We gave Abraham, Isaac, and Jacob as a gift, and each of them We made righteous. And We made them leaders, guiding by Our command. And We inspired them to do good deeds, establish prayer, and give zakah. And they were worshippers of Us alone."
Surah 38: Sad, Ayat 45-46 states:
"And remember Our servants, Abraham, Isaac, and Jacob—those of strength and vision."
Here, Ishmael's name is not mentioned, indicating his exclusion from this lineage.

Surah 29: Al-Ankabut, Ayat 27 declares:
"And We granted him Isaac and Jacob, and placed in his descendants prophethood and scripture, and We gave him his reward in this world, and indeed, in the Hereafter, he will be among the righteous."

The topic of prophethood and scripture pertains entirely to Isaac and his lineage, not to Ishmael.

Nowhere in the Qur'an is it mentioned that Allah granted prophethood to Ishmael or his descendants.
If that were the case, it would have stated, "We gave prophethood and the Book to Abraham, Ishmael, and his sons," but there is no such statement.
Surah As-Saffat 37:100-101 states:
"O my Lord! Grant me a righteous child. So We gave him glad tidings of a forbearing son."
Again, the glad tidings were specifically for Isaac, further emphasizing the covenant.

It is essential to note that when Abraham made the prayer [37:100], he had only one wife, Sarah, as the previous verses describe Abraham's separation from his father [37:83-99].
He met Hagar (Hajira) later in Egypt, indicating that this prayer could not have been for Ishmael.

Isaac's birth was miraculous by Yahweh Elohim, as Sarah was barren and old, making it "glad tidings" for her.
For a barren woman, there could be no greater good news. Similarly, it was good news for Abraham because his first wife, who was barren, would give birth in her old age.
On the other hand, Ishmael’s birth was not miraculous; it occurred naturally, leading to the conclusion that he cannot be considered the son of glad tidings by any reasoning.
The Qur'an also testifies that Isaac was the promised son of good news.

Although the same event is described in a different way in another Surah: Surah 51: Al-Dhariyat, Ayat 24-29: "Has the story reached you of the honored guests of Abraham? When they entered upon him and said: 'Peace,' he answered: 'Peace,' [saying to himself]: 'These are a people unknown to me.' Then he went to his family and came with a fat [roasted] calf. And placed it near them; he said, 'Will you not eat?' And he felt from them apprehension. They said, 'Fear not,' and gave him glad tidings of a learned boy. And his wife approached with a cry [of alarm] and struck her face and said, 'I am a barren old woman.'"
Surah 51: Al-Dhariyat, Ayat 24-29 states: "Has the story of Ibrahim’s honored guests reached you? When they came to him and greeted him with peace, he responded, 'Peace.' Then he said, 'You are unknown people.' Then he went to his

household and brought out a roasted fat calf. He placed it before them and said, 'Will you not eat?' Then he felt a fear of them. They said, 'Do not fear.' And they gave him glad tidings of a knowledgeable son. Then his wife came forward, crying, and struck her face, saying, 'I am an old barren woman.'"

Surah 11: Hud, Ayat 69-72 states: "Certainly, our messengers came to Ibrahim with glad tidings and said, 'Peace.' He answered, 'Peace.' In no time, he brought a roasted calf. But when he saw their hands did not reach for it, he became suspicious of them and felt fear. They said, 'Do not fear; we have been sent to the people of Lut.' His wife, who was standing nearby, laughed. Then We gave her glad tidings of Isaac and after Isaac, Jacob. She said, 'How can I bear a child when I am an old woman, and my husband is old? Indeed, this is a strange thing.'"

In Surah Hud, the angels are mentioned, but in Surah Al-Dhariyat, they are called "honored guests." In Surah Hud, it says a roasted calf was brought before the angels, but in Surah Al-Dhariyat, it mentions "a fat calf cooked in butter." Now, the question is, would anyone eat "a fat calf cooked in butter" without cooking it first?

In Surah Hud, it says Sarah laughed when she heard the news of Isaac's birth, while in Surah Al-Dhariyat, it says, "She cried and struck her face, saying: I am an old barren woman."

According to the Quran, Isaac was the promised son for whom the angels came to Ibrahim's house with the good news of Isaac's and then Jacob's birth. However, is there any place in the entire Quran where it says the angels gave the good news of Ishmael's birth? No, such a verse doesn't exist. Some claim it's mentioned in Hadith, but those who think this should know that there's no Hadith that supports it either. And without clear evidence, such claims cannot be accepted.

Whom did Abraham take for sacrifice?

In the Qur'an, Surah 37: As-Saffat 99-112 states:

He said: "I will go to my Lord; He will guide me." (Abraham prayed) "O my Lord! Grant me a righteous son." So, We gave him the glad tidings of a forbearing boy. When the boy reached the age to work with him, Abraham said to him: "O my son, I have seen in a dream that I am sacrificing you. So, see what you think." He (the son) said: "O my father, do what you are commanded. You will find me, InshaAllah, one of the patient." So, when they had both submitted (to Allah's Will), and Abraham had laid him down on his forehead (for sacrifice), We called out to him: "O Abraham! You have fulfilled the vision!" Indeed, We thus reward

the doers of good. Surely, this was a clear trial. And We ransomed him with a great sacrifice. We left for him (favorable mention) among later generations: "Peace be upon Abraham." Thus do We reward the doers of good. Indeed, he was one of Our believing servants. And We gave him good tidings of Isaac, a prophet from among the righteous.

In verse 99, Abraham prayed, and his prayer was answered, and he was told of the "son of glad tidings" [verse 100], who is Isaac, not Ishmael. In verse 112, it clearly states that the son of glad tidings was Isaac. Muslims argue this was referring to later events, but when reading the verse, it becomes evident that the statement is announcing the past, not future events. Therefore, their argument is quite weak.

In Surah 37 As-Saffat, verse 102, Dr. Kamal Omar translates:

"So when he attained (reached the age of), ‘striving and effort along with him’, he (the father) said: 'O my little son! I do see during the sleep that I will offer you in sacrifice (to some Cause of Allah), so look what you think.' He said: 'O my dear father! Implement what you have been ordered; soon you would find me, in-shaa-Allaho [if Allah (so) willed] out of those who patiently persevere.'"

Muhammad Taqi Usmani translates:

"Thereafter, when he (the boy) reached an age in which he could work with him, he (Ibrahim) said, 'O my little son, I have seen in a dream that I am slaughtering you, so consider, what is your opinion?' He said, 'O my dear father, do what you have been ordered to do. You will find me, insha‘allah, (if Allah wills) one of those who endure patiently.'"

Muslims have tried to cover up the true event in Surah 37:102. In the English translation, they have translated it as "O my son," but the original Arabic word used is يَا بُنَيَّ (yā bunayya), which means "my little son." You can check any Arabic dictionary in the world to verify this.

[Reference: https://www.almaany.com/en/dict/ar-en/يا-بني/]

But Muslims have falsely translated it here, trying to hide the truth. Because in Surah 12:5, the word بُنَيَّ (bunayya) is also used to refer to Prophet Yusuf (Joseph).

Malik Quran Translation states:

He replied: "My dear little son! Do not say anything about this dream to your brothers, lest they plot an evil scheme against you; for Shaitan is an open enemy to human beings."

Yusuf Ali Quran Translation also notes:

Said (the father): "My (dear) little son! Relate not thy vision to thy brothers lest they concoct a plot against thee: for Satan is to man an avowed enemy!"

"**My (dear) little son!**" Yosuf Ali, Malik Famous Qur'an translations have also rendered it as "My (Dear) little son." Therefore, the meaning of the term يَا بُنَيَّ (yā bunayya) is not "dear son" but rather "little son." This clearly proves that Isaac was the promised son of glad tidings, and it was him whom Abraham took for the sacrifice.

Interpretations by Leading Islamic Scholars

The top Islamic scholars in their **Tafsir** (Qur'anic exegesis) have explicitly mentioned that Isaac was the one whom Abraham took for the sacrifice.

Abu Ja'far Muhammad ibn Jarir al-Tabari (Persian: محمد بن جریر طبری, Arabic: أبو جعفر محمد بن جرير بن يزيد الطبري) (224–310 Hijri; 839–923 CE) was a renowned and influential Persian scholar, historian, and commentator from Tabaristan, located in present-day Mazandaran, Iran. He is still highly regarded for his knowledge of Islamic studies and history.

He also wrote on poetry, lexicography, grammar, ethics, mathematics, and medicine. His most notable and well-known works are **Tafsir al-Tabari** and his historical book **Tarikh al-Rusul wal-Muluk** (known in English as "The History of the Prophets and Kings" or **Tarikh al-Tabari**). He also established his own school of thought, often referred to as **Jariri** after his name.

In his interpretation of this Qur'anic verse, he clearly stated that **Abraham took Isaac, not Ishmael, for the sacrifice**, and he also mentioned that many are confused on this matter. According to the Qur'an and the teachings of Prophet Muhammad, it was Isaac who was that son:

"The earliest sages of our Prophet's nation disagree about which of Abraham's two sons it was that he was commanded to sacrifice. Some say it was Isaac, while others say it was Ishmael. Both views are supported by statements related on the authority of the Messenger of God. If both groups of statements were equally sound, then - since they both came from the Prophet - only the Quran could serve as proof that the account **naming Isaac is clearly the more truthful of the two.**" **(2: p. 82). [Al-Tabari, Volume 2, Page 82]**

It is explicitly mentioned here that **Abraham took Isaac, not Ishmael, for the sacrifice.**

The **Musnad of Ahmad ibn Hanbal** (Arabic: مسند احمد ابن حنبل) is a vast collection of Hadith compiled by the Islamic scholar **Ahmad ibn Hanbal**, the

founder of the **Hanbali school of thought**. According to **Maktaba Shamila**, it is the largest book of Hadith in Islamic history, containing over 27,000 Hadiths. Unlike topical collections, this compilation is organized by the Hadiths narrated by each companion (Sahabi). It begins with the Hadiths of the **'Asharah Mubasharah** ("the ten who were promised Paradise") to acknowledge their status and efforts in receiving Hadith from the Prophet.

Some scholars claim that Ibn Hanbal made a comment regarding his book, stating: "I have included only those Hadiths in this book which other scholars have used as evidence."

However, certain Hanbali scholars, like **Abu'l-Faraj Ibn al-Jawzi**, have argued that the **Musnad** contains some Hadiths where narrators might have added extra details. Some say there are **nine** such Hadiths, while others say **fifteen**. Despite these differences, scholars agree that the Hadiths in question are not entirely fabricated but rather contain minor additions in the narrations.

Musnad Ahmad, Number 2658,

The messenger of God said that Gabriel took Abraham to Jamra al-Aqabah (the upper Jamrah, the pillar or place for stoning) and then Satan appeared to him. Then he stoned Satan with seven stones so he fainted him to faint. Then he came to the middle Jamrah, and Satan again appeared to him. He again stoned him with seven stones causing Satan to faint. He then came to the lower Jamrah, and Satan again appeared to him. Again he stoned Satan, causing him to faint once again. **Now when Abraham wanted to slaughter his son Isaac, he said his father,** "Father, tie me so I don't get afraid and my blood splash all over you when you slaughter me." So he took him and he tied him up, and then he took the knife. And when he wanted to slay him a voice called from behind him, "O Abraham, the vision has been fulfilled."

It is explicitly mentioned here that **Abraham took Isaac for the sacrifice, not Ishmael. Al-Baidawi**: He is a famous Islamic commentator. He also acknowledges that Abraham took his son **Isaac** for the sacrifice:

> "As He perfected it formerly on thy fathers: by appointing them as messengers. Some say (that God perfected his blessing) on Abraham by taking him as a 'friend' (khalil) and by saving him from the fire (into which the unbelievers had cast him), and (he perfected it) on Isaac by delivering him from the sacrifice and by ransoming him with a great victim (for the sacrifice) ..."
> (Helmut Gätje, *The Qur'an and Its Exegesis* [Oneworld Publications, Oxford 1996], p. 107; bold italic emphasis ours)

According to ancient Islamic documents, "Isaac was the son whom Abraham took for the sacrifice."

Ibn Abbas: He is a famous Islamic commentator, but he himself did not know which son of Abraham was taken for the sacrifice. In his commentary, he mentions both Ishmael and Isaac, to whom Abraham had spoken about his dream.

37:102 Abbas - Tanwîr al-Miqbâs min Tafsîr Ibn ‘Abbâs

(And when (his son) was old enough to walk with him) when his son was old enough to strive for Allah and obey Him; it is also said that this means: when his son was old enough to walk with him in the mountains, ((Abraham) said) to his son Ishmael; and it is also said: to his son Isaac: (O my dear son, I have seen in a dream that I must sacrifice thee) I am commanded in a dream vision to sacrifice you. (So look, what thinkest thou) what do you say? (He said: O my father! Do that which thou art commanded) of sacrificing me. (Allah willing, thou shalt find me of the steadfast) in the face of this sacrifice. Source

Tafsir al-Jalalayn: He also had doubts about which son of Abraham was taken for the sacrifice, for which he mentioned the names of both Ishmael and Isaac.

37:107 Jalal – Al-Jalalayn

Then We ransomed him, the one whom he had been commanded to sacrifice, namely, Ishmael or Isaac — two different opinions — with a mighty sacrifice, [a mighty] ram from Paradise, the same one that Abel had offered as a sacrifice: Gabriel, brought it, and the lord Abraham sacrificed it as he cried, Allāhu akbar, ‘God is Great’.

Source

However, some commentaries arise that claim regarding Ishmael. If they do not receive support from ancient commentators, their erroneous teachings remain prevalent in Muslim society today. Now, consider how difficult it might be to discover the truth from those who themselves do not agree on this matter!

The Testimony of the Companions of Muhammad:

Mufti Muhammad Shafi's book *Maariful Quran*, pages 466-467, mentions that Abraham took **Isaac** for the sacrifice, not **Ishmael**, and he listed numerous individuals among the followers of Hazrat Muhammad who mostly supported Isaac, while only a few supported Ishmael.

> "Which son was to be slaughtered? Was it Sayyidna Isma'il? Or, was it Sayyidna Ishaq? The Tafsir of the verses cited above has been described on the assumption that the son who was to be slaughtered was Sayyidna Isma'il. But, the truth of the matter is that there is a severe difference of opinion among commentators and historians about

> it. That this son was Sayyidna Ishaq has been reported from among the Sahabah by Sayyidna 'Umar, Sayyidna 'Ali, Sayyidna 'Abdullah Ibn Mas'ud, Sayyidna 'Abbas, Sayyidna 'Abdullah Ibn 'Abbas, and Sayyidna Ka'b al-Ahbār, and from among the Tabi'in by Sa'id Ibn Jubayr, Qatadah, Masriq, 'Ikrimah, 'Ata', Muqatil, Zuhri, and Suddiyy; Counter to this are the narrations from Sayyidna 'Ali, Sayyidna Ibn 'Abbas, Sayyidna 'Abdullah Ibn 'Umar, Sayyidna Abu Hurairah, and Sayyidna Abu al-Tufayl from among the Sahabah, and Sa'id Ibn Musaiyyab, Sa'id Ibn Jubayr, Hasan al-Basri, Mujahid, 'Umar Ibn 'Abd-ul-'Aziz, Sha'bi, Muhammad Ibn Ka'b al-Qurazi from among the Tabi'in, from whom it has been reported that this son was Sayyidna Isma'il. It is to be noted that the names of Sayyidna 'Ali, Ibn 'Abbas, and Sa'id Ibn Jubayr appear in both groups. This is because reports of both views are attributed to them."
>
> *(Usmani;)* - *Maariful Quran*, by Mufti Muhammad Shafi, Volume 7, pp. 466-467;
>
> Link

Additionally, the book *Journeys in Holy Lands: The Evolution of the Abraham-Ishmael Legends in Islamic Exegesis* mentions that the majority of Hazrat Muhammad's companions believed that Isaac was the son whom he took for the sacrifice.

> "Most reports treating the sacrifice directly or indirectly relate to the issue of who was the intended victim, and the intensity of interest in this matter is reflected in the great amount of space devoted to it. Exegetes cite traditions supporting both Isaac and Ishmael, and many even cite full lists of the early traditionists, such as Ibn ‘Abbas, Sa‘id b. Jubayr, al-Suddi, Mujahid, al-Hasan al-Basri, and ‘Ali, are cited in support of both, with some reports giving their opinion that it was Isaac and others claiming that it was Ishmael. When all the traditions are collated, we find a surprisingly close count. One hundred thirty authoritative statements consider Isaac to be the intended victim; one hundred thirty consider it to have been Ishmael."
>
> *(Firestone, Journeys in Holy Lands: The Evolution of the Abraham-Ishmael Legends in Islamic Exegesis [State University of New York Press (SUNY), Albany 1990], Chapter 16: Isaac or Ishmael?, p. 135)*

The majority of Hazrat Muhammad's companions supported Isaac, and they were in agreement on this matter. However, later some of his followers began to support Ishmael, resulting in conflicting comments on this issue in Islam. Even though Ishmael was the elder son, the majority of Hazrat Muhammad's companions had initially supported Isaac. Subsequently, some individuals distorted the incident and began to advocate for Ishmael, despite lacking solid evidence, apart from assumptions. Those who supported Isaac are included among the ancient

companions. Now, whom will you believe: the ancient companions or the later companions whose testimonies are not reliable?

Was Ishmael a Prophet and Did He Ever Go to Makkah?

Now we will see whether Ishmael was a prophet and if he ever went to Makkah. The Quran clearly states that no prophet came to the Arabs before Hazrat Muhammad.

1st Evidence:

Surah 28: Al-Qasas, Ayah 46:

> "When I called Musa, you were not on the side of the Mount, but this is a mercy from your Lord, so that you may warn a people to whom no warner had come before you, so that they may remember."

2nd Evidence:

Surah 32: As-Sajdah, Ayah 3:

> "Do they say, ‘He has invented it’? Rather, it is the truth from your Lord, that you may warn a people to whom no warner has come before you. Perhaps they will be guided."

3rd Evidence:

Surah 34: Saba, Ayah 44:

> "I did not give them any Book that they might study, nor did I send to them before you any warner."

4th Evidence:

Surah 35: Fatir, Ayah 42:

> "They swore vehemently that if a warner came to them, they would be more guided than any other nation. But when a warner came to them, it only increased their hatred."

In each verse, it is clearly stated that no prophet came to the Arabs before Hazrat Muhammad. This implies that Ishmael did not go to Arabia, and even his father Abraham and his maid Hagar did not either. The stories people believe about them, such as the Well of Zamzam and the construction of the Kaaba, are all baseless.

If it is mentioned elsewhere in the Quran that Abraham, Ishmael, and Hagar went to Arabia, then it would be contradictory. If someone claims that Ishmael went to Arabia, then according to the Quran, he is not a prophet. And if he is not a prophet, then he did not go to Arabia, meaning his claim will not hold any weight.

Some Islamic scholars claim that this refers to the Quraysh tribe of Arabia, but this is incorrect because in Surah 28: Al-Qasas, Ayah 46, the term "nation" (*qawm*) is used, which in many places in the Quran refers to nations, not tribes. Therefore, their argument is very weak. They believe that Ishmael is the ancestor of the Arabs, but according to their argument, is Ishmael just the father of the Quraysh?

It is Proven by Hadith that Abraham Took Isaac for Sacrifice:

Along with the Quran, it is also clearly described in authentic Hadith that Prophet Abraham took Prophet Isaac for sacrifice. In Surah 2: Al-Baqarah, Ayah 124, it is written:

> "And remember when Abraham was tried by his Lord with certain words."

This indicates that the issue of sacrifice is mentioned, and according to Surah 2: Al-Baqarah, Ayahs 125-127, after Abraham’s trial, he built the Kaaba with Ishmael, not before.

According to authentic Hadith, Abraham met Ishmael for the second time when Ishmael was married and living with his family. Therefore, the son whom Abraham prepared to sacrifice could not have been Ishmael, as when this sacrificial incident occurred, Ishmael was not with Abraham. After Abraham expelled Ishmael and his mother, he did not return until after Ishmael's marriage. Thus, Ishmael was not with Abraham at the time of the sacrifice, and many years after the incident of the sacrifice, Abraham went to meet Ishmael.

Hadith 3363:

> Narrated from Ibn ‘Abbas : Anasari said that Ibn Jurayj narrated that Qasir Ibn Qasir said that he and 'Uthman Ibn Abu Sulaiman were sitting with Sa'id Ibn Jubayr . He said, Ibn 'Abbas did not tell me this but rather he said that Ibrahim , Isma'il , and his mother came. The mother was then breastfeeding him, and she had a water skin with her. This part was not narrated in marfu' form. Link

The narrator of this Hadith has created a big problem: when Abraham expelled Hagar, Ishmael was supposedly a child. If he was a child, then why would Abraham expel him? The Holy Bible clearly states why Abraham expelled them, although the reason is not mentioned in the Hadith. Ishmael was not expelled before Isaac's birth.

When Isaac was born, Ishmael stopped breastfeeding from his mother, and on that day, Abraham organized a big feast. On that day, Ishmael mocked Isaac, which was seen by Abraham's first wife, Sarah, causing Ishmael and his mother to be expelled.

[Genesis 21:8-12] states:

> "The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing. So she said to Abraham, 'Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac.' And the thing was very displeasing to Abraham on account of his son. But God said to Abraham, 'Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named.'"

Thus, we see that the narrator of the Hadith was historically weak because this event is known by Jews, Christians, and Muslims: that Ishmael was expelled after Isaac's birth, not before. If they claim that Ishmael was expelled before Isaac's birth, they have no clear evidence for that; if they do, let them present it!

Sahih Bukhari 3364:

Narrated by Sa'id Ibn Jubair :

> Ibn 'Abbas said that the women first learned to make waistbands from the mother of Ishmael . Hagar used to wear a waistband to conceal her status from Sarah . Then Ibrahim set out with Hagar and her infant son Ishmael , during which Hagar was breastfeeding the child. Eventually, Ibrahim brought them to the place where the Kaaba is located and placed them under a large tree above the Zamzam well in the elevated area of the mosque. At that time, there were no people in Makkah, nor was there any provision of water. He then left them there, and besides them, he left a bag containing some dates and a water skin with a small amount of water. After that, Ibrahim turned back.

Then Ishmael 's mother followed him and began to say, "O Ibrahim! Where are you going? You are leaving us in a valley where there is no helper and no provision." She repeated this to him several times, but Ibrahim did not look at her. Then Hagar said to him, "Has Allah commanded you to do this?" He said, "Yes." Hagar said, "Then Allah will not destroy us." Then he turned back, and Ibrahim also continued on his way. When he reached the bend of the mountain where his wife and child could no longer see him, he turned to face the Kaaba. Then he raised his hands and prayed, saying:

> "O my Lord! I have settled some of my descendants in a barren valley near Your Sacred House, so that they may establish prayer..." (Ibrahim 37).

And Ishmael's mother used to breastfeed Ishmael and drink from the water skin. Eventually, the water skin ran out, and she became thirsty, and her infant son also began to cry from thirst. She looked at her child, whose chest was heaving with thirst, or as the narrator says, he was rolling on the ground in distress. Unable to bear the sight of her child's pitiable condition, she moved away and found the mountain *Safa* to be the closest mountain to her. Then she climbed it and looked out towards the valley to see if there was anyone. But she could not see anyone. Then she descended from Safa. Even when she reached the low valley, she raised the edge of her garment and ran like a weary person. Eventually, she crossed the valley and came to the mountain of *Marwah*, where she climbed up and looked around to see if she could find anyone. But she saw no one. Thus, she ran back and forth seven times.

Ibn 'Abbas reported that the Prophet said:

> "That is why people perform Sa'i between these two mountains."

After Hagar ascended *Marwah*, she heard a sound and said to herself, "Wait a moment." She listened carefully and then said, "You have made your voice heard. If you have a helper..." Suddenly, where the Zamzam well is located, she saw an angel. That angel struck the ground with his heel, or he said, with his wing. As a result, water began to flow.

Hagar then used her hands to contain the water and fill her water skin. The water kept overflowing. Ibn 'Abbas further mentioned that the Prophet said:

> "May Allah have mercy on the mother of Ishmael. If she had not contained the Zamzam like this, or if she had not filled her water skin, Zamzam would have become a flowing stream instead of a well."

The narrator states that then Hagar drank water and fed her infant son, at which point the angel said to her:

> "Do not fear destruction, for here is Allah's House. This child and his father will build a house here, and Allah does not destroy His beloved."

At that time, the place of Allah's House was elevated above the ground like a hill, and it was collapsing due to the floods on its sides. Hagar continued to live in that way. Eventually, a group from the *Jurhum* tribe was passing by them.

The narrator says that some of the *Jurhum* family was coming along the elevated land called *Kuda*. They descended into Makkah's low land and saw a flock of birds flying in circles. They said, "Surely these birds are flying over water. We have crossed this valley many times, but there was no water here."

Then they sent one or two men to investigate. When they went there, they found water. They returned and informed everyone about the water. Upon hearing the news, everyone proceeded in that direction. The narrator mentions that Ishmael's mother was near the water. They said to her:

> "We want to settle near you. Will you permit us?"

She replied, "Yes, but you will have no right to the water." They agreed and expressed their willingness.
Ibn 'Abbas reported that the Prophet said that this incident provided Ishmael's mother, Hagar , with an opportunity. She desired companionship with people. Consequently, they settled there and sent news to their families and relatives. Eventually, several families came and began to live with them. Ishmael also grew up and learned the Arabic language from them. As he reached adulthood, he became more attractive and beloved to them. When he attained full maturity, they married him to one of their own women.

In the meantime, Ishmael's mother Hagar passed away. After Ishmael's marriage, Ibrahim came to check on the state of his abandoned relatives. However, he did not find Ishmael . He asked his wife about him. She said, "He has gone out in search of our livelihood." Then he asked the daughter-in-law about their life and situation. She said, "We are in a very difficult state, in great distress and hardship." She complained to Ibrahim about their suffering.

Ibrahim said, "When your husband comes home, convey my greetings to him and tell him that he should change the threshold of his door."

When Ishmael came home, he seemed to sense something. He asked his wife, "Did anyone come to you?" She said, "Yes. A very handsome old man came and inquired about you. I informed him about you. He asked me about our way of life, and I told him that we are in great hardship and poverty."

Ishmael asked, "Did he give you any advice?" His wife replied, "Yes. He instructed me to convey his greetings to you and also told me that you should change the threshold of your door."

Ishmael said, "He is my father. By that, he has instructed me to divorce you. So, go back to your people." Saying this, Ishmael divorced her and married another woman from those people.

Then Ibrahim stayed away from them for as long as Allah wished. After that, he came to see them again, but this time he did not find Ishmael . He approached the daughter-in-law and asked her about Ishmael . She said, "He has gone out to seek our food."

Ibrahim inquired, "How are you?" and asked about their way of life and situation. She replied, "We are fine and in a prosperous state." She also praised Allah. Ibrahim asked, "What is your main food?" She said, "Meat." He asked again, "What is your drink?" She replied, "Water."

Ibrahim prayed:

> "O Allah! Grant them blessings in their meat and water."

The Prophet said, "At that time, they had no grains produced there. If they did, Ibrahim would have prayed for that as well."

The narrator noted that no one else can survive solely on meat and water except in Makkah, because only meat and water are not sufficient for a sustainable life.

Ibrahim said, "When your husband returns, convey my greetings to him and command him that he should keep the threshold of his house intact."
When Ishmael returned, he asked, "Did anyone come to you?" She replied, "Yes. A handsome old man came and praised you. He inquired about you, and I informed him about you." Then he asked me about our way of life. I told him that we are doing well.

Ishmael asked, "Did he command you to do anything else?" She said, "Yes. He conveyed his greetings to you and instructed that you should keep the threshold of your house intact."

Ishmael said, "He is my father. And you are the threshold of my house." By this statement, he instructed me to keep you as my wife.

Then Ibrahim stayed away from them for as long as Allah wished. Afterward, he came again and saw Ishmael sitting under a large tree near the Zamzam well, repairing one of his arrows. When he saw his father, he stood up and went to him. They greeted each other as a father and son would when they meet.

Ibrahim said, "O Ishmael! Allah has commanded me to do something." Ishmael responded, "O my Lord! Whatever You have commanded, do it."

Ibrahim asked, "Will you help me?" Ishmael replied, "I will help you."

Ibrahim said, "Allah has commanded me to build a house here." Saying this, he pointed to a high rock and instructed Ishmael to encircle it.

Then both of them started raising the walls of the Kaaba. Ishmael would bring the stones while Ibrahim constructed. Finally, when the walls became high, Ishmael brought the stone (known as Maqam Ibrahim) and placed it at its designated spot for Ibrahim to stand on while building. Ishmael continued to provide him with stones.

They both kept praying:

> "O our Lord! Accept this from us. Indeed, You are All-Hearing and All-Knowing."

They continued to build the Kaaba and went around it, praying:

> "O our Lord! Accept this from us. Indeed, You are All-Hearing and All-Knowing."

(Al-Baqarah: 127)

http://ihadis.com/books/bukhari/hadis/3364
Sahih Bukhari 3365
Narrated from Ibn 'Abbas :
He said that when what was to happen between Ibrahim and his wife (Sarah) occurred, Ibrahim set out with (his infant son) Ishmael and his mother. They had a pouch with them containing water. Ishmael's mother would drink from the water skin. As a result, her breast would produce milk for the infant. Eventually, Ibrahim arrived in Makkah and made arrangements for Hagar to stay under a large tree. Then Ibrahim returned to his family (Sarah). At that time, Ishmael's mother

followed him for a short distance. When she reached a place called Kada, she called out from behind, "O Ibrahim! To whom are you leaving us?"

Ibrahim replied, "To Allah."

Hagar said, "I am satisfied with Allah."

The narrator states that then Hagar returned; she would drink from the water skin, and her milk would increase for her child. Eventually, when the water ran out, Ishmael's mother said, "I wish I could go and look around! Perhaps I would see someone." The narrator mentions that Hagar then went and climbed the hill of Safa, looking around to see if she could spot anyone. But she did not see anyone.

Then she hurried to Marwah and continued this way several times. Again she thought, "If I went to see what the child is doing." So she went and saw that he was in distress, seemingly about to die. Her heart was not at ease with this.

Then she said, "I wish I could go there and look around! Perhaps I would see someone." So she went, climbed the hill of Safa, and looked around deeply, but she did not see anyone. She completed seven rounds.

Suddenly, she heard a sound. Then she thought, "If you have any help to provide, then help me." Suddenly, she saw Jibril . The narrator explains that he (Jibril) struck the ground with his heel, meaning he struck the earth with his heel. As a result, water sprang forth.

Seeing this, Ishmael's mother became agitated and began to dig a hole. The narrator mentions that in this regard, Abu al-Qasim (the Messenger of Allah) said that if Hagar had left it as it was, the water would have spread widely.

The narrator continues that then Hagar began to drink the water, and her milk would increase for her child. Shortly afterward, a group from the tribe of Jurhum was passing through the low land of the valley. They suddenly saw some birds flying and could hardly believe it, saying, "These birds cannot be here without water."

So they sent one of them as a scout. He went there and saw that there was water. He then returned to his people and informed them. After that, they came to Hagar and said, "O mother of Ishmael! Will you allow us to dwell with you?"

Hagar allowed them to stay, and thus many days passed. After that, her son grew up, and Ishmael married a woman from the tribe of Jurhum.

The narrator states that then Ibrahim remembered and said to his wife (Sarah), "I want to inquire about my abandoned relatives." The narrator mentions that then he came and greeted them, asking, "Where is Ishmael?"

Ishmael's wife said, "He has gone hunting." Ibrahim said, "When he comes, you will tell him my command: 'You should change the threshold of your door.'"

When Ishmael came, his wife informed him of the news. He said to his wife, "You are the threshold. So, go back to your parents."

The narrator states that then Ibrahim remembered again and said to his wife (Sarah), "I want to inquire about my abandoned relatives." After that, he came there and asked, "Where is Ishmael?"

Ishmael's wife said, "He has gone hunting." The daughter-in-law asked him, "Will you not stay here? Will you not have something to eat or drink?"

Then Ibrahim asked, "What is your food and drink?" The wife replied, "Our food is meat, and our drink is water."

Then Ibrahim prayed, "O Allah! Grant them blessings in their food and drink." The narrator states that Abu al-Qasim said that the blessings came because of Ibrahim's prayer.

The narrator continues that after some time, Ibrahim remembered his abandoned relatives again. He came back and found Ishmael sitting behind the Zamzam well, repairing one of his arrows.

When Ibrahim called out, "O Ishmael! Your Lord has commanded me to build a house for Him," Ishmael said, "Obey your Lord's command."

Ibrahim continued, "He has also commanded me that you should help me in this matter." Ishmael said, "Then I will do that," or he said something similar.

Then both of them stood up. Ibrahim began to build, and Ishmael began to bring him stones, and they both kept praying,

> "O our Lord! Accept this work from us. Indeed, You are All-Hearing and All-Knowing."

The narrator states that during this time, the wall became high, and the old Ibrahim became weak from climbing. Then he stood on the stone (known as Maqam Ibrahim). Ishmael would bring him stones, and both kept saying this prayer:

> "O our Lord! Accept this work from us. Indeed, You are All-Hearing and All-Knowing."
>
> (Al-Baqarah: 127)

http://ihadis.com/books/bukhari/hadis/3365

According to the narration of the hadith, when Ishmael first got married and was living his family life, Abraham came to see him but did not find him. After some days, he came again to see Ishmael when he had taken a second wife and divorced the first one, but even then he did not meet Ishmael . Rather, he met him for the first time—after he had sent him away—many days later, and after that, he built the Kaaba.

However, according to the Qur'an, Ibrahim took the son he was to sacrifice at a much younger age. Surah 37:102 states:

> "Then when he reached the age to work with him, he said, 'O my son, indeed I have seen in a dream that I must sacrifice you; so what do you think?' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, among the patient.'"

According to the Qur'an, that boy had just learned to walk, and it was that child he was sacrificing in the dream. The hadith states that Ibrahim first met Ishmael after sending him away, following Ishmael's second marriage. Therefore, the one Ibrahim was sacrificing in the dream was not Ishmael but rather Isaac .

Additionally, in another hadith, it is explicitly stated that it was Isaac who was taken for sacrifice:

Muhammad b. al-Muntashir told of a man who vowed to sacrifice himself if God rescued him from his enemy. He consulted Ibn ‘Abbas , who told him to consult Masruq , and when he consulted him, he replied:

> “Do not sacrifice yourself, for if you are a believer, you will kill a believing soul, and if you are an infidel, you will hasten to hell; but buy a ram and sacrifice it for the poor, for Isaac was better than you and he was ransomed with a ram.”

He told Ibn ‘Abbas , and he replied, “This is the decision I wanted to give you.” Razin transmitted it. This agrees with the story in the Old Testament, which says that Abraham was preparing to sacrifice Isaac , whereas the usual Muslim version is that it was Ishmael .

Source: Mishkat al-Masabih, Hadith 3445

3445-[20] Narrated from Muhammad ibn al-Muntasir : A certain person made a vow that if Allah, the Exalted, protected him from his enemy, he would sacrifice himself. When Ibn Abbas was asked about this, he said, “Ask Masruq .” When the person asked Masruq , he said:

> “Do not sacrifice yourself. If you are a believer, then you would be like killing a believer. And if you are an infidel, then you are advancing towards Hell. Instead, buy a lamb and sacrifice it for the needy. Indeed, Isaac was a better man than you, yet it was sufficient for him to sacrifice a lamb in exchange.”

When this was reported to Ibn Abbas , he said, “I intended to give a similar fatwa.”

Authenticity of the Hadith: Sahih
Narrator: Muhammad ibn al-Muntasir , *Mishkat al-Masabih*, Part 15: Oaths and Vows (كتاب الأيمان والنذور)

In comparing some translations of this hadith in English and Bengali, we see a discrepancy. The English hadith includes the statement, “Razin transmitted it. This agrees with the story in the Old Testament which says that Abraham was preparing to sacrifice Isaac.” Here it is stated that this hadith aligns with the Old Testament, as both mention that Abraham was going to sacrifice Isaac . Therefore, it is confirmed that Abraham took Isaac to be sacrificed.

There is no hadith that mentions that Abraham took Ishmael to sacrifice, but from where did they derive such teachings? In the hadith related to Ishmael , there is no mention that Abraham returned after sending him away and was preparing him for sacrifice in the Arabian land; this is nothing but a false assumption.

Conclusion

Abraham took Isaac to be sacrificed, which is substantiated by historical evidence and is beyond doubt. In the Qur'an, Ibrahim mentions his beloved younger son whom he was sacrificing in the dream. Most of the companions of Prophet Muhammad also believed that it was Isaac who was taken for sacrifice, and this has been corroborated by ancient commentators and hadiths on the matter.

Unlike moon splitting, the miracle Muslims don't claim!

Qur'an in Surah Al-Qamar (54:1-2):

> **The Hour has drawn near, and the moon has been split in two. Yet, whenever they see a sign, they turn away, saying, 'Same old magic!'**

Reference : Sahih al-Bukhari 3637
In-book reference : Book 61, Hadith 141
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 831

Chapter: The miracle of the splitting of the moon

Narrated Anas:
That the Meccan people requested Allah's Messenger (ﷺ) to show them a miracle, and so he showed them the splitting of the moon.

Reference : Sahih Muslim 2802a, b
In-book reference : Book 52, Hadith 32
USC-MSA web (English) reference : Book 39, Hadith 6728

Chapter: The Splitting Of The Moon

Anas reported that the people of Mecca demanded from Allah's Messenger (ﷺ) that he should show them (some) signs (miracles) and he showed twice the splitting of the moon. This hadlth has been narrated on the authority of Anas through another chain of transmitters.

Collection: Sahih Bukhari
Dar-us-Salam reference: Hadith 3868
In-book reference: Book 63, Hadith 94
USC-MSA web (English) reference: Volume 5, Book 58, Hadith 208

Narrated Anas bin Malik:
The people of Mecca asked Allah's Messenger (ﷺ) to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira' mountain.

Collection: Sahih Bukhari
Dar-us-Salam reference: Hadith 3869

In-book reference: Book 63, Hadith 95
USC-MSA web (English) reference: Volume 5, Book 58, Hadith 209
Narrated `Abdullah:
The moon was split (into two pieces) while we were with the Prophet (ﷺ) in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain.

Collection Sahih Bukhari
Dar-us-Salam reference: Hadith 3636
In-book reference: Book 61, Hadith 140
USC-MSA web (English) reference: Volume 4, Book 56, Hadith 830
Narrated `Abdullah bin Masud:
During the lifetime of the Prophet (ﷺ) the moon was split into two parts and on that the Prophet (ﷺ) said, "Bear witness (to thus).

Reference : Sahih Muslim 2800b
In-book reference : Book 52, Hadith 28
USC-MSA web (English) reference : Book 39, Hadith 6725
This hadith has been transmitted on the authority of Abdullah b. Mas'ud (who said):
We were along with Allah's Messenger (ﷺ) at Mina, that moon was split up into two. One of its parts was behind the mountain and the other one was on this side of the mountain. Allah's Messenger (may peace be upbn him) said to us: Bear witness to this.

Reference : Jami` at-Tirmidhi 3289
In-book reference : Book 47, Hadith 341
English translation : Vol. 5, Book 44, Hadith 3289
Narrated Muhammad bin Jubair bin Mut'im:
from his father who said: "The moon was split during the time of the Messenger of Allah (ﷺ) until it became as two sections, one above this mountain and one above that mountain. So they said: 'Muhammad has cast a spell upon us.' Some of them said: 'If he could cast a spell upon us, he can not cast a spell upon all of the people.'"

So the moon spiting in two half fell on 2 mountains and left without trace. But it is a fact unlike the night ascension to heaven from Fakhitah bint Abi Talib's house when her husband wasn't there (the women Muhammad sent

marriage proposal before marrying 15 year older women Khadija & got rejected by her father).

Moon spiting took place without historical witness. But Muslims don't claim the biggest miracle Muhammad performed, which most of the Meccans witnessed. Why is that they don't mention that at all, we will know today.

The holy book of Islam, the Quran, abuses non-Muslims in many places. In one place in the Qur'an, the infidels are slandered as bastards. This is the term used in most accepted translations of the Qur'an 68:13.

What is said in Tafseer Ibn Kathir about this Quran 68:13:

Ikramah says that this refers to an illegitimate child. It is also narrated that just like a goat with a torn ear, whose ear hangs by its neck and can easily be recognized in a herd, in the same way, a believer can be easily distinguished from a disbeliever. There are many more similar statements. But the essence of all of them is that (Arabic term) refers to a person who is infamous and whose true lineage and the identity of their real father are not known. Such people are often strongly influenced by Satan, and he exerts a great deal of control over them. As mentioned in a Hadith: "An illegitimate child will not enter Paradise." In another Hadith, it is stated: "An illegitimate child is one of the three wicked individuals, provided they follow the deeds of their parents."

From Ibn Abbas , Mujahid sources, Ibn Abu Najih narrates that Ibn Abbas thought that زَنِيمٍ is a person claiming to be from a special clan but actually not from that clan.

Ibn Abu Hatim narrates from 'Amir Inn Qudama that 'Amir Inn Qudama said that when Ikramah was asked about its meaning, he said زَنِيمٍ means a bastard child. On the authority of Saeed Ibn Zubayr , who said that زَنِيمٍ means one who is famous for being a sinner and a terrorist.

There are several narrations about Ibn Abbas . He said that زَنِيمٍ is a person whose name became infamous. People don't know him unless they say "notorious" or زَنِيمٍ. Many people have different opinions on the interpretation of زَنِيمٍ. Basically, زَنِيمٍ is a person who is famous for evil deeds, known by people as infamous or a terrorist. Usually, they are fatherless, bastard children. Because Satan can generally exert more influence over such people than over others. For example, in part of a long hadith, the Prophet said: "Bad children will not enter Paradise."

Bastard children do not get property:

In Islamic law, illegitimate children are deprived of property rights. That is, if a child is born out of wedlock, he will no longer be his father's heir, even though he has no guilt here!

Reference:
Sunan Ibn Majah 2745

In-book reference: Book 23, Hadith 27

English translation: Vol. 4, Book 23, Hadith 2745

Also in **Jami` at-Tirmidhi 2113** or Vol. 4, Book 3, Hadith 2113 or Book 29, Hadith 24:

Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allah (S.A.W) said:

"Any man who fornicates with a free woman, or a slave woman, then the child born from Zina does not inherit, nor is it inherited from."

Sunan ad-Daremi

21. Inheritance Chapter

Section: 45. Meerath (inheritance) of an illegitimate (zina-born) child. 3154. It is narrated from Zaid Ibn Wahab that regarding the child born out of zina (illegitimacy), Ali said to the guardians of the child's mother: "Accept your sons, you will be entitled to his inheritance and blood money (diya), but he will not be entitled to inherit from you."
Attestation: Its Sanad is Saheeh.

Takhreez: Ibn Abi Shaiba 11/347 No. 11403.

Hadith Quality: Sahih

Narrator: Zayd Ibn Wahb

Funeral of bastard children:

Now let us know about the funeral of bastard children [Salatur Rasool (SM), Asadullah al-Ghalib, page 216]:

Cautions on Funerals:

A major sinner is a Muslim such as an adulterer, drunkard, thief-terrorist, suicide, illegitimate child, worshiper of graves and idols, polytheist betrayer of deposits, heretic, etc. Until he openly declares disbelief, don't read his funeral prayer by leaders and devout Muslims, but common people will read.

Reference : Sunan Abi Dawud 3963
In-book reference : Book 31, Hadith 38
English translation : Book 30, Hadith 3952
Narrated AbuHurayrah:
The Prophet (ﷺ) said: The child of adultery is worst of the three.
Abu Hurairah said: That I give a flog in the path of Allah (as a charity) is dearer to me than emancipating a child of adultery.

The mystery of Muhammad's birth
The name that is described in various places as the biological father of Muhammad is Abdullah Bin Abdul Muttalib.
■Various marriages of Jahili period
It is known from Sahih Hadith that there were some very uncivilized marriage customs in Arab society at that time. Those marriages ranged from cohabitation with the same girl to some of the more gruesome pagan practices. It is also known that all of Muhammad's family were infidels and pagans. Let us first see some examples of the type of marriage that was prevalent in that society at that time

Reference : Sunan Abi Dawud 2272
In-book reference : Book 13, Hadith 98
English translation : Book 12, Hadith 2265
Chapter: Regarding The Types Of Marriages That Were Practiced Before Islam
A'ishah wife of the Prophet (ﷺ) said "Marriage in pre Islamic times was of four kinds." One of them was the marriage contracted by the people today. A man asked another man to marry his relative (sister or daughter) to him. He fixed the dower and married her to him. Another kind of marriage was that a man asked his wife when she became pure from menstruation to send fro so and so and have sexual intercourse with him. Her husband kept himself aloof and did not have intercourse with her till It became apparent that she was pregnant from the man who had intercourse with her. When it was manifest that she was pregnant, her husband approached her if he liked. This marriage was called istibda'(to utilize man for

intercourse for a noble birth). A third kind of marriage was that a group of people less than ten in number entered upon a woman and had intercourse with her. When she conceived gave birth to a child and a number of days passed after her delivery, she sent for them. No one of them could refuse to attend and they gathered before her. She said to them “You have realized your affair. I have now given birth to a child. And this is your son. O so and so. She called the name of anyone of them she liked and the child was attributed to him. A fourth kind of marriage was that many people gathered together and entered upon a woman who did not prevent anyone who came to her. They were prostitutes. They hoisted flags at their doors which served as a sign for the one who intended to enter upon them. When she became pregnant and delivered the child , they got together before her and called for the experts of tracing relationship from physical features. They attributed the child to whom they considered and it was given to him. The child was called his son and he could not deny. When Allah sent Muhammad (ﷺ) as a Prophet, he abolished all kinds of marriages prevalent among the people of the pre Islamic times except of the Muslims practiced today.

Hadith Quality: Sahih

Narrator: Urwah Bin Zubair

Muhammad's Pagan Lineage

Most Muslims today may not know, or do not want to admit, that Prophet Muhammad was born into a polytheist family, where Prophet Muhammad himself declared his parents and uncles to be hell-bound. Let's verify the truth of things from Sahih Hadith. According to the following hadiths, uncle Abu Talib and grandfather Abdul Muttalib, both were polytheists and Hell-mongers. According to the above-mentioned hadith, they must have had similar marriages during the Jahili era.

Reference : Sahih al-Bukhari 1360

In-book reference : Book 23, Hadith 113

USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 442

Funeral

Chapter: 863. When the polytheist recites La-Ilaha-Illallahu at the time of death (Kalima-e-Tawheed).

Narrated Sa`id bin Al-Musaiyab from his father:

When the time of the death of Abu Talib approached, Allah's Messenger (ﷺ) went to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umaiya bin Al-

Mughira by his side. Allah's Messenger (ﷺ) said to Abu Talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and `Abdullah bin Abi Umaiya said, "O Abu Talib! Are you going to denounce the religion of `Abdul Muttalib?" Allah's Messenger (ﷺ) kept on inviting Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and `Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of `Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Then Allah's Messenger (ﷺ) said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire (9.113).

(It is not compatible with the Prophet and the believers to ask forgiveness for the polytheists, even if they are relatives, when it is clear that they are indeed the dwellers of the Blazing Fire.)

Hadith Quality: Sahih

Narrator: Saeed Ibn Musayyab .

Reference : Sahih Muslim 24a

In-book reference : Book 1, Hadith 39

USC-MSA web (English) reference : Book 1, Hadith 36

The Book of Faith

It is reported by Sa'id b. Musayyib who narrated it on the authority of his father (Musayyib b. Hazm) that when Abu Talib was about to die, the Messenger of Allah (ﷺ) came to him and found with him Abu Jahl ('Amr b. Hisham) and 'Abdullah b. Abi Umayya ibn al-Mughirah. The Messenger of Allah (ﷺ) said:

My uncle, you just make a profession that there is no god but Allah, and I will bear testimony before Allah (of your being a believer), Abu Jahl and 'Abdullah b. Abi Umayya addressing him said: Abu Talib, would you abandon the religion of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah b. Abi Umayya) till Abu Talib gave his final decision and be stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no god but Allah. Upon this the Messenger of Allah remarked: By Allah, I will persistently beg pardon for you till I am forbidden to do so (by God), It was then that Allah, the Magnificent and the Glorious, revealed this verse: " It is not meet for the Prophet and for those who believe that they should beg pardon for the polytheists, even

though they were their kith and kin, after it had been made known to them that they were the denizens of Hell" (ix. 113) And it was said to the Messenger of Allah (ﷺ): " Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will, and He knoweth best who are the guided" (xxviii, 56).
Hadith Quality: Sahih
Narrator: Saeed Ibn Musayyab

Reference : Sahih Muslim 209a
In-book reference : Book 1, Hadith 416
USC-MSA web (English) reference : Book 1, Hadith 408
It is reported on the authority of 'Abbas b. Abd al-Muttalib that he said:
Messenger of Allah, have you benefited Abu Talib in any way for he defended you and was fervent in your defence? The Messenger of Allah (may peace he upon him) said: Yes; he would be in the most shallow part of the Fire and were not for me, he would have been in the bottom-most depth of Hell.

Al-Lulu Wal Marzan
1/Iman
Section: 1/9. Saying 'La-ila-ha illallah' is the first of faith.
16. Musayyib Ibn Haydn said, When Abu Talib's death approached, the Messenger of Allah, may God bless him and grant him peace, came to him and found Abu Jahl bin Hisham and 'Abdullah Ibn Abu Umayyah Ibn Mughirah near him. The Messenger of Allah, may God bless him and grant him peace, said to Abu Talib, O uncle! Say Kalima La-Ilaha-Illallah, I will bear witness of this to Allah Ta'ala on the Day of Resurrection. Abu Jahl and Abdullah ibn Abu Umayyah said:O Abu Talib! You will deviate from the religion of 'Abdul Muttalib?The Messenger of Allah, may God bless him and grant him peace, kept presenting that Kalima to him again and again and they both kept repeating it again and again and again.Abu Talib had the last wordsHe (died) on the religion of Abdul Muttalib.And he refused to say La-ilaha-illallah.The Messenger of Allah, said, "I will certainly continue to seek forgiveness for you." Until I was banned from it. Then Almighty Allah revealed this verse.
Sahih al-Bukhari, Part 23: Janazah, Chapter 81, Ha 1360; Muslim, Part 1: Iman, Ha 24
Hadith Quality: Sahih
Narrator: Saeed Ibn Musayyab

It is also known from the Sahih Hadith that both Muhammad's father and mother are in hell.

Reference : Sahih Muslim 203
In-book reference : Book 1, Hadith 406
USC-MSA web (English) reference : Book 1, Hadith 398
Anas reported:
Verily, a person said: Messenger of Allah, where is my father? He said: (He) is in the Fire. When he turned away, he (the Holy Prophet) called him and said: Verily my father and your father are in the Fire.
Quality of Hadith: Sahih

Reference : Sunan Ibn Majah 1572
In-book reference : Book 6, Hadith 140
English translation : Vol. 1, Book 6, Hadith 1572
It was narrated that Abu Hurairah said:
“The Prophet (ﷺ) visited the grave of his mother and wept, causing the people around him to weep. Then he said: ‘I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. Then I asked my Lord for permission to visit her grave and He gave me permission. So visit the graves, for they will remind you of death.’”

Reference : Sunan an-Nasa'i 2034
In-book reference : Book 21, Hadith 217
English translation : Vol. 3, Book 21, Hadith 2036
It was narrated that Abu Hurairah said:
"The Messenger of Allah visited the grave of his mother and wept, and caused those around him to weep. He said: 'I asked my Lord for permission to pray for forgiveness for her and He did not give me permission, and I asked Him for permission to visit her grave and He gave me permission, so visit the graves, for they will remind you of death.'"

It is quite clear from the above hadiths that Prophet Muhammad was born in a Kafir and Mushrik i.e. Pagan family. As such, Prophet Muhammad also grew up in a pagan environment, in a pagan culture.

Amina and Hala got married on the same day

First of all, it is necessary to know how the marriage of Abdullah and Amina, who gave birth to Muhammad, took place. Muhammad's mother Amina was from the

tribe of Banu Zuhra. His father's name was Wahhab ibn Abdmanaf (slave of Manaf). And mother's name was, Barah bint Abdul Uzzah. Abd means slave. Abd Al Uzza means slave of Uzza. Find out who Uzzah was. A little study will tell you. At that time, Muhammad's grandfather Abdul Muttalib took his son Abdullah to Wahhab's house to marry his son Abdullah to Amina. At that time, seeing Amina's brother's daughter Hala, Abdul Muttalib also wanted to get married and he himself proposed to Hala . Later on the same day Abdul Muttalib married Hala, and his son Abdullah married Amina. Allegedly, it was there that Amina moved in with Abdullah and Amina became pregnant. Let us take a direct look at this point from Martin Lings famous book Muhammad: His Life Based on the Earliest Sources, [Muhammad: His Life Based on the Earliest Sources, by Martin Lings, page 17]:

> Wahb had been chief of Zuhrah but had died some years previously and Aminah was now a ward of his brother Wuhayb, who had succeeded him as chief of the clan. Wuhayb himself also had a daughter of marriageable age, Halah by name, and when ‘Abd al-Muttalib had arranged that his son should marry Aminah, he asked that Halah should be given in marriage to himself. Wuhayb agreed, and all preparations were made for the double wedding to take place at the same time. On the appointed day, ‘Abd al-Muttalib took his son by the hand, and they set off together for the dwellings of the Bani Zuhrah.’ On the way they had to pass the dwellings of the Bani Asad; and it so happened that Qutaylah, the sister ofWaraqah, was standing at the entrance to her house, perhaps deliberately in order to see what could be seen, for everyone in Mecca knew of the great wedding which was about to take place. ‘Abd al-Muttalib was now over seventy years old, but he was still remarkably young for his age in every respect; and the slow approach of the two bridegrooms, their natural grace enhanced by the solemnity of the occasion, was indeed an impressive sight. But as they drew near, Qutaylah had eyes only for the younger man. ‘Abd Allah was, for beauty, the Joseph of his times.

Readers, take note: Hala and Amina got married on the same day. With father Abdul Muttalib and son Abdullah. Shortly after this Abdullah went on a foreign trip on the orders of his father Abdul Muttalib and died of an unknown disease there.

The claim of Abdullah and Amina's marriage on the same day is authenticated by:

- *Al-Bidāya wa'l-Nihāya* by Abū al-Fidā Hafiz Ibn Kathir ad-Dimashqi
- *Sīrat Encyclopedia* (*Sīrat Boswakosh*) by Bangladesh Islamic Foundation
- *Sīrat al-Mustafā (SA)* by Allama Idris Kalbi

Abdullah died shortly after

Many references indicate that Abdullah was not in Mecca when the Prophet was born. At the same time, Abdullah was not in Mecca at the time of the Ababil incident. [Muhammad: His Life Based on the Earliest Sources, by Martin Lings, page 21]

'Abd Allāh, the son of 'Abd al-Muṭṭalib, was not in Mecca at the time of the miracle of the birds. He had gone for trade to Palestine and Syria with one of the caravans; and on his way home he had lodged with his grandmother's family in Yathrib, and there he had fallen ill. The caravan went on without him to Mecca and when it brought the news of his illness 'Abd al-Muṭṭalib sent Ḥārith to accompany his brother home as soon as he should be well enough to travel. But when Ḥārith arrived at the house of his Yathrib cousins they answered his greetings with commiserations, and he knew at once that his brother was dead.

There was great grief in Mecca when Ḥārith returned. Āminah's one consolation was the unborn child of her dead husband, and her solace increased as the time of her delivery drew near. She was conscious of a light within her, and one day it shone forth from her so intensely that she could see the castles of Bostra in Syria. And she heard a voice say to her: "Thou carriest in thy womb the lord of this people; and when he is born say: 'I place him beneath the protection of the One, from the evil of every envier'; then name him Muḥammad."[1]

Some weeks later the child was born. Āminah was in the home of her uncle, and she sent word to 'Abd al-Muṭṭalib, asking him to come to see his

[1] I.I. 102.

It is known from several other sources that Abdullah died shortly after Abdullah's marriage with Amina. Some say it was shortly after the wedding, some say a little longer. However, all scholars agree that it happened in a very short time. A few historians claim that Muhammad was born two months before his father's death, but there is insufficient evidence to support that claim. Basically all these historians say this by calculating Hamza's age.

As the above reference shows, according to a few historians, Abdullah died two months after the birth of the Prophet. If this happens, more complications arise. Because Abdullah went abroad shortly after marrying Amina, Amina was pregnant during this long time?

Muhammad’s biography, written by Ibn Hisham (*Sirat Ibn Hisham*), states that immediately after the marriage, Abdullah impregnated Amina in her father Wahab's house. Islamic scholars agree on this fact.

The Book of the Major Classes by Ibn Sa'd mentions that Abdullah died a few months after the marriage at the age of 25.

Hamza is 4 years older than the Prophet

In Muhammad’s biography *Uyūn al-Athar*, written by Ibn Sayyid al-Nās, it is stated:

> “Narrated by Zubayr, Hamza is four years older than Muhammad. But I don’t think this is correct, because, from a reliable hadith, we know that Thaibah nursed both Hamza and Muhammad.”

To conclude, Ibn Sayyid al-Nās argued that Hamza was two years older than Muhammad, rejecting Zubayr's claim of four years.

Ibn Hajar al-Asqalani, in his book *Finding the Truth in Judging the Companions*, wrote that Hamza was born 2–4 years before Muhammad.

***The Book of the Major Classes* by Ibn Sa'd also mentions that Hamza was 59 years old when he died in the Battle of Uhud and that he was four years older than Muhammad.**

Hala, meanwhile, became pregnant, by Abdul Muttalib, and gave birth to a son named Hamza . This Hamza later became a follower of Muhammad and Hamza was killed in the Battle of Uhud on 22 March 625 (7 Shawwal 3 Hijri) at the age of 59.

He was 59 years old at the time of his death. Which Ibn Sa'd says, based on al-Waqidi's claim. Also, he was 3-4 years older than Muhammad. However, the famous Muhaddith Ibn Hajar Asqalani, the author of Fath ul Bari, wrote at the end of Ibn Sayyid's hadith: "Hamza was born two to four years before Muhammad".

Let us see from the book of Tabaqat Ibn Sa'd, how much older Hamza really was than Muhammad. [Muhammad ibn Saad. Kitab al-Tabaqat al-Kabair vol. 3. Translated by Bewley, A, page 4]

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "Hamza was distinguished in the Battle of Badr by an ostrich feather." Muhammad ibn 'Umar said, "Hamza carried the banner of the Messenger of Allah ﷺ in the expedition of the Banu Qaynuqa' and there were no standards on that day."

He was killed at the age of fifty-nine in the Battle of Uhud which took place thirty-two months after the Hijra. He was four years older than the Messenger of Allah ﷺ. He was a man of medium height. He was killed by Wahshi ibn Harb who slit his belly open and took his liver and brought it to Hind bint 'Uqba ibn Rabi'a. She chewed it and then spat it out. Then she went and mutilated Hamza and made anklets, necklaces and pendants from his body and brought them and his liver to Makka.

Hamza was shrouded in a mantle and when they covered his head with it, his feet showed and when they covered his feet with it, his face was uncovered. The Messenger of Allah ﷺ said, "Cover his face." Rue was put on his feet.

Waki' ibn al-Jarrah reported from Hisham ibn 'Urwa from his father that Hamza ibn 'Abd al-Muttalib was shrouded in a cloth.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman al-Jahshi that his father said, "Hamza ibn 'Abd al-Muttalib and 'Abdullah ibn Jahsh were buried in the same grave. Hamza was the maternal uncle of 'Abdullah ibn Jahsh."

Muhammad ibn 'Umar said, "Abu Bakr, 'Umar, 'Ali, and az-Zubayr went down into Hamza's grave while the Messenger of Allah ﷺ sat on its edge. The Messenger of Allah ﷺ said, 'I saw the angels washing Hamza because he was in *janaba* on that day.' Hamza was the first martyr over whom the Messenger of Allah ﷺ prayed on that

4

Abu Talib's rejection of marriage

Muhammad was raised by his uncle Abu Talib after the death of his grandfather Abdul Muttalib. At that time, when he proposed to his cousin Umm Hani, he turned the proposal down because he did not consider his uncle Abu Talib Muhammad to be honorable enough. But the lineage of Abu Talib and Muhammad is the same, why Muhammad is smaller or inferior to Abu Talib in terms of respect, it is not understandable.

Abdul Muttalib's son?

According to a large number of authentic hadiths, Prophet Muhammad identified himself as the son of Abdul Muttalib in various places. Ibn Abdul Muttalib directly refers to himself, without mentioning his father's name. But at that time,

grandfather's name was also called in Arabic, this is not a major proof. However, it is necessary to look at the hadiths. Before that, consider how much Abdul Muttalib loved his daughter-in-law Amina, and how much he loved Muhammad too.

Reference : Sahih Muslim 1776b
In-book reference : Book 32, Hadith 98
USC-MSA web (English) reference : Book 19, Hadith 4389
It has been narrated (through a different chain of transmitters) by Abu Ishiq that a person said to Bara' (b. 'Azib):
Abu Umara, did you flee on the Day of Hunain? He replied: The Messenger of Allah (ﷺ) did not retreat. (What actually happened was that some hasty young men who were either inadequately armed or were unarmed met a group of men from Banu Hawazin and Banu Nadir who happened to be (excellent) archers. The latter shot at them a volley of arrows that did not miss. The people turned to the Messenger of Allah (ﷺ). Abu Sufyan b. Harith was leading his mule. So he got down, prayed and invoked God's help. He said: I am the Prophet. This is no untruth. I am the son of Abd al-Muttalib. O God, descend Thy help. Bara' continued: When the battle grew fierce. we, by God. would seek protection by his side, and the bravest among us was he who confronted the onslaught and it was the Prophet (ﷺ).

Collection: Sahih Bukhari
Dar-us-Salam reference: Hadith 2930
In-book reference: Book 56, Hadith 143
USC-MSA web (English) reference: Volume 4, Book 52, Hadith 181
Narrated Abu 'Is-haq:
A man asked Al-Bara', "O Abu '`Umara! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allah! Allah's Messenger (ﷺ) did not flee, but his young unarmed companions passed by the archers of the tribe of Hawazin and Bani Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet (ﷺ) while he was riding his white mule which was being led by his cousin Abu Sufyan bin Al-Harith bin `Abdul Muttalib. The Prophet (ﷺ) dismounted and invoked Allah for victory; then he said, 'I am the Prophet, without a lie; I am the son of `Abdul Muttalib, and then he arranged his companions in rows."

Ali Fatima's cousin?

We all know that Hazrat Ali was the cousin of Prophet Muhammad. The Prophet was the son of Abdullah, and Ali was the son of his brother Abu Talib. But it is

stated in the Sahih Hadith, the Prophet used to ask Fatima, where is your cousin? By this he used to direct Hazrat Ali. But how does Ali become Fatima's cousin? Ali is supposed to be the cousin of Prophet Muhammad. Let us read the hadiths:

Sahih Bukhari Volume 8, Book 74, Number 297:

Narrated Sahl bin Sad:

There was no name dearer to 'Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Once Allah's Apostle came to the house of Fatima but did not find 'Ali in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry with me and went out without having a midday nap in my house." Allah's Apostle asked a person to look for him. That person came, and said, "O Allah's Apostle! He (Ali) is sleeping in the mosque." So Allah's Apostle went there and found him lying. His upper body cover had fallen off to one side of his body, and so he was covered with dust. Allah's Apostle started cleaning the dust from him, saying, "Get up, O Abu Turab! Get up, Abu Turab!"

Hadith Quality: Sahih

Narrator: Sahl Bin Sa'd

Reference : Sahih al-Bukhari 6280

In-book reference : Book 79, Hadith 54

USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 297

Narrated Sahl bin Sa`d:

There was no name dearer to `Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Once Allah's Messenger (ﷺ) came to the house of Fatima but did not find `Ali in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry with me and went out without having a midday nap in my house." Allah's Messenger (ﷺ) asked a person to look for him. That person came, and said, "O Allah's Messenger (ﷺ)! He (Ali) is sleeping in the mosque." So Allah's Messenger (ﷺ) went there and found him lying. His upper body cover had fallen off to one side of his body, and so he was covered with dust. Allah's Messenger (ﷺ) started cleaning the dust from him, saying, "Get up, O Abu Turab! Get up, Abu Turab!"

Hadith Quality: Sahih

Narrator: Sahl Bin Sa'd

Reference : Sahih Muslim 2409

In-book reference : Book 44, Hadith 59

USC-MSA web (English) reference : Book 31, Hadith 5924

Sahl b. Sa`d reported that a person from the offspring of Marwan was appointed as the governor of Medina. He called Sahl b. Sa`d and ordered him to abuse `Ali. Sahl refused to do that. He (the governor) said to him:

If you do not agree to it (at least) say: May Allah curse Abu Turab. Sahl said: There was no name dearer to `Ali than Abu Turab (for it was given to him by the Prophet himself) and he felt delighted when he was called by this name. He (the governor) said to him: Narrate to us the story of his being named as Abu Turab. He said: Allah's Messenger (ﷺ) came to the house of Fatima and he did not find `Ali in the house; whereupon he said: Where is your uncle's son? She said: (There cropped up something) between me and him which had annoyed him with me. He went out and did not rest here. Allah's Messenger (ﷺ) asked a person to find out where he was. He came and said: Allah's Messenger, he is sleeping in the mosque. Allah's Messenger (ﷺ) came to him and found him lying in the mosque and saw that his mantle had slipped from his back and his back was covered with dust and Allah's Messenger (ﷺ) began to wipe it away from him (from the body of Hadrat `Ali) saying: Get up, covered with dust (Abu Turab); get up, covered with dust.

Which of the two charts is correct?

ABDUL MUTTALIB	ABDUL MUTTALIB
Abdullah ===(Brother)== Abu Talib	Muhammad ==(Brother)= Abu Talib
Muhammad =(cousin)==== Ali	Fatima ======(Cousin)= Ali
Fatima ===(Uncle and Husband)= Ali	

Left one

According to several hadiths, the pagan Quraysh called Prophet Muhammad Ibn Abu Kabsha. Ibn Abu Kabsha means son of Abu Kabsha. Who was this Abu Kabsha? He was the husband of Muhammad's aunt Halimah. It is known that he did not worship idols. For this reason the Quraish called Muhammad the son of Abu Kabsha. Let's look at those hadiths:

Reference : Sahih al-Bukhari 2978
In-book reference : Book 56, Hadith 187
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 221
Narrated Ibn `Abbas:

Abu Sufyan said, "Heraclius sent for me when I was in 'llya' (i.e. Jerusalem). Then he asked for the letter of Allah's Messenger (ﷺ) and when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abi Kabsha has become conspicuous as the King of Bani Al- Asfar is afraid of him.' "

Analysis of data

The information given above suggests that Amina and Hala became pregnant. But the problem arises when I sit down to calculate. According to the available calculations, Muhammad and Hamza are supposed to be the same age, or Hamza is supposed to be younger than Muhammad. Since Amina seems to have been pregnant earlier. If Hala had become pregnant earlier, Abdullah would have stayed in Makkah for a few more years, at least two/three years. But from all the sources it is known that within a few days of the marriage, Amina became pregnant and Abdullah went abroad on the orders of Abdul Muttalib . And, Hamza was four years older than Muhammad. Now let's do the math.

1) Abdullah and Abdul Muttalib married Amina and Hala on the same day.
2) Shortly after the marriage Abdullah went on a foreign trip and died there.
3) Since Hamza is older, Hala gets pregnant first. Hamza was born. Hamza was 59 at the time of his death, thus Hamza was born in 566.
4) Muhammad was born four years after the birth of Hamza. But since Abdullah went on a foreign trip shortly after the marriage, there is no evidence that Abdullah lived with Amina for three or four years. Three or four years later, then how was Muhammad born?

Key Dates:

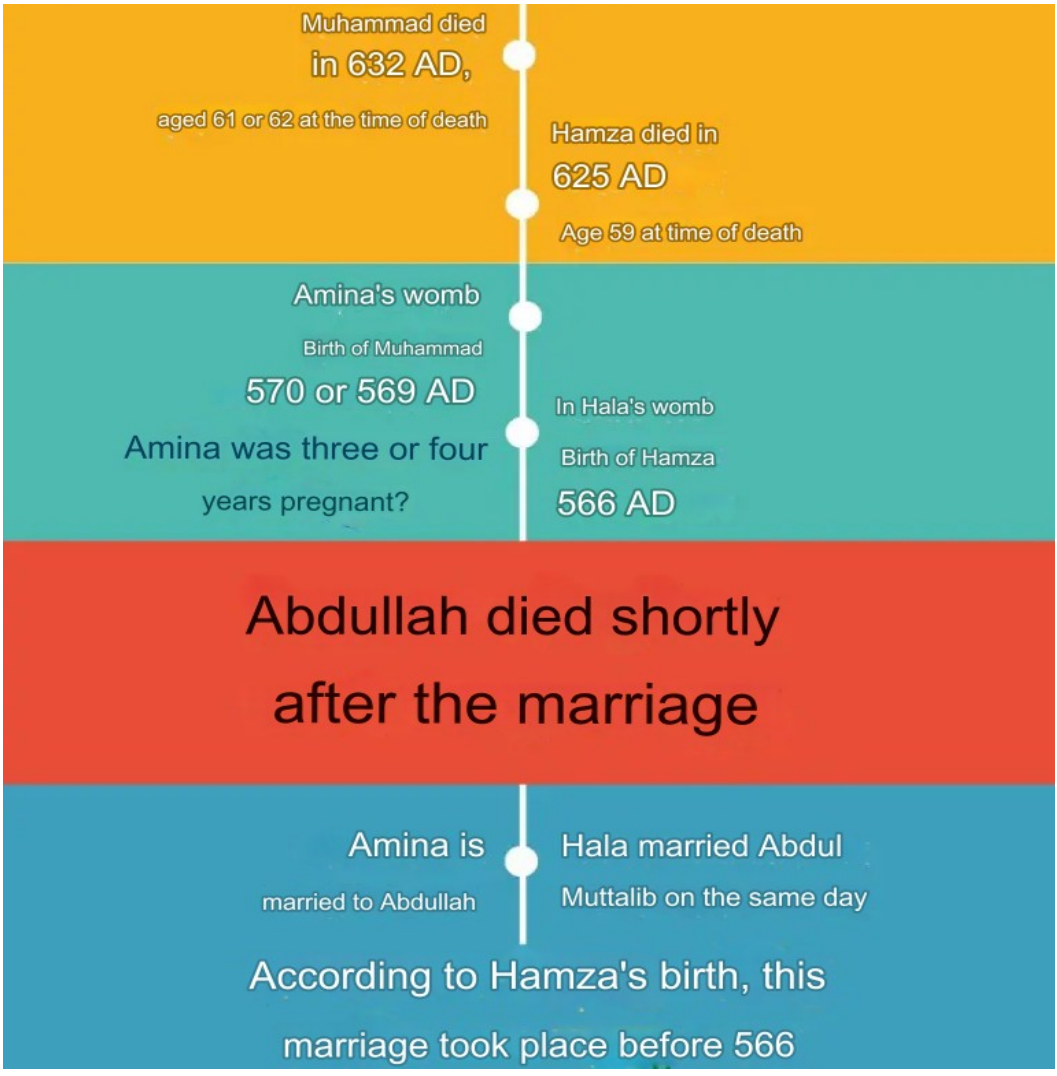
- **Marriage duration of Abdullah and Amina:** July 570 CE – January 571 CE (claimed by Islamic scholars)

Person	Birth Date	Death Date	Age at Death
Muhammad	August 29, 570 CE	June 8, 632 CE	61 years
Abdullah	546 CE	570–571 CE	24–25 years
Amina	c. 549 CE	577–578 CE	27–28 years
Hamza	567 CE	March 19, 625 CE	58 years

(claimed by Islamic scholars)

But if you recall that Abdullah and Abdul Muttalib married at the same time and Abdullah died within 7 months then this table doesn’t make sens.

Let's see through the chart:



Abusing the Prophet as Hamza's slave

Hamza ibn Abdul Muttalib, the Prophet's uncle, is said to have once drunkenly abused the Prophet by calling him his father's (Abdul Muttalib's) slave. In the state of drunkenness, the words of the human mind actually come out. It is not known why Hamza considered Prophet Muhammad as a servant of his father Abdul Muttalib.

Reference : Sahih Muslim 1979a
In-book reference : Book 36, Hadith 1
USC-MSA web (English) reference : Book 23, Hadith 4879

'Ali b. Abu Talib reported; There fell to my lot along with Allah's Messenger (ﷺ) an old she-camel from the spoils of Badr. Allah's Messenger (ﷺ) granted me another camel. I made them kneel down one day at the door of an Ansari, and I wanted to carry on them Idhkhir (a kind of grass) in order to sell that. There was with me a goldsmith of the tribe of Qainuqa'. I saught to give a wedding feast (on the occasion of marriage with) Fatima with the help of that (the price accrued from the sale of this grass). And Hamza b. 'Abd al-Muttalib was busy in drinking in that house in the company of a singing girl who was singing to him. She said:

Hamza, get up for slaughtering the fat she-camels. Hamza attacked them with the sword and cut off their humps and ripped their haunches, and then took out their livers. I said to Ibn Shihab: Did he take out anything from the hump? He said: He cut off the humps altogether. Ibn Shihab reported 'Ali having said: I saw this (horrible) sight and it shocked me, and I came to Allah's Apostle (ﷺ) and there was Zaid b, Haritha with him and communicated to him this news. He came in the company of Zaid and I also went along with him and he went to Hamza and he expressed anger with him. Hamza raised his eyes and said: Are you (not) but the servants of my father? Allah's Messenger (ﷺ) turned back on his heels (on hearing this) until he went away from them.

Hadith Quality: Sahih

Narrator: Ali Ibn Abi Talib

Conclusion

It is known that Abdul Muttalib cherished Muhammad as a son for a while. Because of Abdul Muttalib's greatness, despite the fact that he was a disbeliever, Muhammad spoke about him with respect and always respected and loved him. He was proud to identify himself as Abdul Muttalib's son, despite knowing that Abdul Muttalib was an infidel and a polytheist. I am not jumping to conclusions. I leave the matter to the reader why Muslims don’t ever claim that birth after 3-4 years of a father’s death is the biggest and unique miracle of all. Islamic Sharia court also adopted the law that a women can give birth 4 years after a women’s husband’s death to legitimate Muhammad’s birth. And there aren’t any reference that Muhammad ever circumcised or his tribe did. Even his companion’s reference are trace.

Translate web-page with Google translator and read this website

Miracles of Muhammad!

The Qur'an itself testifies that Muhammad performed no supernatural miracles. The miracle claims for Muhammad do not occur in the Qur'an, but in the Hadith. This is a serious contradiction in Islam. Qur'an reveals that whenever Muhammad was asked by his contemporaries to perform miracles, he either remained silent or confessed that he could not do so because he was just an ordinary human without any special powers. The Qur'an contains more than twenty such passages expressing Muhammad's inability to perform miracles.

> ***Surah 17:90-93:*** *They said, "We will not believe you unless you cause a spring to gush out of the ground. "Or unless you own a garden of date palms and grapes, with rivers running through it. "Or unless you cause masses from the sky, as you claimed, to fall on us. Or unless you bring God and the angels before our eyes. "Or unless you own a luxurious mansion, or unless you climb into the sky. Even if you do climb, we will not believe unless you bring a book that we can read."* ***Say, "Glory be to my Lord. Am I any more than a human messenger?"***

The following Surahs testify not only Muhammad's failure to perform miracles but they also reveal that just like any ordinary person, he had no special knowledge of any kind:

> ***Surah 10:20:*** *They (unbelievers) say, "Why has his Lord not given him some miracles to (support his claim of being His Messenger)?" Say "(The knowledge) of the unseen certainly belongs to God. Wait and* ***I too shall be waiting with you.***
>
> ***Surah 67:25-26:*** *They ask, when will this promise be fulfilled, if you are truthful? Say, God alone has knowledge of that; and* ***I am only a plain warner.***

Time and again, Muhammad confessed that he was "***only a plain warner."***

> ***Surah 13:7:*** *The unbelievers say, "Why has God not sent him, (Muhammad), some miracles."* ***Muhammad, you are only a warner.*** *For every nation there is a guide.*
>
> ***Surah 29:50:*** *And they say: Why are not signs sent down upon him from his Lord?* ***Say****: The signs are only with Allah, and* ***I am only a plain warner****. (Shakir)*

As it can be noted, these Qur'anic verses clearly indicate that performing miracles was not one of the functions of Muhammad. However, the reason why Muhammad's contemporaries demanded for miracles was because he had

acknowledged the manifestation of powerful miraculous works by the "***ancient Prophets"*** who were sent by God.

> ***Surah 21:5:*** *They have said, "It, (the Qur'an), is only the result of some confused dreams. He is only a poet.* ***He should show us some miracles, as the ancient Prophets had done."*** *(M. Sarwar)*

Even though the Qur'an was revealed in their own native tongue, the Quraysh contemporaries of Muhammad were not impressed by it. Even so, they had sworn that in the event if Muhammad performed "***a miracle"*** before them, they would then believe the messages of the Qur'an. Just a single miracle was sufficient for them.

> ***Surah 6:109: They swear by Allah that if a miracle comes to them, they would surely believe in it (the Book).*** *Say, "All miracles are with Allah. What can make you understand that even if a physical miracle came to them, they will find other excuses and still not believe?*

Numerous Qur'anic passages show that Muhammad experienced a mood of uncertainty when no miraculous sign from Allah came to confirm his mission:

> ***Surah 10:94-95:***
> ***And if thou (Muhammad) art in doubt concerning that which We reveal unto thee****, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee.* ***So be not thou of the waverers. And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.***

It can be seen that Muhammad underwent some sort of an inner spiritual crisis when he lost hope of a miraculous sign. And Allah warned him not to become like those who deny his revelations. Allah even found it necessary to reprimand him:

> ***Surah 11:12: Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it*** *because they say: Why has not a treasure been sent down upon him or an angel come with him?* ***You are only a warner;*** *and Allah is custodian over all things.*

And Allah also rebuked Muhammad:

> ***Surah 6:35:*** *If their turning away is hard on you, then go down a tunnel deep into the earth, if you can, or climb up a ladder into heaven, and bring them a* ***Sign****. If Allah had wanted to He would have gathered them all to guidance.* ***So do not be among the ignorant.***
> ***Surah 7:188:*** *Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched*

> *me; **I am nothing but a warner** and the giver of good news to a people who believe.*

Muhammad's contemporaries who actually knew him viewed him not as a miracle worker but as madman:

> ***Surah 15:6:** "And they say: O thou unto whom the Reminder is revealed, lo! Thou art indeed **a madman!**"*
> ***Surah 37:36:** And said: Shall we forsake our gods for **a mad poet**?*
> ***Surah 44:14:** Yet they turn away from him and say: "Tutored (by others), **a man possessed.**"*

Let us now carefully analyze the following Qur'anic verses.

> ***Surah 29:50-51:** And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and I am only a plain warner. **Is it not enough for them that We have revealed to you the Book which is recited to them?** Most surely there is mercy in this and a reminder for a people who believe.*

The above Qur'anic verses provide further evidences that prove Allah did not empower Muhammad with the ability to perform miracles. It also means that Allah was wrong in his initial conclusion that the Qur'an alone is sufficient for the outworking and accomplishment of the task assigned to Muhammad.

In his esteemed work, "**Message of the Qur'an**," the late Sunni scholar **Muhammad Asad** wrote his scholarly interpretation of **Surah 29:51**. He candidly admitted:

> *In many places the Qur'an stresses the fact that the Prophet Muhammad, despite his being the last and greatest of God's apostles, **was not empowered to perform miracles similar to those with which the earlier prophets are said to have reinforced their verbal messages. His only miracle was and is the Qur'an itself**(Asad, Message of the Qur'an p. 427, fn. 71, – Dar Al-Andalus Limited 3 Library Ramp, Gibraltar 1993)*

And this fact is also substantiated by the most authentic Hadith in the Muslim world:

Sahih Bukhari, Volume 9, Book 92, Number 379:

> *Narrated Abu Huraira: The Prophet said, "**There was no prophet among the prophets <u>but</u> was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me.** So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."*

This admission by Muhammad shows clearly that he did not perform any miracles. **Surah 29:51** actually sounds the death knell for any Muslim who claims that Muhammad performed miracles. If Muhammad really needed miracles in addition to the Qur'an to prove his prophethood, then this falsifies Allah's statement regarding the sufficiency of the Qur'an. In view of this fact, is it not really ironical that each time Muslims attribute miracles to Muhammad, they are only proving Allah, Muhammad and the Qur'an wrong? And to this we can add, also the implication that Allah lied in the Qur'an?

> ***Surah 13:43:*** *"They who disbelieve say: Thou art no messenger of Allah. Say: Allah, and* ***whosoever hath knowledge of the Scripture, is sufficient witness between me and you."***

If Muhammad did not perform miracles as testified by the Qur'an, how can Muslims be sure that he was sent by God as Qur'an testifies that Jesus' prophethood was authenticated by the miraculous works:

> ***Surah 3:49:*** *"**I heal the blind and the leprous, and bring the dead to life with Allah's permission** and I inform you of what you should eat and what you should store in your houses;* ***most surely there is a sign in this for you****, if you are believers."*
> ***Surah 3:49:*** *"I have brought you signs of my appointment from your Lord." (Farook Malik)*

This means that according to the Qur'an, Jesus came with credentials that he was sent by God.

DOES THE QUR'AN QUALIFY AS A MIRACLE?

For a miracle to be truly miraculous, it should be accepted as a miracle by any individual from any nationality. Try giving the Qur'an to a man who does not know Arabic, and say, "This is a miracle." What do you think would be his response? The Muslim claim is that only when the Qur'an is read in the original Arabic language, one can see the miracle in it. This would then mean that the great majority of the Muslims themselves cannot see it as a miracle since they do not read Arabic. Well, how does the Qur'an measure-up in the field of moral teachings?

> ***Surah 33:50:*** *O PROPHET! Behold, We have made* ***lawful to thee*** *thy wives unto whom thou hast paid their dowers,* ***as well as those whom thy right hand has come to possess from among the captives of war whom God has bestowed upon thee****.*

Christian standard on marriage is based on God's original standard in the Garden of Eden, which is monogamy. However, what is shocking is the fact that Allah sanctions rape in the Qur'an. The above Qur'anic verse authorizes Muhammad to

indulge in sexual intercourse with the female captives of war. Notice too, it says that it is Allah who provides these captive girls for his Prophet's sexual enjoyment.

> ***Surah 4:24:*** *And all married women (are forbidden unto you)* ***save those (captives) whom your right hands possess.*** *It is a decree of Allah for you.*
> *Also forbidden are married women,* ***except those who have passed into your hands as prisoners of war.*** *This is a commandment of God to you.*

This means that while Muslims are prohibited from engaging in extramarital sex with married women, there is an **exception** to this rule if the married woman is a captive or a slave. Under such circumstances, Muslim men can have forced sex with **married** captives of war or slave girls in their possession. The doctrine of rape is clearly taught in the Qur'an. ISLAM – THE RELIGION OF RAPE?

If Muslims are looking for a "***Clear Sign"*** or "***Evidence of the Truth"*** or "***Sufficient miracle for a clear evidence of the truth"*** they should look for it elsewhere. They should look for it in the **Holy Bible**. Ironically for Muslims, this advice comes from none other than Allah himself. Notice how Allah testifies to this fact in the following Qur'anic verse:

> ***Surah 20:133:*** *They say: "Why does he not bring us a sign from his Lord?" Has not a* ***Clear Sign*** *come to them of all* ***that was in the former Books of revelation****?*

The "***former Books of revelation"*** are none other than the **Torah** and the **Gospel**. The Qur'an is confirming the undeniable fact that "***Clear Sign"*** or "***Evidence for the Truth"*** can be found in the Holy Bible.

ALLAH HAS STOPPED SENDING MIRACLES

To believe that Muhammad performed miracles, would amount to a rejection of the teachings of the Qur'an:

> ***Surah 17:59: "And We refrain from sending the Signs, only because the men of former generations treated them as false****:*
> *We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully:* ***We only send the Signs by way of terror*** *and warning from evil."*

Why does Allah hold back miracles on the account of the lack of faith of a few people?

Without miracles of any kind, the only way Muhammad could make Allah appear legitimate and powerful is by ascribing the earlier Biblical miracles to him.

According to the above Qur'anic verse, Allah now sends signs only "***by way of terror."*** In other words, without miracles, Allah now wants to terrorize the unbelievers into submission. Even in this, Allah fails. In the very next verse Allah

admits that even this act of terrorizing the unbelievers only increased their transgression:

> ***Surah 17:60:*** *"We put terror and warning into them, but it only increases their inordinate transgression!"*

Allah was powerless to send any sign, not even in the way of terror as he had promised to do so in the Qur'an. When Muhammad threatened the Qurayshites saying that Allah would cause the sky to fall on them, the Qurayshites challenged Allah to carry out the threat.

> ***Surah 17:92:*** *"Or thou cause the sky to fall in pieces, as thou sayest will happen, against us;"*

Nothing happened.

Let us analyze **Surah 17:59** once again:

> "***We refrain from sending the Signs*** *(miracles) because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully."*

According to **Surah 7 verses 73**, **75** and **77**, the prophet **Salih** was sent to the people of Thamud. He was with the people of Thamud during the occasion of this tragic event when the unbelievers killed the she-camel of Allah:

> ***Surah 7:73:*** *To the Thamud people* ***We sent Salih, one of their own brethren****: He said: "O my people! Worship Allah: ye have no other god but Him. Now hath come unto you a clear Sign from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment.*
>
> ***Surah 7:75:*** *The leaders of the arrogant party among his people said to those who were reckoned powerless – those among them who believed: "****know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."***
>
> ***Surah 7:77:*** *Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O* ***Salih****! Bring about thy threats, if thou art a messenger of Allah!"*

The Qur'an does not mention the time period when the prophet Salih was sent to the people of Thamud. But we can say with utmost certainty that he was sent to the people of Thamud **before** the time of **Jesus Christ**. This is because according to Islamic theology no prophets or apostles were raised between the time of Jesus and Muhammad.

Sahih Muslim, Book 030, Hadith Number 5836:

> *Abu Huraira reported many ahadith from Allah's Messenger and one is that Allah's Messenger said: I am most close to*

> *Jesus, son of Mary, among the whole of mankind in this worldly life and the next life. They said: Allah's Messenger how is it? Thereupon he said: Prophets are brothers in faith, having different mothers. Their religion is, however, one* ***and there is no Apostle between us (between I and Jesus Christ).***

This clearly proves that prophet Salih could not have been sent to the people of Thamud **after** the time of Jesus, but **before**. This is important because it means that Allah must have stopped sending miracles long before Jesus Christ set foot on earth. If that is the case, who then is the source behind the powerful works performed by Jesus Christ? Does not this prove that Allah simply cannot be the God who empowered Jesus with the ability to perform miracles? If Allah is not the one, then who did?

Now, how are Muslims going to reconcile Allah's statement to the effect that he stopped sending miracles after the people of Thamud killed his miraculous she-camel with his claims in the Qur'an that he empowered Jesus Christ with the ability to perform all the powerful miracles?

> ***Surah 3:49:*** *And will make him (Jesus)) a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird* ***by Allah's Leave****; and I heal him who was born blind, and the leper, and I bring the dead to life* ***by Allah's Leave****. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe." (Hilali-Khan)*

This clearly proves that Allah lied in the Qur'an. If Allah **did perform miracles** through Jesus, this would then make the Qur'an false since it claims that Allah has stopped sending miracles long before the time of Jesus. Then again, if Allah **did not perform miracles** through Jesus, this would still make the Qur'an false because it contains a false claim saying that Allah was the source behind the powerful miracles of Jesus. Either way the Qur'an is false.

> ***John 8:44:*** *The* ***Devil*** *was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him.* ***When he speaks the lie, he speaks according to his own natural inclination, because he is a liar and the father of the lie.***

In contrast, it is impossible for **Jehovah** to lie:

> ***Hebrews 6:18:*** *It is impossible for God to lie.*

This should alert sincere Muslims regarding the real source behind the inspiration of the Qur'an. Allah shamelessly proclaimed whatever he thought was necessary to deceive people. Whenever he wanted to make an impact on his audience with

his pretentious awesome power, he talked about the miracles which he supposedly brought about in the distant past. However, when the people of Muhammad's time demanded that he prove his divinity through the manifestation of miraculous works, he lied to them saying: "***I have stopped sending miracles, as people in the past did not believe in them."***

Although, some in the past did not put faith in the miracles, such as those performed by Moses, this did nothing to stop the true God from empowering many of his prophets who were sent after the time of Moses.

> ***Surah 2:87:*** *"We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit."*

The Qur'an itself reveals that before the time of Muhammad when God had dealings with his people, the lack of faith on the part of one generation did not prevent the true God from providing miracles to the later generations. Even if a great majority chooses not to believe, miracles still served to prove that the prophets sent to speak in God's name were divinely authorized by him. It authenticated their prophethood. This was true in the case of both Moses and Jesus.

The Qur'an itself testifies that the miracles performed by past prophets such as Moses and Jesus, did move people to believe in the authenticity of the messages they delivered. For example, the miracles performed by Moses moved even the "***sorcerers"*** of Pharaoh to abandon their demonic practices and turn to the true God.

> ***Surah 7:113-122:*** *"So there came the sorcerers to Pharaoh: They said, "of course we shall have a suitable reward if we win!" Pharaoh said: "Yea and more, – for ye shall in that case be raised to posts nearest to my person." They said: "O Moses! Wilt thou throw first, or shall we have the first throw?" Said Moses: "Throw you first." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great feat of magic. We put it into Moses' mind by inspiration: "Throw now thy rod": and Behold! It swallows up straight away all the falsehoods which they fake!* ***Thus truth was confirmed****, and all that they did was made of no effect. So the great ones were vanquished there and then, and were made to look small.* ***But the sorcerers fell down prostrate in adoration. Saying: "We believe in the Lord of the Worlds, – "The Lord of Moses and Aaron."***

Even under threat of death by crucifixion at the hands of Pharaoh, the repentant sorcerers replied:

> ***Surah 7:125: "For us, we are but sent back unto our Lord."***

This proves that Allah lied when he said that peoples in the past did not believe in miracles. In fact, Allah stated that the contemporaries of Muhammad would not believe even if angels were sent to them or dead men came to life and spoke to them. (**Surah 6:111**)

In reality, these are the very miracles that the contemporaries of Muhammad had been asking to validate his claim.

> ***Surah 17:90-92:*** *And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and* ***the angels face to face with us.***

Just think. Would those who had specifically demanded for miracles as a sign, disbelieve right after the very miracle they had demanded is visibly manifested before their very eyes? Years later, when the sword of Muhammad began to glitter in the hot Arabian Desert, the Meccans professed the Islamic faith and "***entered Allah's religion in troops"***

> ***Surah 110:2****: And thou seest mankind entering the religion of Allah in troops. (Pickthall)*

MIRACLES AND PREDESTINATION

Instead of validating Muhammad's prophethood through the display of miraculous signs, Allah revealed the following Qur'anic verse:

> ***Surah 13:27:*** *The unbelievers say: "How is it that no miracle was sent down to him by his Lord?" Say: "****Allah leads whosoever He wills astray,*** *and guides whoever turns to Him in repentance.*

Would it not be more merciful to send a miracle to convince the Meccans than to deliberately deceive them?

> ***Surah 6:109-111:*** *The unbelievers solemnly swear by God that if they were to be shown some miracle, they would certainly believe. Muhammad, tell them, "Only with God are all the miracles." Even if a miracle was to take place, they still would not believe.* ***We will turn their hearts and vision away from a miracle****; they did not have faith in miracles at the first time, and We will leave them blind in their rebellion. Had We sent the angels to them, made the dead speak to them, and resurrected all things before their very eyes,* ***they still would not believe unless God willed it to be so****. But, in fact, most of them ignore the evidence.*

Regarding the polytheists, Allah said that he "***will turn their hearts and vision away from a miracle"*** because "***they did not have faith in miracles at the first time.***" Since no signs or miracles were sent at any time to the contemporaries of Muhammad, how could Allah then say that "***they did not have faith in miracles at the first time*"*?*** The miracle mentioned here can only refer to the miracle of the Qur'an. And **Surah 8:31** lends supports this conclusion:

> ***When Our Signs are recited to them****, they say, '****We have heard already.*** *If we want, we too can say like this. These are nothing but myths of the ancients.'*

For the "***Signs"*** to be "***recited"*** it has to be the written messages of the Qur'an. The polytheists refused to believe in the Qur'an because there was nothing impressive about the Qur'an for them to accept it as the Word of God. They confronted Muhammad and said: "***We have heard already. If we want, we too can say like this. These are nothing but myths of the ancients."*** As such, they wanted proofs similar to those exhibited by Jesus, Moses and other Biblical prophets:

> ***Surah 21:5:*** *Some say, These are his confused dreams. Others say, He has invented it himself, and yet others say, He is a poet.* ***Let him bring us a sign as previous messengers did.***

Surah 6:111:

> "*And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array,* ***they would not believe unless Allah so willed****. Howbeit, most of them are ignorant."*

Allah clearly stated that "***they would not believe unless Allah so willed."*** Can you not see the utter wickedness of this Qur'anic verse? It shows that there is actually no free-will in Islam. If Allah had already preordained these people's unbelief and persistence in polytheism, what useful purpose could there be for miracles? What useful purpose could there be for prophets to preach to them? What useful purpose could there be for scriptures to guide them?

Sahih Muslim, Book 033, Number 6406:

> *Abu al-Aswad reported that 'Imran b Husain asked him:* ***What is your view, what the people do today in the world, and strive for, is it something decreed for them or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets brought them teaching which they did not act upon?*** *I said: Of course, it is something which is predetermined for them and preordained for them. He (further) said:* ***Then, would it not be an injustice (to punish them)?*** *I felt greatly disturbed because of that, and said: Everything is created by Allah and lies in His Power. He would not be questioned as to what He does, but they would be questioned;*

thereupon he said to me: May Allah have mercy upon you, I did not mean to ask you but for testing your intelligence. Two men of the tribe of Muzaina came to Allah's Messenger and said: Allah's Messenger, what is your opinion that the people do in the world and strive for, is something decreed for them; something preordained for them and will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon. And thus they became deserving of punishment? Thereupon, he said: ***Of course, it happens as it is decreed by Destiny and preordained for them, and this view is confirmed by this verse of the Book of Allah, the Exalted and Glorious****: "****Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety"*** *(Surah 91:8 [Original Arabic]).*

The inescapable conclusion is that these people will not believe because Allah did not wish them to believe. And this is confirmed by the clear statement of Allah in **Surah 6:110:**

"***We will turn their hearts and vision away from a miracle."***

Allah the Merciful also declared the following:

Surah 32:13: *"If We had so willed, We could certainly have brought every soul its true guidance:* ***but the Word from Me will come true, "I will fill Hell with Jinns and men all together."***

According to the above Qur'anic verse, Allah is not going to provide guidance for everyone. What is utterly damaging is the evil nature of Allah's statement in the Qur'an. He states that if he wanted to, he could have provided guidance to all mankind. But he does not want to do so for the sole reason that his "***Word to fill Hell with Jinns and men will come true."*** In the first place, it is unthinkable that God will ever set as his goal, a predestined figure as a quota of the number of persons he wants to send to Hell. This is pure evil. Yet, this is true of Allah. And the Qur'an states that for this reason alone, he deliberately holds back guidance from those he predestines to Hell.

Those whom Allah destined to be saved will be saved and those whom Allah destined to be condemned will be condemned. So what is the purpose of the miraculous works of Moses and Jesus in Islam?According to Islamic theology, all our actions and decisions and even our final destinations are predetermined by Allah. And they are predestined even before we are born.

Sahih Bukhari, Volume 4, Book 55, Number 550:

"*The Prophet said, 'Allah has appointed an angel in the womb, and the angel says, "Lord, a drop of semen discharge. Lord, a clot, Lord, a piece of flesh." And then, if Allah wishes to*

complete the child's creation, the angel will say. Lord, male or a female? Lord, wretched or blessed in religion? What will his livelihood be? What will his age be?" The angel writes all this while the child is in the womb of its mother.'"

Sahih Bukhari, Volume 6, Book 60, Number 473:

"*While we were in a funeral procession, Allah's Apostle said, 'Every created soul has his place written for him either in Paradise or in Hell. They have a happy or miserable fate predestined for them.' A man said, 'Apostle! Shall we depend upon what is written and give up doing deeds? For whoever is destined to be fortunate, will join the fortunate and whoever is destined to be miserable will go to Hell.'"*

Surah 3:154: *"Say: 'Even if you had remained in your houses, those ordained to be slaughtered would have gone forth to the places where they were to slain."*

As such, miracles serve no purpose in Islam. In other words, with or without miracles, mankind's fate is sealed.

Surah 4:88: *And he whom Allah has made to go astray, you will never find for him any way of guidance.*

Surah 5:44: *"He whom Allah doometh unto sin, thou by thine efforts wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;"*

Surah 14:4: *"Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise."*

Surah 39:23: *"And him whom Allah sendeth astray, for him there is no guide."*

All these Qur'anic verses show that according to Islamic theology, prophets will be unable to change or influence an individual whom Allah had predestined or predetermined to hell. This makes utter nonsense of the necessity of prophets or the need for any inspired holy books. In reality what can these do to change those who are already predestined by Allah? This also means that no amount of miracles will be able to alter the predestined course of an individual who is doomed by Allah – to a destiny of eternity in the Islamic Hell. God created man as a free moral agent with the freedom to choose.

Deuteronomy 30:19: *"I have put life and death before you, the blessing and the malediction, and* ***you must choose life*** *that you may keep living."*

Almighty God performed many miracles through Moses and Jesus to authenticate their divine mission. He gave no excuses.

Because of the profound teachings and miracles performed by Jesus Christ, the greatest prophet of all times, Christianity spread to the entire inhabited earth without the use of the sword. Jesus taught Christians the following vital principle:

> ***Matthew 26:52: "Those who take the sword will perish by the sword."***

After thirteen years of preaching in Mecca, no more than a hundred people believed in Muhammad. The messages of the Meccan Surahs proved ineffective. The only recourse that miracle-less Muhammad could find was the physical sword. After he migrated to Medina, he gathered the support of the men of the sword and robbed Meccan caravan. Islam became powerful. The sword of the flesh replaced the sword of the spirit. "***Kill them wherever you find them." (Surah 2:191)*** became the rallying cry of Allah and Muhammad.

With neither miracles to authenticate his calling nor spiritual truths to reach the heart, the religion of Muhammad survived by inspiring fear through the threat of the Islamic sword.

Sahih Bukhari Volume 4, Book 22, Number 220:

> *Allah's Apostle said, "**I have been made victories with terror."***

SPLITTING OF THE MOON

John 4:39-42:"Many Samaritans from that city believed in him because of the woman's testimony, 'He told me everything I have ever done.' So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. And many more believed because of his word. They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.'"

Do you think those statue worshipers of Mecca would neglect moon spiting miracle? It would have converted entire continent instantly. Had Muhammad truly performed a miracle of this magnitude, the unbelievers would not have asked for a sign later on. And it would not have been necessary for Muhammad to later wage war against the Meccans who persistently denied his prophethood.

The Qur'an consistently refers to the "***Hour of Judgment"*** as an occurrence that will take place at time of the end when God executes judgment. Therefore, this Qur'anic passage is not describing a miracle of Muhammad but a prophecy that is yet to be fulfilled.

Let's read the full narrative of this account to understand the time frame when this event is scheduled to occur:

> ***Surah 54:1-8:*** *1.* ***The Hour of Doom is drawing near and the moon is rent asunder.*** *2. Whenever they see a miracle, they turn away from it and say, "This is just a powerful magic." 3. They have rejected it and have followed their own desires, but*

*all matters will be settled by God. 4. They have certainly received the kind of news in which there is a lesson and strong words of wisdom, 5. but the warnings have proved to have no effect on them. 6. (Muhammad), leave them alone. **On the day when they will be called to a terrible punishment**, 7. **they will come out of their graves**, their eyes cast down, hastening towards their Summoner as locusts rushing about. 8. These disbelievers will say, "This is a hard day." (Muhammad Sarwar)*

The term "***Hour of Doom"*** or the "***Day of Judgment"*** or the "***Day of Resurrection"*** all refer to the same event. It is known as ***Qiyamah*** in Arabic which means "***Time of the End***." Therefore, this account is actually referring to future events that will occur at the time of the end.

Well, who was resurrected on the day when Muhammad split the moon? After all, the simple-minded Meccans just wanted Muhammad to miraculously "***cause a spring to gush out of the ground."*** Would not that be easier? Anyway, there is not a single record anywhere related to "moon splitting" outside of Islam. If it did happen, the "splitting of the moon" would have been a worldwide phenomenon.

The problem with this Hadith is that it contradicts the Qur'an. As we have noted, Allah himself gave the reason in the Qur'an as to why Muhammad could not perform miracles. And we also learnt that the only miracle that was given to Muhammad was the Qur'an. The rule of the thumb in Islamic theology is that if any Hadith contradicts the Qur'an, it should be rejected.

Let us consider another vital piece of information. Let us consider the timeline of the Surahs that are relevant to our discussion.

Surah 54:1-2: Moon Splitting Verses (**Early Meccan Surah**).

Surah 6:109: No Miracle Verse (**Late Meccan Surah**).

Surah 13:7: No Miracle Verse (**Late Meccan Surah**).

Surah 29:50: No Miracle Verse (**Late Meccan Surah**).

Surah 29:51: Qur'an Alone Sufficient (**Late Meccan Surah**).

The four **Late Meccan Surahs** which show the inability of Muhammad to perform miracles was revealed **after** the moon-splitting Surah. Therefore, if the Moon was miraculously split in two by Muhammad, then it would be an unmistakable error for the Qur'an to emphatically state in these later Surahs that he could not perform miracles before the Meccans because his purpose was only to warn. Why did not Muhammad refer to this moon-splitting miracle to validate his prophethood when he was challenged by the Meccans? Had he really performed the moon-splitting miracle, he would have referenced it and would not have remained silent before

the Meccans. Is it not astonishing that not once in the entire Qur'an did Muhammad appeal to this astounding miracle to silence his critics? Why?

Let's see the only well documented miracle with the effect people have record:

Miracle:

Al-Kafi, Volume 1, Book 4, Chapter 111, Hadith #27

Muhammad ibn Yahya has narrated from Sa'd ibn 'Abdallah from Ibrahim ibn Muhammad al-Thaqafi from Ali ibn al-Mu'alla from his brother Muhammad from Durust ibn Abu Mansur from Ali ibn Abu Hamza from Abu Basir from Abu 'Abdallah (عليه السلام) who said:

"When the Holy Prophet (ﷺ) was born, he remained for days without milk. Abu Talib himself breastfed him and Allah sent milk through his nipples. He continued to be breastfed by him for several days until Abu Talib found Halima al-Sa'diyyah, so he gave him to her."

Effect:

Ibn Sad's "Kitab al-Tabaqat al-Kabir", volume 1, pages 438, 439 [Ibn Sa'd, (d. 852 A.D.), "Kitab al-Tabaqat al-Kabir", (Book of the Major Classes), translated by S. Moinul Haq, Pakistan Historical Society]:

…The apostle of Allah said, "Gabriel brought a kettle from which I ate and I was given the power of sexual intercourse to forty men."

…The apostle of Allah was given the power to equal to that of forty men and the people of paradise will be given the power equal to eighty men

…The prophet was granted the power of sexual intercourse to that of forty men.

Bukhari, volume 7, # 142

Narrated Anas bin Malik:

The Prophet used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

Bukhari, volume 1, #268

Narrated Qatada:

Anas bin Malik said, "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

ERROR IN QUR'AN: SUN SETS IN A POOL

Muhammad believed that the sun actually sets in a muddy pool. He must have likewise believed that the moon, just like the sun, is a small ball of light traveling through the night sky. Otherwise he would have corrected the verse like he did in case of satanic verse, as he went to 7th heaven and saw all of those. He would have made such a claim not knowing that it would have a deadly impact on the lives of people on earth with tsunami. Not knowing that it would have dangerously affected the stability of the earth. Not knowing about the importance of the gravitational pull of the moon on our planet. Not knowing all the facts, he dared to make such a claim to fool the Meccans as he was Ummi/Illiterate. And the Meccans did not believe him. No sane person of that time would believe this madness.

MUHAMMAD'S FABRICATED NIGHT JOURNEY TO HEAVEN

Conclusion: We can see that the Qur'an explicitly states that Muhammad performed no miracles apart from the alleged inspiration he received. The Qur'an testifies that his only miracle was the Qur'an that he received from Allah. And the Qur'an is no miracle either.

Genesis 3:1 :

"Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?'"

Revelation 12:9 :

"The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him."

Revelation 12:10 :

"Then I heard a loud voice in heaven, proclaiming,
'Now have come the salvation and the power
and the kingdom of our God
and the authority of his Messiah,
for the accuser of our comrades has been thrown down,
who accuses them day and night before our God.'"

SURAH 17:59- ALLAH IS A Falsifying about Miracle

According to the Quran, Allah miraculously produced a huge ***she-camel*** out of a rock:

Surah 7:73: *Indeed there has come to you a clear* ***Sign*** *(the* ***miracle*** *of the coming out of* ***a huge she-camel from the midst of a rock****) from your Lord. (Hilali-Khan)*

A ***Clear Sign*** *has come to you from your Lord. This is the* ***She-Camel*** *of Allah as a* ***Sign*** *for you. (A. Bewley)*

Thereafter Allah reveals in the Quran that he has stopped sending miracles anymore after this event. The reason why Allah stopped sending miracles after this incident is clarified in the following Quranic verse from 4 translations:

Surah 17:59: And We refrain from sending the Sign, only because the men of former generations treated them as false: *We sent the* ***she-camel*** *to the Thamud to open their eyes, but they treated her wrongfully****: We only send the Signs by way of terror.*** *(Yusuf Ali)*

Surah 17:59: And what stopped Us from sending the signs except that the previous people disbelieved in them. *And We sent to Thamud the* ***camel*** *with foresight, but they did her wrong.* ***And We do not send the signs except to make them fearful.*** *(The Monotheist Group)*

Surah 17:59: And nothing prevented Us from sending the miracles except that the earlier ones denied it. *And We gave Thamud the* ***female camel****, a visible sign, then they did wrong to her.* ***And We do not send the miracles except as a scare.*** *(Ali Bakhtiari Nejad)*

Surah 17:59: Nothing hindered us from sending you with miracles, except that the former nations have charged them with imposture. *We gave unto the tribe of Thamud, (at their demand), the* ***she-camel*** *visible (to their sight); yet they dealt unjustly with her:* ***And we send not a prophet with miracles but to strike terror.*** *(Sale)*

The specific miracle in this instant was a miraculous ***she-camel*** that Allah produced out of a rock to appear to the people of Thamud. The miracle was sent to ***"open their eyes"*** but instead they defiantly killed the ***she-camel*** of Allah. ***(Surah 11:64-65)*** As a result of their insolent act, Allah decided to stop sending miracles anymore in the future. Therefore according to the Quran, the ***final miracle*** of Allah was the miraculous ***she-camel*** that he produced for the people of Thamud. We can learn many essential details from this account in ***Surah 17:59.*** We will now analyze them carefully to expose the deception of Allah:

ONE: This Quranic verse specifies the reason why Allah stopped sending miracles. Allah found it futile to send miracles anymore ***"because the men of former generations treated them as false."*** In other words, the reason why Allah stopped sending miracles is because the people in the past did not believe in them. The miracles of Allah were ineffective in convincing the people.

However, contrary to this claim of Allah, multitudes of the "***former generations"*** of Jews and Christians, who lived before the time of Muhammad, believed and demonstrated strong faith in the miracles performed by both Moses and Jesus. The Quran itself admits that even the magic practicing priest of Egypt abandoned their demonic practices and repented when they witnessed the powerful miracles performed by Moses. ***(Surah 7:113-122)*** Even under the threat of death by crucifixion, the repentant sorcerers boldly testified:

Surah 7:125: *"We will certainly return to Our Lord." (Sarwar)*

TWO: Surah 17:59 helps us to identify the ***time period*** when Allah decided to stop sending miracles. It reveals that he stopped sending miracles long ***before*** the time of Muhammad.

THREE: Allah concluded ***Surah 17:59*** on a threatening note. After stating that he has stopped sending miracles anymore, Allah declared:

"We do not send the Signs ***except to make them fearful."***

The following translation is even more explicit:

"We send not a prophet with miracles ***but to strike terror."***

This means that instead of sending uplifting miracles such as the restoration of sight to the blind or healing the leprous or bringing back the dead to life, Allah now wants to terrorize the unbelievers into submission. However, even this attempt to terrorize the unbelievers fails. In the very next verse Allah admits that even this act of terrorizing the unbelievers only increases their transgression:

Surah 17:60: *"We put terror and warning into them, but it only increases their inordinate transgression!" (Yusuf Ali)*

It is hard to imagine how Muslims can put faith in this lame excuse of Allah. Allah is in effect saying: "***We don't do miracles anymore because the people of Thamud killed our she-camel."*** This Quranic verse is significant because we can really feel a sense of defeat in Allah at the hands of mere humans. However, even more damaging is the fact that this Quranic verse proves that Allah is a preposterous liar when he made this claim in ***Surah 17:59.*** Why do we say that? Consider now the evidences which clearly prove that Allah lied when he made this claim in the Quran.

A GOD WHO LIES

More than twenty passages in the Quran reveal that whenever the contemporaries of Muhammad asked him to perform miracles, he either remained silent or confessed he could not. He confessed that he was just an ordinary human messenger. The most explicit of this admission can be found in the following Quranic verses:

Surah 17:90-93: *They said, "We will not believe you unless you cause a spring to gush out of the ground. Or unless you own a garden of date palms and grapes, with rivers running through it. Or unless you cause masses from the sky, as you claimed, to fall on us. Or unless you bring God and the angels before our eyes. Or unless you own a luxurious mansion, or unless you climb into the sky. Even if you do climb, we will not believe unless you bring a book that we can read." Say, "Glory be to my Lord.* ***Am I any more than a human messenger?"*** *(Khalifa)*

The former prophets who performed miracles, are they not "***human messengers"*** just like Muhammad? We will now analyze ***Surah 17:59*** once again but from a different perspective. Our objective is to prove beyond any reasonable doubt that Allah is a liar and the Quran is a lie. To begin, we will first establish that according to the Quran, it was the ***Prophet Salih*** who was sent to the people of Thamud during the tragedy of the she-camel:

Surah 7:73: *To the Thamud people (****We sent****)* ***Salih, one of their own brethren:*** *He said: "O my people! Worship Allah: ye have no other god but Him.* ***Now hath come unto you a clear Sign from your Lord! This she-camel of Allah is a Sign unto you:*** *So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment."*

Surah 7:75: *The leaders of the arrogant party among his people said to those who were reckoned powerless – those among them who believed: "****know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."***

Surah 7:77: Then they ham-strung the she-camel*, and insolently defied the order of their Lord, saying: "****O Salih!*** *Bring about thy threats, if thou art an apostle of God!" (Yusuf Ali)*

As a result of the insolent act of the people of Thamud, Allah stopped sending miracles anymore. ***Surah 17:59*** clearly acknowledges this decision of Allah to stop sending miracles. Even though the Quran does not specifically mention the time period when the ***Prophet Salih*** was sent to the people of Thamud, we can say with certainty that it was ***before*** the time of Jesus Christ. Why can we be sure of that? Because according to Muhammad himself, there were no prophets or apostles between the time of Jesus and Muhammad. In other words, the only "***prophet"*** who was sent ***after*** Jesus was Muhammad.

Sahih Muslim, Book 030, Number 5835:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I am most akin to Jesus Christ among the whole of mankind, and all the Prophets are of different mothers but belong to one religion and ***no Prophet was raised between me and Jesus.***

In the above Hadith, Muhammad declared: "***no Prophet was raised between me and Jesus."*** Thus, the ***Prophet Salih*** could not have been sent ***after*** the arrival of Jesus but ***before.*** Otherwise, it would place him between Jesus and Muhammad.

Therefore, Allah must have stopped sending miracles long ***before*** Jesus set foot on earth. Yet, the Quran admits that Jesus performed many miracles. It even specifies the nature of his miracles. But what is significant is the Quran's proclamation that Jesus performed these miracles "***with Allah's permission."*** Read the following Quranic verse carefully:

Surah 3:49: *And I (Jesus) heal the blind and the leprous, and bring the dead to life* ***with Allah's permission.*** *(Shakir)*

How can this be possible? Since Allah himself testified that he has "***stopped sending miracles"*** long ***before*** the time of Jesus, how can he then claim to be the source behind the powerful miracles performed by Jesus? This proves that the claims of Allah in the Quran that he was the originator of the miracles of Jesus are blatant lies.

Since the Quran itself states that Allah has stopped sending miracles long ***before*** the arrival of Jesus, Muslims are faced with a dilemma. For Muslims to accept the Quran's testimony of the miracles of Jesus, they would have to now acknowledge the fact that Allah is a liar. How are Muslims going to reconcile Allah's statement to the effect that he has stopped sending miracles after the people of Thamud killed his miraculous she-camel with his claim in the Quran that he performed many miracles through Jesus Christ? Which of these two statements is true? Allah clearly lied in the Quran when he said:

Surah 2:87: "We gave Jesus, son of Mary, profound miracles *and supported him with the Holy Spirit." (Khalifa)*

Furthermore, since ***Surah 17:59*** also proves that Allah has "***stopped sending miracles"*** long ***before*** the time of Muhammad, how can Muslims then claim that Muhammad performed many outstanding miracles? Hence, if the Quran is true, then Muhammad could not have performed any miracles as Muslims claim. Therefore, each time Muslims claim that Muhammad performed miracles, they are in fact admitting that Allah lied in the Quran when he testified that he has "***stopped sending miracles."***

Whenever Allah wants to make an impact on his audience, he talked about the miracles that he supposedly performed through the earlier prophets of God. However, when the people of Muhammad's time demanded miracles to prove his divinity, he dodged them by saying: "***I have stopped sending miracles, as people in the past did not believe in them."*** Allah deceptively claims whatever is necessary to deceive us. This manipulative behavior of Allah not only proves he is a liar but it also proves that he is a fraud. Allah cannot be trusted.

When Muhammad was questioned by his contemporaries why he could not perform miracles, Allah could not answer them with a miracle. Note carefully how

the "***miracle-less"*** Allah evaded their challenge by drawing attention to the miracles in the Holy Bible. He pointed to the miracles in the Bible as evidence of the miracles that they were demanding. Four different translations of this vital Quranic verse are provided below:

Surah 20:133: *And they say, "Why does he not bring us a* ***miracle*** *from his Lord?" Were they not given enough* ***miracles*** *in the* ***former Scriptures?*** *(Talal A. Itani)*

Surah 20:133:*They have said, "Why has he, (Muhammad), not brought some* ***miracle*** *from his Lord?"* ***Have they not received the previously revealed heavenly Books as the evidence of the Truth?*** *(Sarwar)*

Surah 20:133:*They said, "If he could only* ***show us a miracle*** *from his Lord!"* ***Did they not receive sufficient miracles with the previous messages?*** *(Khalifa)*

Surah 20:133: *They say: "Why does he not bring us a* ***sign*** *(proof) from his Lord?"* ***Has there not come to them the proof of that which is written in the former Scriptures (the Torah and the Gospel****). (Hilali-Khan)*

As clarified in Hilali-Khan's translation, the "***former Scriptures"*** are none other than the ***Torah*** and the ***Gospel.*** This proves that evidences of authentic ***miracles*** can only be found in the Bible. Therefore, the originator of those miracles cannot be Allah but the One who inspired the writings of the Holy Bible. For Muslims to know the truth about miracles, they must obey the commandment in the Quran to examine the inspired evidences in the Holy Bible.

Not only Allah failed to perform miracles but he also lied to cover up his failure. Muslims must realize that it is not an outside source but evidences in the Quran itself prove Allah is a liar. The fact that the Quran itself testifies that Jesus performed numerous miracles ***after*** the time of the ***Prophet Salih*** confirms the undeniable truth that not only is Allah a liar but also an impostor. Is it not clear that Allah is pretending to be the source behind the powerful miracles of Jesus? Who then is the true Source behind the powerful miracles performed by Jesus? His divine name is identified as ***Jehovah*** in the Holy Bible:

Psalm 83:18: You, whose name is Jehovah*, you alone are the Most High over all the earth.*

It was Jehovah who "***anointed Jesus with the Holy Spirit"*** and empowered him to perform many powerful miracles. And the Bible testifies to this undeniable truth:

Acts 10:38: *You know how* ***God anointed Jesus from Nazareth with the Holy Spirit and with power. Jesus went through the land doing good and healing all those oppressed by the Devil. Jesus did these things because God was with him.***

Acknowledging this undeniable truth, Allah is forced to admit that true miracles can only be found in the Holy Bible. This is because the Originator of true miracles is Jehovah – the God of the Bible.

A GOD OF TRUTH

In contrast to Allah, the Bible testifies that it is impossible for the true God to lie:

Hebrews 6:18: *It is* ***impossible for God to lie.***

It is impossible for the true God to lie. By his very nature Jehovah cannot lie. Therefore, the Holy Bible which he revealed to us must be absolutely true. Christians must always treasure this divine quality of their God each time they study His Word, each time they pray to Him and each time they reach out for His love. Yes! God cannot lie. What a grand privilege to worship a God of such integrity. What a grand blessing it is to worship Jehovah our heavenly Father.

In contrast, Allah fabricated lies in the Quran. This invalidates the Quran as the Word of God. Who then is this lying deity behind the inspiration of the Quran? We will let the Bible answer. The Bible reveals the following truth concerning the characteristics of Satan:

John 8:44: *He was a murderer from the beginning, and he did not stand fast in the* ***truth****, because* ***truth*** *is not in him.* ***When he speaks the lie, he speaks according to his own character, for he is a liar and the father of the lie.***

The Bible identifies ***Satan the Devil*** as a "***liar and the father of the lie."*** Is it not a little suspicious that Allah exhibits the same deceptive character of Satan? This should alert sincere Muslims. And this gives us another convincing reason to reject Islam.

Muhammad’s Night Journey (Miraj) to Heaven Riding Female Headed Donkey

Muslims often cite two Quranic verses as evidence of miraculous events associated with Muhammad: his *Night Journey* and the *splitting of the moon*. These claims, however, warrant scrutiny to determine whether the Quran itself supports these interpretations or whether they are extrapolations from later Islamic sources.

The Night Journey

The supposed miracle of Muhammad's *Night Journey* is linked to **Surah 17:1**, which states:

"Glory be to Him who carried His servant by night from the Holy Mosque to the Further Mosque, the precincts of which We have blessed, that We might show him some of Our signs. He is the All-Hearing, the All-Seeing."

Muslims commonly interpret this verse as referring to Muhammad traveling from Mecca to Jerusalem on a supernatural flying creature, often identified in later sources as a *buraq*. However, examining the verse closely reveals several issues with this interpretation:

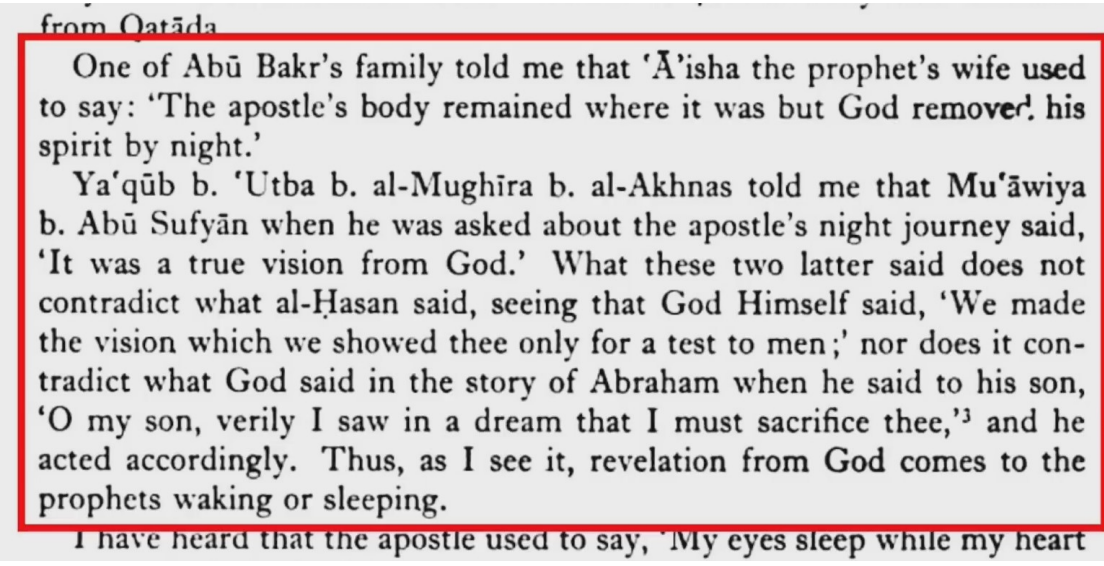
- **No Mention of Muhammad**: The verse refers to a "servant" but does not name Muhammad.
- **No Mention of Jerusalem**: The "Further Mosque" (*Al-Aqsa*) is not explicitly identified as Jerusalem.
- **No Flying Creature**: There is no reference to any "magic flying donkey monster," as described in later Islamic traditions.

When the context of Surah 17 is considered, the verse appears more connected to Moses than Muhammad. The following verses state:

"And We gave Moses the Book and made it a guidance for the Children of Israel, [saying], 'Do not take other than Me as [a] Disposer of [your] affairs.'" (17:2)

This continuity suggests the "servant" mentioned in 17:1 could be Moses, not Muhammad. Early Islamic sources also support the idea that Muhammad's *Night Journey* was a spiritual vision rather than a physical event.

Ibn Ishaq, one of the earliest biographers of Muhammad, records Aisha's statement:



from Qatāda

One of Abū Bakr's family told me that ʿĀ'isha the prophet's wife used to say: 'The apostle's body remained where it was but God removed his spirit by night.'

Yaʿqūb b. ʿUtba b. al-Mughīra b. al-Akhnas told me that Muʿāwiya b. Abū Sufyān when he was asked about the apostle's night journey said, 'It was a true vision from God.' What these two latter said does not contradict what al-Ḥasan said, seeing that God Himself said, 'We made the vision which we showed thee only for a test to men;' nor does it contradict what God said in the story of Abraham when he said to his son, 'O my son, verily I saw in a dream that I must sacrifice thee,'[3] and he acted accordingly. Thus, as I see it, revelation from God comes to the prophets waking or sleeping.

I have heard that the apostle used to say, 'My eyes sleep while my heart

"The Apostle's body remained where it was, but God removed his spirit by night." (Ibn Ishaq, p. 183)

Similarly, **Mu'awiyah bin Abu Sufyan** reportedly said the *Night Journey* was a "true vision from God."

Therefore, Quran 17:1 says absolutely nothing about Muhammad. In context it sounds like it's a part of a story about Moses.

But, if Quran 17:1 is about Muhammad, then Quran 17:60 refers back to Muhammad.

The Quran itself appears to support this interpretation in **Surah 17:60**:

*"And [remember] when We said to you, 'Indeed, your Lord has encompassed the people.' And We did not make the **vision** which We showed you except as a trial for the people."*

So if Quran 17:1 is about Muhammad's night journey, then clearly as of Quran 17:60 it's a vision.

The Splitting of the Moon

The second alleged miracle is the splitting of the moon, which Muslims attribute to Muhammad. This claim is tied to **Surah 54:1-3**, which states:

"The Hour has drawn near, and the moon has split [asunder]. But if they see a sign, they turn away and say, 'Passing magic.' And they denied and followed their inclinations. But every matter has been decreed."

The verse uses the past tense, which some interpret as describing a historical event, while others argue it is a prophetic reference to the Day of Judgment. Later Islamic sources claim that Muhammad split the moon as a miracle in response to a challenge from the Meccan polytheists.

However, several issues arise:

- **No Mention of Muhammad's Role**: The verse does not say Muhammad split the moon.
- **Ambiguity of the Event**: Many commentators, including **Yusuf Ali**, suggest the verse refers to a future event tied to the Day of Judgment.
- **Contradictions in Interpretations**: Some Muslims believe this describes an actual miracle performed by Muhammad, while others see it as a metaphorical or eschatological statement.

The note for the verse in the Quran's Haleem translation, **"The Hour draws near; the moon is split,"** states:

"One of the signs of the Day of Judgement. The Arabic uses the past tense, as if that Day were already here, to help the reader/listener imagine how it will be. Some traditional commentators hold the view that this describes an actual event at the time of the Prophet, but it clearly refers to the end of the world: cf. the same expression with reference to the sky, 55: 37; 84: 1."

Yusuf Ali Quran translation offers three potential explanations as commentary:

Three explanations are given in the *Mufradat*, and perhaps all three apply here:

"(1) that the moon once appeared cleft asunder in the valley of Makkah within sight of the Prophet, his Companions, and some Unbelievers;

(2) that the prophetic past tense indicates the future, the cleaving asunder of the moon being a Sign of the Judgement approaching; and

(3) that the phrase is metaphorical, meaning that the matter has become clear as the moon. That the first was noticed by contemporaries, including Unbelievers, is clear from verse 2. The second is an incident of the disruption of the solar system at the New Creation: Cf. 75:8–9. And the third might well be implied as in eastern allegory, based on the other two."

Therefore, Yusuf Ali thinks all three explanations may apply. These are very different interpretations.
He says the first explanations are clear from verse 2. In Yusuf Ali translations verse 2 states:

“But **if** they see a Sign, they turn away, and say, “This is (but) transient magic.””

Notice this doesn’t say Muslims and Meccan Polytheists way a sign. It says ‘if’. It sounds like it is condemning the Polytheists for rejecting the Quran. Like “even if the day of judgment was approaching and the moon fell apart, they will just make excuses and call it a magic. Because that’s what they do when Quran is recited to them.”

None of these interpretations directly ties the event to Muhammad performing a miracle. Furthermore, if Muhammad had indeed split the moon, one would expect the Quran to address this explicitly and repeatedly as evidence of his prophethood, given the persistent criticisms of Muhammad’s lack of miracles in the Quran.

The Influence of Later Islamic Sources

The miraculous interpretations of Surah 17:1 and Surah 54:1-3 arise from sources written long after Muhammad's death. These later traditions, driven by a need to elevate Muhammad’s status, introduced miraculous narratives absent from the Quran. This phenomenon reflects the challenges Muhammad faced during his life:

- His inability to perform miracles was a point of contention with his contemporaries.
- The lack of single miracle was later compensated by fabricated stories to align Muhammad more closely with Jesus.

Conclusion

The Quran does not attribute the *Night Journey* or the *splitting of the moon* to Muhammad. The interpretations linking these events to him rely on later Islamic traditions rather than the Quran itself.

Let’s explore why they fabricated night journey to 7th heaven on top of a female headed donkey.

For this article only the references mentioned from some book are from Bengali version book. You can check the English version book relevant section mentioned to find exact references.

The article is available with original book page photo in Bengali in this link. Use Google web-page translator and lens to utilize this valuable website.

English translated references are as follows: (for book pictures that is in Bengali checkout that book's English version relevant section; all hadith references are international version)

[1] *Asma' al-Rijal*, Mufti Ghulam Rabbani Bhuiya, Publisher: Mr. Lokman Hossain, Pages 51, 52

[2]The Lives of the Companions of the Prophet, Female Companions, Muhammad Abdul Mabud, Bangladesh Islamic Center, Volume 6, Page 98

[3]Sunan Ibn Majah:Book: 5 - Establishing Prayer and its Regulations, Chapter: 5/179 - Recitation during the Night Prayer, Hadith Reference: 1/1349

[4]Sunan Ibn Majah:Book: 5 - Establishing Prayer and its Regulations, Chapter: 5/179 - Recitation during the Night Prayer, Hadith Reference: 1/1349

[5]Seerat-ul-Mustafa, Allama Idris Kandhalvi, Islamic Foundation Bangladesh, Pages 236, 249, 250

[6]The Translation and Concise Commentary of the Qur'an, Dr. Abu Bakr Muhammad Zakaria, Volume 2, King Fahd Qur'an Printing Complex, Page 959

[7]The Translation and Concise Commentary of the Qur'an, Dr. Abu Bakr Muhammad Zakaria, Volume 2, King Fahd Quran Printing Complex, Page 1466

[8]Bukhari Sharif Bengali Translation and Commentary, Siratun Nabi Collection, Maulana Shamsul Haque Faridpuri, Volume V, Hamidiya Library, published 1977-78, page 507

[9]Tafsir-e-Mahari, Volume 5, Page 288, 289

[10]Tafsir al-Jalalayn, Volume 2, Page 650

[11]Tafsir Ma'ariful Qur'an, Maulana Muhammad Shafi, Volume 4, Page 396

[12]Mukhtasar Zad al-Ma'ad, Imam Ibn al-Qayyim pag1 217

[13]Seerat al-Mustafa, Allama Idris Kandhlavi, Islamic Foundation, Vol. 3, p. 43

[14]Tafsir Ibn Kathir, Islamic Foundation Bangladesh, Vol. 6, p. 251

[15]Seeratun Nabi, Ibn Hisham, Islamic Foundation Bangladesh, Vol. 2, p. 76:

[16]Sīrat-e-Rasulullah [PBUH], translated by Shahid Akhand, Prothoma Prokashoni, p. 218

[17]Tafsir-e-Mazhari, Volume 7, Pages 16 and 17

[18]Tafseer Ibn Abbas, Volume 2, page 232

[19]Hajj, Umrah, and Ziyarah (Pilgrimage) Guide, for free distribution by Islam House (published by the Saudi government, which is a book that the Saudi government provides for free distribution)

[20]Source: Sahih Muslim (Islamic Foundation)
Volume: 40/Salam

Chapter: 8. Prohibition of staying with a non-mahram woman in private and entering her presence
Hadith Number: 5486. or Book 26, Number 5399
[21]Mishkat al-Masabih (Mishkat), Hadith: 1322].
Source: Mishkat al-Masabih (Mishkat)
Section: 4. Prayer
Chapter: 39. First Section – Voluntary Prayers
All forms of voluntary prayers proven from the Prophet (ﷺ) include Salat al-Tahiyyatul Wudu, Salat al-Istikhara, Tawba, Salat al-Hajat, and Salat al-Tasbih.
(Sources: Sahih Bukhari 1149, Sahih Muslim 2458, Irwa 464, Sahih al-Targheeb 226, Musnad Ahmad 8403, Ibn Khuzaymah 1208)
[22]As'haabe Rasuler Jibonkotha (Lives of the Companions of the Prophet), Women Companions, by Muhammad Abdul Mabud, Bangladesh Islamic Centre, Volume 6, Page 99
[23]Al-Waqidi, Page 427
[24]As'haabe Rasuler Jibonkotha (Lives of the Companions of the Prophet), Women Companions, by Muhammad Abdul Mabud, Bangladesh Islamic Centre, Volume 6, Pages 99 and 100
[25]
Reference : Sahih al-Bukhari 357
In-book reference : Book 8, Hadith 9
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 353

[26]
Reference : Sahih al-Bukhari 3171
In-book reference : Book 58, Hadith 13
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 396

[27]
Reference : Jami` at-Tirmidhi 3214
In-book reference : Book 47, Hadith 266
English translation : Vol. 5, Book 44, Hadith 3214

[28]Tafsir Ibn Kathir, Islamic Foundation, Volume 9, Page 132
[29]Sunan al-Tirmidhi (Islamic Foundation)
Chapter 28: Regarding Food
Section: Vinegar
Hadith No. 1848/1841; Hasan, Sahih 2220, Tirmidhi Hadith Number: 1841 (Al Madani Publications)
[30]
Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

[31]Jami' al-Tirmidhi, Islamic Foundation Bangladesh, Page 94 & 96, Hadith No: 729, 730:
[32]
Reference : Sunan Abi Dawud 2456

In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

[33]
Reference : Jami` at-Tirmidhi 474
In-book reference : Book 3, Hadith 22
English translation : Vol. 1, Book 3, Hadith 474

[34]Seerat Ibn Hisham, Translated by Akram Faruq, Bangladesh Islamic Center, Page 271
[35]Imam Nawawi statement in Al-Majmu' (6/250)
[36]
Reference : Sahih al-Bukhari 3171
In-book reference : Book 58, Hadith 13
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 396

[37]Sahih al-Bukhari, Darussalam Publications, Volume 4, Page 251
[38]
Reference : Sahih Muslim 336b
In-book reference : Book 3, Hadith 87
USC-MSA web (English) reference : Book 3, Hadith 664

[39]Sirat-un-Nabi , Vol. 4, Page 66
[40]Mishkat al-Masabih, Section 22: Clothing, Chapter 3: Second Article - Combing Hair, Hadith 4446-[28]
[41]
Reference : Jami` at-Tirmidhi 474
In-book reference : Book 3, Hadith 22
English translation : Vol. 1, Book 3, Hadith 474

[42]Jami at-Tirmidh, Darussalam Publications, vol. 1, Page 476
[43]
Reference : Sahih al-Bukhari 4292
In-book reference : Book 64, Hadith 325
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 587

[44]
Reference : Sahih al-Bukhari 4292
In-book reference : Book 64, Hadith 325
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 587

[45]Tafseer Ibn Kathir, Volume 7, Islamic Foundation, Page 492
[46]Salat al-Awwabeen, Islam House Publications, Abdullah Al Mamun Al Azhari, Editor: Dr. Abu Bakr Muhammad Zakaria
Pages: 16, 6
[47]
Reference : Sunan Abi Dawud 2456

In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

[48]
Reference : Sahih al-Bukhari 267
In-book reference : Book 5, Hadith 20
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 267

[49]
Reference : Sahih al-Bukhari 268
In-book reference : Book 5, Hadith 21
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 268

[50]
Reference : Sahih al-Bukhari 267
In-book reference : Book 5, Hadith 20
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 267

[51]Sunan Ibn Majah, Chapter: 1/101. Performing Ghusl After Being Intimate with Multiple Wives, Hadith 588
[52]Sunan Ibn Majah, Chapter: 1/101. Performing Ghusl After Being Intimate with Multiple Wives, Hadith 589
[53]Sunan Ad-Darimi, Chapter: 71. Ghusl After Visiting Multiple Wives, Hadith 776
[54]Sunan Ad-Darimi, Chapter: 71. Ghusl After Visiting Multiple Wives, Hadith 777
[55]
Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345

[56]
Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

[57]
Reference : Sahih al-Bukhari 1386
In-book reference : Book 23, Hadith 138
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 468

[58]
Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

[59]Tafsir-e-Mazhari, Volume 7, Page 19
[60]
Reference : Sahih al-Bukhari 1386
In-book reference : Book 23, Hadith 138
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 468

[61]
Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345

[62]
Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

[63]
Reference : Sahih Muslim 177a
In-book reference : Book 1, Hadith 344
USC-MSA web (English) reference : Book 1, Hadith 337

[64]
Reference : Sahih Muslim 177a
In-book reference : Book 1, Hadith 344
USC-MSA web (English) reference : Book 1, Hadith 337

[65]Surah An-Najm (53:13-14)
[66]
Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

[67]
Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

[68]
Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

[69]Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation, Volume 2, Page 77
[70]
Reference : Sahih Muslim 164a

In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

[71]
Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

[72]
Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

[73]
Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

[74]
Reference : Sahih Muslim 2375a
In-book reference : Book 43, Hadith 215
USC-MSA web (English) reference : Book 30, Hadith 5858

[75]Sahih Ibn Hibban (Hadithbd), Chapter-3: The bookIsra [and Me'raj], Section: Narration of the place where Rasulullah saw Musa praying in his grave, Hadith-50
[76]Sahih Ibn Hibban (Hadithbd), Chapter: 3. Kitabul Isra [o Me'raj], Hadith- 49
[77]
Reference : Sahih Muslim 172
In-book reference : Book 1, Hadith 335
USC-MSA web (English) reference : Book 1, Hadith 328

[78]
Reference : Sahih al-Bukhari 3207
In-book reference : Book 59, Hadith 18
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

[79]
Reference : Sunan an-Nasa'i 450

In-book reference : Book 5, Hadith 3

English translation : Vol. 1, Book 5, Hadith 451

[80]

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

[81]
Reference : Sahih Muslim 2652c
In-book reference : Book 46, Hadith 22
USC-MSA web (English) reference : Book 33, Hadith 6411

[82]
Reference : Sahih Muslim 2653b
In-book reference : Book 46, Hadith 27
USC-MSA web (English) reference : Book 33, Hadith 6416

[83]
Reference : Sahih Muslim 2652c, 2653b
In-book reference : Book 46, Hadith 22,27
USC-MSA web (English) reference : Book 33, Hadith 6411, 6416

[84]
Reference : Jami` at-Tirmidhi 3131

In-book reference : Book 47, Hadith 183

English translation : Vol. 5, Book 44, Hadith 3131

[85]
Reference : Sahih al-Bukhari 3342

In-book reference : Book 60, Hadith 17

USC-MSA web (English) reference : Vol. 1, Book 55, Hadith 557

[86]
Reference : Sahih al-Bukhari 6596
In-book reference : Book 82, Hadith 3
USC-MSA web (English) reference : Vol. 8, Book 77, Hadith 595

[87]
Reference : Sahih al-Bukhari 3342

In-book reference : Book 60, Hadith 17

USC-MSA web (English) reference : Vol. 1, Book 55, Hadith 557

[88]

Reference : Mishkat al-Masabih 3265
In-book reference : Book 13, Hadith 182

[89]
Reference : Sunan Abi Dawud 4932
In-book reference : Book 43, Hadith 160
English translation : Book 42, Hadith 4914

[90]Muhammad ‘Alawi al-Maliki. The Prophet’s Night Journey and Heavenly Ascent., translated by Gibril Fouad Haddad, chapter 2
[91] Mukhtasar Zad al-Ma'ad, page 210
[92]Mukhtasar Zad al-Ma'ad, page 213
[93]Sīrat-e-Rasulullah [PBUH], translated by Shahid Akhand, Prothoma Prokashoni, p. 218
[94]
Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

[95]The Lives of the Companions of the Prophet, Female Companions, Muhammad Abdul Mabud, Bangladesh Islamic Center, Volume 6, Page 101

[96]

Reference : Sunan an-Nasa'i 3204
In-book reference : Book 26, Hadith 9
English translation : Vol. 4, Book 26, Hadith 3206

Section	Translated Title	Page
1	Introduction	
2	Who Was Umm Hani (Fakhitah bint Abi Talib)?	
3	What is Ghair Mahram?	
4	Childhood Affair	
5	The Death of Abu Talib and Khadijah	
6	Events of the Night of Miraj	

Section	Translated Title	Page
7	The Sound of Bilal's Footsteps in Paradise	
8	Description of the Prophet Muhammad's Body	
9	Husband's Escape in Fear of Muhammad	
10	Honoring Umm Hani's Request	
11	Unbroken Love Even in Old Age	
12	Interaction with the Prophet Muhammad	
13	Fasting in Ramadan: Obligatory or Optional?	
14	Discrepancy in Bathing Practices	
15	Variations in the Miraj Narrative	
15.1	How Many Angels Came?	
15.2	Where Did the Journey Begin?	
15.3	Where Did the Meeting with Jibreel (Gabriel) Occur?	
15.4	What Was the Vehicle for Miraj?	
15.5	Did He Stop at Jerusalem?	
15.6	Where Were Milk and Wine Presented?	
15.7	Where Did the Meeting with Musa (Moses) Occur?	
15.8	On Which Heaven Was Ibrahim (Abraham)?	
15.9	On Which Heaven Was Harun (Aaron)?	
15.10	On Which Heaven Was Idris (Enoch)?	
15.11	On Which Heaven Was Yahya (John the Baptist)?	
15.12	Bait-ul-Mamur and Sidrat-ul-Muntaha	
15.13	Forty or Fifty Thousand Years Ago?	
15.14	Why Tie the Buraq?	
15.15	Ignorance of the Guardians of Heaven?	
15.16	Mathematical Error Regarding Prayers	
15.17	How Could the Pen Make a Sound?	
15.18	Is Musa More Knowledgeable than The Lah?	
15.19	Do Horses Have Wings?	
15.20	Was It a Dream, Spiritual, or Physical?	
15.21	Analytical Review of Miraj	
16	Sister or Adolescent Beloved?	
17	Prophet hasn’t died before fulfilling lust for everyone he desired	
18	Conclusion	

Introduction

When Muhammad undertook the journey of Isra/Miraj, many Islamic references mention that he was staying at the house of a woman named Umm Hani (Fakhitah bint Abi Talib) that night. Naturally, questions arise: Who was this woman? Why was the Prophet staying at her house that night? Who else was present with the Prophet and Umm Hani that night? And what was the nature of their relationship?

According to the strict and stringent rules of Islam, it is considered completely forbidden for a devout believer to interact, meet, or associate with anyone other than their husband or blood relatives. For those with whom marriage is permissible, there are numerous prohibitions even regarding interactions, meetings, and conversations. However, Islamic references indicate that the Prophet would spend the night at the house of a woman with whom marriage was permissible.

Some Muslims argue that at that time, the rulings of modesty and veiling had not yet been revealed, which is why the Prophet acted in this manner. However, even after the revelation of the rulings on veil, the Prophet continued to meet, interact, and dine with Umm Hani. Additionally, many Islamic scholars assert that the Prophet never engaged in any forbidden acts, even before the revelation of specific rulings in Islam. For instance, most Islamic scholars believe that even before the Quran was revealed, the Prophet never committed adultery, drank alcohol, or worshipped idols (later 2 claims are not true according to authentic Islamic Hadiths).

Based on this understanding, it can be assumed that even before the rulings on modesty were revealed, the Prophet did not interact inappropriately with women he could lawfully marry. In response to the question of what kind of relationship he had with Umm Hani, many Islamic scholars state that the Prophet considered Umm Hani as a sister. They argue that it is the disbelievers with distorted minds who spread slander about this sacred brother-sister relationship.

Who Was Umm Hani (Fakhitah bint Abi Talib)?

The real name of Umm Hani was *Fakhitah* or *Fakitah*; some sources also mention her name as *Hind* (*Siyar A‘lam al-Nubala* 3/537). She was the daughter of Abu Talib, the uncle of Prophet Muhammad, and her mother was Fatimah bint Asad (*Usd al-Ghabah* 5/501). Umm Hani was the sister of Ja'far, Aqil, and the fourth caliph of Islam, Ali ibn Abi Talib (*Al-Isabah* 4/503).

After the death of Prophet Muhammad's parents, he was first cared for by his grandfather, Abdul Muttalib, and later by his uncle, Abu Talib. As a result, he grew up alongside his cousins, including Umm Hani. It is noteworthy that during that time, marriage between cousins was not considered inappropriate or taboo, as it is often viewed today. In fact, the Quran permits marriages between first cousins, while Hadith promotes marriage between cousins. Although modern perspectives might discourage such practices due to potential genetic risks.

Introduction to Umm Hani (According to *Asma' al-Rijal*, Mufti Ghulam Rabbani Bhuiya, Publisher: Mr. Lokman Hossain, Pages 51, 52)

- **Name:** Fakhitah or Hind (*Siyar A'lam al-Nubala* 3/537)
- **Title:** Umm Hani (a name derived from her son Hani)
- **Father's Name:** Abu Talib (*Usd al-Ghabah* 5/501)
- **Mother's Name:** Fatimah bint Asad (*Al-Isabah* 4/503)
- **Relationship with the Prophet:** Cousin of Prophet Muhammad and sister of Ali and Ja'far (*Tadhkirah* 1/38).

Acceptance of Islam

Umm Hani accepted Islam during the conquest of Mecca in the 8th year of Hijrah (*Usd al-Ghabah* 5/501).

Prophet Muhammad's Stay in Her Home

During the conquest of Mecca, Prophet Muhammad stayed at her house, performed *ghusl* (ritual purification), and offered the *Duha* prayer (*Al-Isabah* 4/503) [voluntary (Sunnah) prayer performed in the forenoon, usually after sunrise and before the Dhuhr (noon) prayer]. Additionally, the historic event of *Isra and Mi'raj* occurred while the Prophet was staying at her home during the siege in the Valley of Abu Talib (*Tadhkirah* 1/38).

Marriage

Before Prophethood, Muhammad proposed marriage to Umm Hani (*Siyar A'lam al-Nubala* 3/537). However, her father, Abu Talib, arranged her marriage to Hubaybah ibn Abi Wahb al-Makhzumi instead (*Usd al-Ghabah* 5/501). After the conquest of Mecca, when her husband did not accept Islam and fled, the Prophet once again proposed to her. This time, Umm Hani declined, citing that she was already a mother to many children (*Al-Isabah* 4/503).

Contribution to Hadith

Umm Hani narrated 46 hadiths from the Prophet Muhammad. Among them, one hadith is jointly recorded in both *Sahih Bukhari* and *Sahih Muslim* (*Tadhkirah* 1/38).

Death

Umm Hani passed away after the 50th year of Hijrah (*Al-Isabah* 4/503).

What is Ghayr Mahram?

Ghayr Mahram refers to those men in front of whom it is not permissible for a woman to appear according to Islamic law and with whom marriage is lawful. If a woman absolutely must appear before a Ghayr Mahram, she must do so while observing full modesty (purdah/veil). For instance, the Muhammad was considered Ghayr Mahram to Umm Hani, meaning marriage with her was permissible. All men, except those categorized as Mahram, are considered Ghayr Mahram to believing women. This includes even close male relatives like paternal or maternal cousins, brothers-in-law, uncles by marriage, divorced stepfather, half blood brother and fathers-in-law. Interaction, appearance, or casual mingling with them is strictly prohibited according to Islamic principles.

Childhood Affair

There isn’t much information about the childhood or early life of Umm Hani in Islamic history. However, there are a few accounts about her marriage. Before receiving prophethood, Muhammad proposed marriage to Umm Hani through her father, Abu Talib. Simultaneously, another proposal came from Hubayra ibn Abi Wahb (or Hubayra ibn 'Amr ibn 'Ayidh al-Makhzumi). Abu Talib accepted Hubayra’s proposal and married Umm Hani to him (*As’hab-e-Rasul*).

Muhammad was deeply saddened by this and expressed his dismay, saying: *"Uncle, you rejected my proposal and married her to Hubayra?"* (*Sirat Ibn Hisham*, Vol. 2, Page 420).

Abu Talib replied: *"Nephew, we have married her to someone of equal status. Noble ones marry within their peers."* (*A’lam an-Nisa*, Vol. 4, Page 14).

This response indicates that Abu Talib did not consider the Muhammad equal in status. Is it because he was an orphan and impoverished? (You already know the only documented miracle of Muhammad). This early emotional connection of the

Prophet with Umm Hani remained unfulfilled. Some speculate that the Prophet's later marriage to the wealthy and 14 years older Khadijah was influenced by this episode, but this is not certain.

The Lives of the Companions of the Prophet, Female Companions, Muhammad Abdul Mabud, Bangladesh Islamic Center, Volume 6, Page 98:

Umm Hani bint Abi Talib :

Historically, Umm Hani is best known by her nickname. Her real name was Fakhita or Hind, according to some opinions. She was the daughter of Abu Talib and Fatima bint Asad, making her a sister to Aqil, Ja'far, Talib, and Ali (Sirat Ibn Hisham, 2/420; Al-'Alam An-Nisa, 4/14; Al-Isti'ab, 2/772).

Although little is known about her early life, her marriage has been documented. Before prophethood, Prophet Muhammad sent a marriage proposal to Abu Talib for Umm Hani, along with one from Hubayra ibn 'Amr ibn 'Ayidh al-Makhzumi. Abu Talib accepted Hubayra's proposal, marrying her to him. Upon hearing this, the Prophet remarked:

"Uncle, you rejected my proposal and married her to Hubayra?"

Abu Talib replied:

"Nephew, we have married her to someone of equal status. Noble ones marry within their peers." (*A'lam an-Nisa*, Vol. 4, Page 14).

No further details beyond this are recorded. However, the marriage to Hubayra ibn 'Amr is widely affirmed in various sources (*Usud al-Ghabah*, Vol. 5, Page 624).

Conversion to Islam:

There are differing accounts regarding when Umm Hani embraced Islam. According to Imam al-Dhahabi:

"Her conversion to Islam was delayed, and she accepted it on the day of the Conquest of Mecca" (*Siyar A'lam an-Nubala*, Vol. 2, Page 31).

However, narrations about the Prophet's Miraj (night journey) mention her prominently. It is believed that the Miraj began from her house, suggesting she was a Muslim before the Hijrah (migration to Medina).

She recounted:

"The Prophet performed the Isha prayer in my house and slept there. We also slept. Just before Fajr, he woke us and prayed Fajr with us. Then he said: 'Umm Hani, you saw that I prayed Isha in this valley last night. Then I traveled to Bayt al-Maqdis (Jerusalem), performed prayer there, and returned to pray Fajr with you. ……..'" (*Sirat Ibn Hisham*, Vol. 2, Page 420).

But even if Umm Hani didn't accept Islam then and the Prophet Muhammad were not married, what kind of prayer they performed?
Without marriage could they truly remain distant from each other? Would one listen to the other's voice at night with intent? According to a hadith, the Prophet Muhammad would recite *Qiraah* (Qur'anic recitation) during the night, and Umm Hani would listen to it from her rooftop. This indicates that, while they were physically distant, their hearts were not far apart.
[Sunan Ibn Majah, Hadith: 1349; Sunanu Ibn Majah, Bangladesh Islamic Foundation, Volume I, Page 491, Hadith: 1349]:

Context from Sunan Ibn Majah:

- **Book:** 5 - Establishing Prayer and its Regulations
- **Chapter:** 5/179 - Recitation during the Night Prayer
- **Hadith Reference:** 1/1349

Narration by: Umm Hani bint Abi Talib :
She said: "While lying on the roof of my house, I heard the night recitation of the Prophet ."

Sources of Authentication:

- Referenced in *Nasa'i* 1013, *Musnad Ahmad* 26366, 26836.
- Authentication by Albani: Graded *Hasan Sahih* (*Good and Authentic*).
- Referenced in *Mukhtasar Shama'il* 272.

Hadith Grade: *Hasan* (*Good*).

Narrator: Umm Hani bint Abi Talib .

The Death of Abu Talib and Khadijah

According to nearly all Islamic sources, the Prophet Muhammad's wealthy merchant wife, Khadijah—whose home he lived in as a husband and who brought him wealth through marriage—passed away in the year 619 CE. Around the same time, Abu Talib (Hani's father) also passed away. Therefore, it can be stated with certainty that during the event of Miraj (the Night Journey), Prophet Muhammad's wife Khadijah was no longer alive.

This is further corroborated in the book *Seerat-ul-Mustafa* by Allama Idris Kandhlavi, where it is mentioned that their deaths occurred prior to the Mi'raj event. **[Seerat-ul-Mustafa, Allama Idris Kandhalvi, Islamic Foundation Bangladesh, Pages 236, 249, 250]**

Seerat-ul-Mustafa, Islamic Foundation Bangladesh, Pages 236:

"The demise of Abu Talib and Khadija tul-Kubra:

After Abu Talib returned from Shi‘b Abu Talib (the Valley of Abu Talib), a few days later in the 10th year of the Prophet's prophethood during the month of Ramadan, Abu Talib passed away. Three or five days after that, Khadija also passed away."

Seerat-ul-Mustafa, Islamic Foundation Bangladesh, Pages 249:

■Isra and Mi'raj

After returning from Ta'if, Allah’s Messenger was spiritually taken from Masjid al-Haram to Masjid al-Aqsa and then from Masjid al-Aqsa to the heavens during a single night. This miraculous journey, known as Isra and Mi'raj, was a special honor granted to him by Allah. There is a difference of opinion among the scholars regarding the exact year this event took place. The primary opinions are as follows:

1. **Six months before Hijrah**
2. **Eight months before Hijrah**
3. **One year before Hijrah**
4. **One year and one month before Hijrah**

Seerat-ul-Mustafa, Islamic Foundation Bangladesh, Pages 250:

5. **One year and two months before Hijrah;**
6. **One year and three months before Hijrah;**
7. **One year and five months before Hijrah;**
8. **One year and six months before Hijrah;**
9. **One year and eight months before Hijrah;**
10. **Five years before Hijrah.**

Among these, there are differing opinions regarding the year of Mi'raj, as summarized by scholars. The common belief is that it occurred after the demise of Hazrat Khadijah and Abu Talib, and before the Prophet's migration. As narrated, the Mi'raj occurred after Khadijah and Abu Talib had passed away, placing this event after the Year of Sorrow (Aam-ul-Huzn).

Some traditions specify that the Mi'raj took place one year before Hijrah, while others suggest an earlier timeline. Many scholars reconcile these differences by suggesting that the initial spiritual ascension occurred first, followed by the final physical ascension closer to Hijrah.

A significant conclusion from these narrations indicates that Mi'raj likely happened during a period when the Prophet faced great difficulty, following the death of his supporters and his return from Ta'if. This sacred journey came as a form of divine consolation, preparing him for the great responsibilities of the upcoming migration and the establishment of the Islamic state in Medina.

It is also recorded that Mi'raj occurred on the **27th night of Rajab**, and this has become a prominent date in Islamic tradition. While some scholars emphasize that the precise timing remains disputed, the importance of the event and its spiritual significance is unanimously recognized.

The events of the night of Miraj

If we closely observe, it becomes evident that during the time of the Miraj, the Prophet Muhammad's wife, Khadijah , was no longer alive. The Prophet was undoubtedly saddened by her passing. Around the same period, Umm Hani's father, Abu Talib, also passed away. In such circumstances, I do not find it unusual for the Prophet to experience a rekindling of old affections. It is human nature to seek the company of loved ones during times of sorrow and grief. This is simply a characteristic of human behavior. Let us now consider the perspectives of several renowned Islamic scholars.

Quranul Kareem, Bengali Translation & Short Tafseer, Dr. Abu Bakr Muhammad Zakaria, Volume 1, page 959:

> Here, the term "Masjid-ul-Haram" generally refers to the area surrounding the Ka'bah, known as the Baitullah Sharif, which is surrounded by the Sacred Mosque. However, in certain places in the Qur'an and Sunnah, it is used to mean the entire Haram Sharif (the Sacred Sanctuary), which includes the areas designated by the Quraysh, which surpasses several square kilometers. Its boundaries were demarcated by Ibrahim . For example, in Miraj event Masjid-ul-Haram is mentioned.
>
> In Islamic jurisprudence, the term "Masjid-ul-Haram" in this context does not only signify the Ka'bah itself. This is because, in cases where certain actions are associated with areas beyond the immediate vicinity of the

Ka'bah, like the Prophet's ﷺ house or locations outside Baitullah's vicinity, it implies the broader Haram area. Miraj event commenced from Umm Hani's house, which is outside immediate vicinity of the Ka'bah. Similarly, in Surah At-Tawbah, verse 7, the term Masjid-ul-Haram is mentioned, and it refers to the entire Haram Sharif. This is because the specifically mentioned limited space referred to as 'Hanifiyah' lies outside the perimeter of Haram Sharif but is in close proximity. Because, the place of treaty of Hudaibiya is outside the bounderies of Masjid-ul-Haram but is in close proximity. [Reference: Al-Balagul Haram: Ahkam wa Adab]

Seeratun Nabi, Ibn Hisham, Islamic Foundation Bangladesh, Volume 2, Page 76

About the Isra of Prophet Muhammad Narration of Umm Hani:

Musanna Ibn Ishaq said: The narration about Isra (Miraj) from Umm Hani bint Abi Talib is as follows. She would say: "From my house, Muhammad's journey began. He was sleeping in my house that night. After performing the Isha prayer, he went to sleep. We also slept. Then as morning approached he called us up. Then we prayed with him Fajr prayer. Then he would say: 'O Umm Hani! What you saw is that I performed the Isha prayer with you and slept with you. However, afterward, I traveled to the Dome of the Rock (Bait-ul-Muqaddas) and prayed there. Then I returned and performed the Fajr prayer with you, as you saw.'"

Umm Hani narrates: "When he said this, he would rise to go somewhere. I caught the corner of the bed-sheet, as a result his cloth from belly shifted. It looked like transparent and polished like folded Kibty dress. I told him: O prophet of Allah! Don't disclose this event to people, otherwise they will blame you to be falsifier and hurt you. Then Muhammad would then say: "By Allah! I will certainly tell it to them."

Tafseer Ma'ariful Qur'an, Maulana Muhammad Shafi, Volume 4, Page 396:

The term "Masjid-ul-Haram" generally refers to the area surrounding the Ka'bah (Baitullah Sharif), which is enclosed by walls. However, in certain verses of the Qur'an and Hadith, it is used to refer to the entirety of the Haram Sharif, encompassing the broader area designated by the Quraysh, whose boundaries were demarcated by Prophet Ibrahim (Abraham). For instance, on certain occasions, the reference to Masjid-ul-Haram includes broader areas.

In Islamic jurisprudence, the term "Masjid-ul-Haram" here does not exclusively mean the immediate Ka'bah itself. This is because the event of Miraj happened from the house of Umm Hani, which is apart from Masjid-ul-Haram's vicinity. Similarly, in the important verse from Surah At-Tawbah, "They will not transgress against you near the Sacred Mosque", it refers to the entirety of the Haram Sharif. This is because the specifically mentioned site, known as Hudaibiya is outside the bounderies of Masjid-ul-Haram but is in close proximity. After the era of ignorance (Jahiliyyah), entry into the full Haram Sharif was restricted for non-Muslims.

Tafsir Jalalain, Volume 2, Page 650

"By 'Masjid al-Haram,' it generally refers to the area surrounding the Ka'bah that is enclosed by walls. However, in the Qur'an and certain hadiths, it is also used to refer to the entire Haram Sharif of Makkah, which spans several square miles and whose boundaries were designated by Ibrahim (Abraham). For example, in the event of Mi'raj (the Night Journey), the mention of Masjid al-Haram refers to this broader definition. According to the consensus of scholars, 'Masjid al-Haram' in this context does not mean the immediate surroundings of the Ka'bah. This is because the starting point of the Mi'raj was from the house of Umm Hani, which was located outside but its immediate vicinity. Similarly, in Surah At-Tawbah, the mention of 'Masjid al-Haram' also implies the entire Haram Sharif. This is because the reference point here is Hudaybiyyah, which is located just outside the Haram Sharif boundary. Following year polytheists were prohibited from entering the entire Haram Sharif."

Sirat-e-Rasulullah, Translation by Shaheed Akhando, Prothoma Prokashoni (publishers), Page 218

Regarding Rasulullah's Miraj, Umm Hani bint Abi Talib AKA Hind gave some description. She told: "He has gone to Miraj from my house, from nowhere else. At that night he was sleeping in my house. At that night he went to sleep after Isha prayer. We also went to sleep. Just before dawn he waken us up. We took Fajar prayer. Then he said, "Umm Hani, yesterday here, in this valley I prayed with you Isha prayer. You have seen that. Then I went to Jerusalem and took prayer there. Again just in a moment before I prayed with you Fazar prayer, as you have seen." As he began to go out I caught his upper garment, as a result his belly was revealed, it was like I was pulling a folded Egyptian garment. I told him, "Rasulullah don't tell

this event, they will say it’s fabricated, they will shame you.” He said, “By Allah I will certainly tell it.”

Next, let us examine the famous tafsir (commentary) book by a prominent Bangladeshi scholar, Dr. Abu Bakr Muhammad Zakaria, a work authenticated by the Saudi government.

The Translation and Concise Commentary of the Qur'an, Dr. Abu Bakr Muhammad Zakaria, Volume 2, King Fahd Quran Printing Complex, Page 959:

> "By 'Masjid al-Haram,' it generally refers to the area surrounding the Ka'bah that is enclosed by walls. However, in the Qur'an and certain hadiths, it is also used to refer to the entire Haram Sharif of Makkah, which spans several square miles and whose boundaries were designated by Ibrahim (Abraham). For example, in the event of Mi'raj (the Night Journey), the mention of Masjid al-Haram refers to this broader definition. According to the consensus of scholars, 'Masjid al-Haram' in this context does not mean the immediate surroundings of the Ka'bah. This is because the starting point of the Mi'raj was from the house of Umm Hani, which was located outside but its immediate vicinity. Similarly, in Surah At-Tawbah verse 7, the mention of 'Masjid al-Haram' also implies the entire Haram Sharif area. This is because the reference point here is Hudaybiyyah, which is located just outside the Haram Sharif boundary. Following year polytheists were prohibited from entering the entire Haram Sharif. [Al-Baladul Haram: Ahkam wa Adab]"

Let's look at another passage from the translation and brief commentary on the Qur'an published under the direction and patronage of King Salman ibn Abdul Aziz Al Saud of Saudi Arabia, where it appears that the Prophet narrated the incident to Umm Hani on his return from Meraj

***The Translation and Concise Commentary of the Qur'an, Dr. Abu Bakr Muhammad Zakaria, Volume 2, King Fahd Quran Printing Complex, Page* 1466**:

> “Besides when the messenger of Allah narrated the incident of Meraj to Umm Hani, she advised that he should not reveal it to anyone; if you reveal it, the disbelievers will lie about you even more. If the event was just a dream, what was the reason to lie? Then when the messenger of Allah revealed the incident the disbelievers put lie on him and mocked. Even many believers faith was wavering after hearing that.”

Now let’s read the speech of the Prophet from the interpretation book of Bokhari Sharif. This account shows that the Prophet returned to his companions shortly before dawn. That is, the Prophet was with his companions before with Umm Hani. After returning, Abu Bakr asked the companions, where were you at night? Abu Bakr looked everywhere for Muhammad, but could not find him. That is, the Prophet went somewhere in the middle and spent almost the whole night there in that particular place. So, in response to Abu Bakr's question, the Prophet said, "I visited Baitul Moqaddas (Jerusalem) at that time." On the other hand, according to Umm Hani's narration, he came to her house and slept in Umm Hani's room after praying at night. That is, leaving Abu Bakr in front of the Kaaba, the Prophet went to the house of Umm Hani, prayed or whatever he did, then went to sleep. He returned to Abu Bakr before dawn and said, "I have visited Baitul Moqaddas." Review these Two case.

Bukhari Sharif Bengali Translation and Commentary, Siratun Nabi Collection, Maulana Shamsul Haque Faridpuri, Volume V, Hamidiya Library, published 1977-78, page 507:

> ……...Then I returned to my companions in Mecca before dawn. Then Abu Bakr came to me and asked, “I have searched for you in all possible places.” Then Muhammad told the story of visiting Baitul Moqaddas (Jerusalem). Abu Bakr was astonished and told, “Messenger of Allah Baitul Moqaddas (Jerusalem) is located on the path of one month (Abu Bakr previously visited Baitul Moqaddas (Jerusalem))! Muhammad told him many description of Baitul Moqaddas (Jerusalem). Then Abu Bakr was astonished and said, “Truly you are messenger of Allah.”
>
> Muhammad’s uncle’s daughter Umm Hani described that He has gone to Miraj from my house. At that night he was sleeping in my house. At that night he went to sleep after prayer. We also went to sleep. Just before dawn we woke up together. After Fajar prayer he said, “Yesterday in this Mecca I prayed with you Isha prayer. Then I went to Jerusalem and took prayer there. Again just in a moment before I prayed with you Fazar prayer.” [Tafsir Ibn Kathir 3-22]

The same is stated in Tafseer Mazhari.

Tafsir-e-Mahari, Volume 5, Page 288, 289–

> "After this year, let them no longer come close to Masjid al-Haram." Hanafi scholars interpret this to mean that after this year, no disbeliever can

approach Masjid al-Haram to do so Hajj and Unrah. Based on this interpretation, the prohibition of non-believers from entering Masjid al-Haram has not been explicitly mandated. Therefore, other mosques do not fall under this restriction. The phrase **"don't come close to"** refers specifically to performing Hajj and Umrah at Masjid al-Haram.
Imam Shafei states that **"don't come close to"** in this context is specific to the boundaries of Masjid al-Haram and refers to their prohibition from entering it.

Regarding this narration, a verse states:
"Glory to Him who took His servant by night from the Sacred Mosque (Masjid al-Haram) to the Farthest Mosque (Masjid al-Aqsa)—whose surroundings We have blessed—that We might show him some of Our signs. "
(*Surah Al-Isra, 17:1)*

On Miraj night Muhammad was taken from Umm Hani's house, not from Kaaba. This verse further establishes that the boundaries of Masjid al-Haram extend beyond the Kaaba itself. However, the phrase **"don't come close to"** in the Quran refers specifically to the prohibition of non-believers from entering the wider boundaries of Masjid al-Haram.

The same description is given in Tafseer Jalaline
[Tafsir al-Jalalayn, Volume 2, Page 650] –

By 'Masjid al-Haram,' it generally refers to the area surrounding the Ka'bah that is enclosed by walls. However, in the Qur'an and certain hadiths, it is also used to refer to the entire Haram Sharif of Makkah, which spans several square miles and whose boundaries were designated by Ibrahim (Abraham). For example, in the event of Mi'raj (the Night Journey), the mention of Masjid al-Haram refers to this broader definition, because it was from Umm Hani's house, which is situated outside of the compound of Baitullah. Similarly, in Surah At-Tawbah verse 7, the mention of 'Masjid al-Haram' also implies the entire Haram Sharif entire area. This is because the reference point here is Hudaybiyyah, which is located just outside the Haram Sharif boundary but in close viscinity. Following year polytheists were prohibited from entering the entire Haram Sharif.

A similar description is also found in the Tafseer Ma'areful Quran written by the renowned Pakistani Islamic scholar Maulana Muhammad Shafi
[Tafsir Ma'ariful Qur'an, Maulana Muhammad Shafi, Volume 4, Page 396.]

By 'Masjid al-Haram,' it generally refers to the area surrounding the Ka'bah that is enclosed by walls. However, in the Qur'an and certain hadiths, it is also used to refer to the entire Haram Sharif of Makkah, which spans

> several square miles and whose boundaries were designated by Ibrahim (Abraham). For example, in the event of Mi'raj (the Night Journey), the mention of Masjid al-Haram refers to this broader definition, because it was from Umm Hani's house, which is situated outside of the compound of Baitullah. Similarly, in Surah At-Tawbah verse 7, the mention of 'Masjid al-Haram' also implies the entire Haram Sharif entire area. This is because the reference point here is Hudaybiyyah, which is located just outside the Haram Sharif boundary but in close viscinity. Following year polytheists were prohibited from entering the entire Haram Sharif.

Now let us look at a document from Mukhtasar Jadul Ma'ad written by Imam Ibn al-Qayyim, where it appears that he met Umm Hani after returning from Miraj and to Umm Hani he first disclosed the incident
[*Mukhtasar Zad al-Ma'ad*, Imam Ibn al-Qayyim pag1 217]–

> The incident of Miraj has a special lesson for preachers of Islam. When Muhammad came back from Miraj and explained his desire to tell the prople the story, Umm Hani bint Abu Talib said to him: I am afraid that people will call you a liar. Muhammad then said; By Aallah! I will definitely tell them the story. Even if they call me a liar.

Many Islamic apologists claim that during the night of Mi'raj (Ascension) or Isra, Umm Hani's husband, Hubayra ibn ‘Amr ibn ‘Ayidh al-Makhzumi, was also present. They base this claim on a description where Umm Hani used the word "we," implying that her husband was at home that night. According to this narrative, Umm Hani, her husband, and the Prophet Muhammad supposedly prayed together that night.
However, another account reveals that Umm Hani's husband had fled the area out of fear of Muhammad, which will be discussed later. The question arises: would someone who prayed with the Prophet and his wife at night flee the region in fear after the conquest of Mecca?

Additionally, a critical issue here is that most sources indicate Umm Hani accepted Islam only after the conquest of Mecca (*Seerat al-Mustafa*, Allama Idris Kandhlavi, Islamic Foundation, Vol. 3, p. 43). So how and why would they pray together while the Prophet was still in Mecca before the Hijra? Umm Hani was not Muslim at the time/night—what kind of prayer was they performing? (Think about the steps of Islamic prayer) The narrative doesn't add up. Let's examine the relevant sources:

***Seerat al-Mustafa*, Allama Idris Kandhlavi, Islamic Foundation, Vol. 3, p. 43:**

For further details, one can refer to the Tafsir of Surah Mumtahina (Chapter 18, B, page- 71) and the accounts mentioning which women took **Bay'ah** or allegiance check *Tariq Ibn Asir,* Volume 2, Page 66.

■Details from *Tariq Ibn Asir*:

Ibn al-Athir al-Jazari in his book "Tariq Ibn Asir" (Al-Kamil fi al-Tarikh) mentions that when the Prophet completed his **Bay'ah** or allegiance of male he called women for **Bay'ah** or allegiance. Among the women of Quraish the following are specially mentioned:

1. **Umm Hani**, daughter of Abu Talib.
2. Umm Habiba, wife of Amr ibn Umayyah Amari.
3. Arwa Bint Abil Ais.
4. Atika Bint Abil Ais.
5. Hind Bint Utbah.

***Tafsir Ibn Kathir,* Islamic Foundation Bangladesh, Vol. 6, p. 251**

Narrated by Umm Hani bint Abi Talib :

Muhammad ibn Ishaq reported, quoting Muhammad ibn Muhammad Sa'ib al-Kalbi ... Umm Hani bint Abi Talib narrated an event, saying, "On the night of Isra and Mi'raj (The Night Journey and Ascension), the Prophet Muhammad stayed in my house. He prayed the Isha prayer and then went to sleep in my house. We also went to sleep. Before dawn, we woke him up. Then he took prayer and we also did with him. After performing Salah with us, he said, 'O Umm Hani, I prayed the Isha prayer with you all and now I will prayed the morning Salah. Between this time, Allah took me on Baitul Moqaddas (Jerusalem) and brought him back to you, as you see. The rabi named Kalbi is ignored by muhaddis. But Abu Yala his Musnade Muhammad ibn Ishmail Ansari ……. from Umm Hani narrated the Hadith and narrated very broadly. Hafiz Abul Kashem Tarbani Abdul Aala Ibn Abdul Musavir…… Umm Hani narrates, she says "On the night of Miraj Rasulullah was in my house. Afterwards haven't found him I was panicked and spent sleepless night in the fear that Quraish tribe might get him in trouble.

Seeratun Nabi, Ibn Hisham, Islamic Foundation Bangladesh, Vol. 2, p. 76:

Muhammad ibn Ishaq says, Muhammad ibn Sa'ib al-Kalbi…

Narrated from Umm al-Hani bint Abu Talib . She relates about the Miraj (Night Journey) of Rasulullah (ﷺ) and says: On the night when the Miraj took place, he was resting at my house. After the Isha prayer, he lay down to sleep. We also fell asleep. Just before Fajr, he woke us up. He performed the prayer and we prayed with him. Then he said: 'O Umm al-Hani, you saw me pray the Isha prayer with you and then sleep here. But after that, I went to Bayt al-Maqdis (Jerusalem) and prayed there. Now, I prayed Fajr with you, which you witnessed.' Umm al-Hani says, after this, he stood up to leave. I grabbed the corner of his cloak, and as a result, his garment shifted. It looked like a smooth, clear, and folded Egyptian cloth. I said: 'O Prophet of Allah! Do not tell the people about this. Otherwise, they will accuse you of lying and cause you distress.' But he said: 'By Allah! I will definitely tell them about this.' Then I said to my Abyssinian maid: 'Why are you sitting there? Hurry up! Go with Rasulullah and listen to what he tells the people and see what they comment.

Now let us look at the description from the book *Sīrat-e-Rasulullah* published by Prothoma Prokashoni (publishers):

(*Sīrat-e-Rasulullah* [PBUH], translated by Shahid Akhand, Prothoma Prokashoni, p. 218)

Regarding the Prophet Muhammad's (PBUH) *Mi'raj* (Night Journey), I have received some accounts from Umm Hani bint Abi Talib, also known as Hind. She said:

"He embarked on the *Mi'raj* while staying at my house, not from any other place. That night, he was sleeping in my house. After performing the *Isha* prayer, he went to sleep, and we also went to sleep. A little before dawn, the Prophet Muhammad (PBUH) woke us up. We performed the *Fajr* prayer. Then he said, ‘Umm Hani, last night I prayed the *Isha* prayer with you here in this valley; you saw it yourself. Then I went to Jerusalem and prayed there, and now I have just returned to pray the *Fajr* prayer with you, as you have seen.’

When he got up to leave, I grabbed his garment and pulled it, which caused it to reveal part of his stomach, as if I had pulled on a folded Egyptian cloth. I said, 'O Messenger of Allah, do not tell anyone about this; they will say it is false and insult you.' He replied, 'By Allah, I will surely tell them.'"

Now let's read from Tafseer Mazhari.

Tafsir-e-Mazhari, Volume 7, Pages 16 and 17 –
It is stated:

***"Min al-Masjid al-Haram ila al-Masjid al-Aqsa" (from Masjid al-Haram to Masjid al-Aqsa),* meaning from the Kaaba in Makkah to the farthest mosque (in Jerusalem).**

From Hazrat Anas , through Malik bin Sashar , Imam Bukhari and Imam Muslim narrated via a continuous chain that, the Prophet said: *"I was feeling sleepy at Kaaba premises. At that time, Jibrael (Gabriel) appeared to me, bringing Buraq. Another narration stares: "I was lying on Kaaba's hatim."*

Some scholars have said: The Prophet Muhammad spent the night at his paternal cousin Umm Hani's house. From there, he was taken on the night journey. To be noted that entire area of Mecca is considered Masjid al-Haram.

Narrations from Hazrat Anas mention that the Hadith recorded by Bukhari and Muslim elaborates from Kaaba yard. Again Narrations from Hazrat Anas through Hazrat Abu Jar, Hadith recorded by Bukhari and Muslim elaborates the Prophet said, *"I was laying down at that moment. From there through Kaaba's roof I was taken out.*

Allama Abu Yali in his 'Musnad' and Allama Tibrini in his book 'Al-Kabir' wrote that during the Mi'raj, the Prophet Muhammad departed from the house of Hazrat Uda Hani. He returned within a very short time and mentioned the miraculous events to Hazrat Uda Hani at her house. He said that all the prophets were presented before him. Each one of them performed prayers. And I was Imam (leader) in that prayer. He informed everyone about the miraculous event in Kaaba premise in the morning. At this all became astonished. Truth deniers denied it, even some faint hearted believers disbelieved. By these they became apostates. Some went by running at the house of Abu Bakr. Calling him they said: "Have you heard that your friend has visited furthest mosque and returned the same night. After this will you believe him?" Abu Bakr said, "If my beloved friend has said this, then he has spoken the truth. I believe all his statements. I even believe in events far more miraculous than this. Hazrat Jibril (Gabriel) would bring Quranic revelations from Allah and then return. Comuting bearing Allah's great word is more miraculous. Though I believe that.

Few people of Mecca visited furthest mosque (Jerusalem) once or more. When someone questioned the Prophet about his journey to furthest mosque (Jerusalem), the veil that covered his distance sight was lifted. He was allowed to witness the blessed scene with their own eyes and describe.

The questioners were astonished hearing the minor details, saying you are correct. When they asked about the distance of their caravan that is approaching towards Mecca the Prophet described them camel number, goods above them- everything. Then he said in this and this day your caravan will reach Mecca. In front of the caravan will be a camel of mud color. At that specified day those people rising up early went on a hill for the caravan. All were astonished seeing the caravan was heading towards them. And in front of them are a camel of mud color. Even seeing this evidence the skeptics didn't believe saying it's clearly magic.

I say, the events of Mi'raj occurred twice: once from Masjid al-Haram's hatim and another from the house of Hazrat Uda Hani. Therefore, the details of these accounts align correctly in their respective contexts.

You see as Muhammad had no miracle *c*ompanions are trying to forge them in later days. And even the narrations are contradicting. Now let us read part of a page from Tafseer Ibn Abbas on sura Bani Israel.

Tafseer Ibn Abbas, Volume 2, page 232] –

He is free from having children and is great, who took His servant on a journey; in another narration, it states that He caused His servant Muhammad to travel by night, during the first part of the night, from Masjid al-Haram, that is, from the house of Abu Talib's daughter Umm Hani, located in the area of Haram Sharif, to Masjid al-Aqsa, which refers to Bayt al-Maqdis (Jerusalem). It is called Masjid al-Aqsa because it is situated at a distant location from the land of Mecca. (166). (Surrounding it, We have blessed with water bodies, trees, and various crops)

Now let's take a look at the Hajj, Umrah and Pilgrimage Guide published by the Saudi government, which is a book that the Saudi government provides for free distribution

Hajj, Umrah, and Ziyarah Guide, for free distribution by Islam House –

Exalted is the One who took His servant by night from Masjid al-Haram to Masjid al-Aqsa, whose surroundings We have blessed." According to historians, the Prophet Muhammad was taken for the journey of Isra and Miraj from the house of Umm Hani. At that time, the area surrounding the Kaaba was limited, and Masjid al-Haram only covered a small space. Umm Hani's house was located at a distance from Masjid al-Haram. Despite this, the place is referred to as Masjid al-Haram.

Let's Read a Hadith:

It is mentioned in a hadith that no man should ever spend the night alone with an adult woman unless he is her husband or a mahram (unmarriageable kin) [20].
Source: Sahih Muslim (Islamic Foundation)

Volume: 40/Salam

Chapter: 8. Prohibition of staying with a non-mahram woman in private and entering her presence
Hadith Number: 5486. or Book 26, Number 5399

Narrated by Yahya ibn Yahya, Ali ibn Hujr, Ibn Sabbah, and Zuhayr ibn Harb , on the authority of Jabir . He said:

The Messenger of Allah (ﷺ) said, *"Be careful! No man should spend the night with an adult woman unless he is her husband or mahram."*
Hadith Grade: Sahih (Authentic)

Narrator: Jabir ibn Abdullah al-Ansari

Similar hadith can be found in lots of narrations:

https://sunnah.com/search?q=travel+mahram

Hearing Bilal's Footsteps in Paradise

Let's read an intriguing hadith. According to Islamic faith, humans were created by Allah for a test. After death, they will face punishment in the grave, followed by judgment in Allah's presence on the Day of Resurrection. Those who obey Allah will enter Paradise, while those who disobey will go to Hell. The judgment will take place after the destruction of the universe.

However, this hadith presents a unique scenario where the sound of a living person's footsteps is heard in Paradise. The Prophet Muhammad said he heard the sound of Bilal's shoes in Paradise before him.

[Mishkat al-Masabih (Mishkat), Hadith: 1322].

> **Source**: Mishkat al-Masabih (Mishkat)
> **Section**: 4. Prayer
> **Chapter**: 39. First Section – Voluntary Prayers
> All forms of voluntary prayers proven from the Prophet (ﷺ) include Salat al-Tahiyyatul Wudu, Salat al-Istikhara, Tawba, Salat al-Hajat, and Salat al-Tasbih.

Explanation:
The term التَّطَوُّعِ comes from الطوع، والطاعة, meaning compliance, fulfillment, and acceptance. This word applies to all non-obligatory prayers, and anyone who performs additional righteous acts is called مُتَطَوِّعِ.

Hadith Number: 1322.
Narrated by Abu Hurairah :
The Prophet (ﷺ) asked Bilal during Fajr prayer, *"O Bilal! What deed have you done after accepting Islam that you hope brings you great reward? I heard the sound of your sandals in Paradise."* Bilal replied, *"I don't think I've done anything extraordinary. However, whenever I performed ablution, I offered as many voluntary prayers as possible."* (Sources: Sahih Bukhari 1149, Sahih Muslim 2458, Irwa 464, Sahih al-Targheeb 226, Musnad Ahmad 8403, Ibn Khuzaymah 1208)

Grade: Sahih (Authentic)

Questions Raised:

- The Prophet Muhammad had not yet entered Paradise. When exactly did he go there apart from the Isra and Miraj?
- Bilal was alive at the time, and the Day of Judgment had not occurred. How was his presence in Paradise explained?
- Could it be that the Prophet experienced heavenly bliss while on Earth, and during such a moment, he heard Bilal's footsteps nearby as guard?

Description of the Prophet's Body

After the Isra (Night Journey), when the Prophet prepared to leave, Umm Hani accidentally pulled a corner of his cloak, exposing part of his abdomen. She described the Prophet's abdomen as resembling folded Egyptian linen. The Prophet's companion, Umm Hani, marveled at the beauty of his exposed body and praised his appearance.

Such descriptions from non-mahram women raise questions about their Islamic permissibility, which scholars can better address. [**As'haabe Rasuler Jibonkotha** (*Lives of the Companions of the Prophet*), Women Companions, by Muhammad Abdul Mabud, Bangladesh Islamic Centre, Volume 6, Page 99; **Seerat-un-Nabi (S.A.W.)** (*Biography of the Prophet*), by Ibn Hisham, Islamic Foundation Bangladesh, Volume 2, Page 76.]

The Prophet's abdomen is not described similarly by any of his wives, but Umm Hani repeatedly praised it. She said:

> *"I have never seen anyone with a more beautiful smile than the Prophet's. Whenever I saw his abdomen, I would recall it vividly.* On the day of the conquest of Mecca, I observed that the Prophet had his hair braided into four plaits." [**Al-Waqidi**, Page 427]

Source: Sahih Shama'il al-Tirmidhi
Chapter: 3. The Prophet's Hair
Narration: 26.
Narrated by Umm Hani : *"I saw the Messenger of Allah with his hair braided into four plaits."*
(Sources: Musnad Ahmad, Hadith 27430; Mu'jam al-Kabir by Tabarani, Hadith 20483.)
Hadith Grade: Sahih (Authentic)
Narrator: Umm Hani bint Abi Talib

Fear of the Prophet Led to Husband's Escape

As'haabe Rasuler Jibonkotha (*Lives of the Companions of the Prophet*), Women Companions, by Muhammad Abdul Mabud, Bangladesh Islamic Centre, Volume 6, Pages 99 and 100:

> Umm Hani's husband fled to Najran due to fear of the Prophet Muhammad. Upon hearing of Umm Hani's conversion to Islam, he expressed his disapproval through a poem, portions of which are recorded in several historical (Sirah) sources. In his poem, he explained his flight from Mecca:
>
> *"By your life! I did not flee Muhammad and his companions out of cowardice or fear of death. I deeply considered my position and realized my weapons and arrows were insufficient for the battle. Resolute in my decision, I eventually returned as a tiger returns to its cubs."*

However, on the day of the conquest of Mecca, the Prophet Muhammad forgave several polytheists at the request of Umm Hani, even though Ali was prepared to kill them. It can be confidently said that the Muhammad would have also forgiven Umm Hani's husband and granted him safety. Yet, the question remains: why did Umm Hani's husband have to flee for his life? This remains a remarkable incident,

which is evident from the pages of the aforementioned book on the lives of the Companions of the Messenger.

Sunan Abi Dawud (Verified)

Chapter 9: Jihad
Section 167: Regarding security given by women

Reference : Sunan Abi Dawud 2763
In-book reference : Book 15, Hadith 287
English translation : Book 14, Hadith 2757

> Narrated by Umm Hani bint Abi Talib : On the day of the conquest of Mecca, she gave refuge to a man among the polytheists. When she informed the Prophet of this, he said, *"We also grant refuge to the one to whom you have granted refuge and ensure the security of the one to whom you have ensured security."*
> *Grade of Hadith*: Sahih (Authentic)
> *Narrator*: Umm Hani bint Abi Talib
>
> However, one question persists: who were the polytheists Umm Hani gave refuge to? They were the two brothers of Umm Hani's husband, Hubayrah ibn Amr ibn Ayiz al-Makhzumi (brothers-in-law). Their names were Abdullah ibn Abi Rabi'a al-Makhzumi and al-Harith ibn Hisham. The famous Islamic historian Muhammad ibn Amr al-Waqidi provides a detailed account of this incident. However, since scholars like Imam Shafi'i, Imam Abu Dawud, Imam Ahmad ibn Hanbal, and Ibn Hajar al-Asqalani have criticized al-Waqidi for various reasons despite acknowledging his vast knowledge, his narration is omitted here. Interested readers may refer to *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*.

Prophet Muhammad Preventing Killing at Umm Hani's Request

The Prophet Muhammad intervened to prevent the killing of certain polytheists at Umm Hani's request, despite Ali's resolve to execute them [**Sahih al-Bukhari**, Islamic Foundation, Hadith: 350; **Sahih al-Bukhari**, Islamic Foundation, Hadith: 2947].

Sahih Bukhari (Islamic Foundation)
Chapter 8: Salah
Section 245: Performing Salah with a single garment

Reference : Sahih al-Bukhari 357
In-book reference : Book 8, Hadith 9
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 353

Narrated by Umm Hani bint Abi Talib :

I went to the Prophet during the year of the conquest, and I found him bathing while his daughter Fatimah was covering him. I greeted him with salaam, and he asked, *"Who is it?"* I replied, *"I am Umm Hani bint Abi Talib."* He said, *"Welcome, O Umm Hani!"* After finishing his bath, he wrapped himself in a single garment and prayed eight rak'ahs. After completing the prayer, I said, *"O Messenger of Allah! My brother (‘Ali ibn Abi Talib) intends to kill a man to whom I have granted asylum."* He replied, *"O Umm Hani! We also grant asylum to the one to whom you have granted asylum."* Umm Hani added, "This occurred during the forenoon."
Grade of Hadith: Sahih (Authentic)
Narrator: Umm Hani bint Abi Talib

Chapter 48: Jihad, Sub-chapter: Granting Security and Protection on Behalf of Women

Reference : Sahih al-Bukhari 3171
In-book reference : Book 58, Hadith 13
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 396

Narrated by **Abdullah ibn Yusuf** , on the authority of **Umm Hani bint Abu Talib** :

She said, "During the year of the conquest of Makkah, I visited the Messenger of Allah (ﷺ) and found him in the state of performing ghusl (ritual bath), while his daughter Fatimah was shielding him with a cloth. I greeted him with salam, and he asked, 'Who is it?' I replied, 'I am Umm Hani bint Abu Talib.' He said, 'Welcome, O Umm Hani!'

After completing his ghusl, he wrapped himself in a single garment and stood to perform eight rak'ahs of prayer. When he finished, I said, 'O Messenger of Allah! My brother Ali intends to kill a man from among the sons of Hubaira, whom I have granted protection.'

The Prophet (ﷺ) replied, 'O Umm Hani, the one to whom you have granted protection is also under my protection.' Umm Hani added, 'This occurred during the mid-morning hours.'"

Even When They Were Elderly

Not only did the Prophet Muhammad liked Umm Hani during their youth, but this affection endured even in old age. Despite having wealth, influence, and dozens of wives and concubines, the Prophet proposed marriage to Umm Hani again during his later years. However, she declined the proposal, citing her advanced age and responsibilities towards her children.

Sahih Muslim
Chapter 45: Virtues of the Companions
Section 49: Virtues of Quraysh Women

Reference : Sahih Muslim 2527d
In-book reference : Book 44, Hadith 288
USC-MSA web (English) reference : Book 31, Hadith 6140

Narrated by Abu Hurayrah : The Prophet proposed marriage to Umm Hani, the daughter of Abu Talib. She responded, *"O Messenger of Allah! I have reached old age and have children to care for."* The Prophet then said, *"Among the best women are those who ride camels."* This narration highlights the nurturing qualities of women who show care and affection for their children in their youth.
Grade of Hadith: Sahih (Authentic)
Narrator: Abu Hurayrah

In this hadith, note that the Prophet Muhammad described Umm Hani as an exemplary woman, likening her to the best of women who ride camels. However, this raises the question: why did the Prophet regard camel-riding women as ideal for marriage? What advantages could one gain from marrying such women? To explore this, let’s reflect on the practical qualities associated with women who excel in riding animals like camels, horses, or buffaloes:

This marriage proposal hadith is also found in Tirmidhi Sharif
[**Jami' at-Tirmidhi (Tirmidhi Sharif)**, Islamic Foundation Bangladesh, Volume 5, Page 488, Hadith: 3213] –
Reference : Jami` at-Tirmidhi 3214
In-book reference : Book 47, Hadith 266
English translation : Vol. 5, Book 44, Hadith 3214

Reported by Abd ibn Humam from Umm Hani bint Abi Talib :
She said, "The Messenger of Allah (PBUH) proposed marriage to me. When I expressed my refusal regarding this matter, he prayed for me. Then Allah the Almighty revealed the following verse:
(وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ
'And you concealed in yourself what Allah was going to make evident, and you feared the people.'

I am not lawful (halal) for him because I did not migrate (perform Hijrah). I was among those who were granted freedom during the conquest of Mecca.

This hadith is classified as Hasan-Sahih. According to Suddi 's narration, apart from this source, we do not know anything further regarding this matter.

Even Umm Hani was one of the women for whom verse 50 of Surah Al-Ahzab (33:50) was revealed. Even if she was not a cousin of the emigrants, this love

might have been consummated if she had been willing to surrender herself. We know that from Tafseer.

Surah Al-Ahzab (33:50):

> "O Prophet, We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives], and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her—[this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful."

Tafsir Ibn Kathir, Islamic Foundation, Volume 9, Page 132:

> Ibn Abu Hatim said: Muhammad ibn Ammar ... narrated from Umm Hani. She said: Once the Messenger of Allah sent me a marriage proposal; but when I made an excuse, he accepted my excuse. Then Allah Almighty revealed this verse:
> Indeed, We have made lawful for you your wives whose wages have been proven, and your right hand has no power over you except what Allah has granted [Surah Al-Ahzab (33:50)].
> Umm Hani said: I was not lawful for him, nor did I leave the country with him. Rather, I was among those whom the Messenger of Allah freed after the conquest of Mecca. Ibn Jarir has narrated this from Abu Kuraib from Ubaydullah ibn Musa . Ibn Abu Hatim has narrated this from Ismail ibn Abu Khalid from Abu Salih from Hazrat Umm Hani . Imam Tirmidhi has also mentioned this in his book Jame'. Abu Razin and Qatadah said that by Hijrah is meant the migration to Medina. In another narration from Qatadah , Hijrah is meant the acceptance of Islam.
> He said: And a believing woman, if she offers herself to the Prophet, and the Prophet wishes to marry her, then she is lawful for you [Surah Al-Ahzab (33:50)]. This is only for you and not for anyone else. That is, if a believing woman offers herself to the Prophet, then the Prophet can marry her without a dowry if he wishes.

Interactions with Muhammad

From authentic Hadith, it is known that the Prophet would often visit the house of Umm Hani. He would meet her, engage in conversation, and share meals.

Sunan al-Tirmidhi (Islamic Foundation)

Chapter 28: Regarding Food

Section: Vinegar

Hadith No. 1848/1841; Hasan, Sahih 2220, Tirmidhi Hadith Number: 1841 (Al Madani Publications)

Narrated by Abu Kurayb from Umm Hani bint Abi Talib, she said:

> "The Messenger of Allah came to me one day and asked, 'Do you have anything?' I replied, 'Nothing except a few pieces of dry bread and some vinegar.' The Prophet said, 'Bring them, for a house with vinegar cannot be said to lack condiments.'"

This hadith is graded **Hasan (good)**. It is unique in its chain, as we do not have additional narrations of this specific wording. Umm Hani passed away a long time after Ali .

Hadith Status: Hasan (Good)
Narrator: Umm Hani bint Abi Talib

Another hadith mentions that Prophet Muhammad and Umm Hani would drink from the same vessel.

Sunan Abu Dawood (Verified)
Chapter 8: Fasting (Sawm)
Section: 73. Permissibility in this regard

Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450
Narrated by Umm Hani :

> "On the day of the conquest of Mecca, Fatimah came and sat on the left of the Messenger of Allah , while Umm Hani sat on his right. A servant brought a vessel with a drink. The Prophet drank from it and then handed it to Umm Hani, who drank as well. Umm Hani then said, 'O Messenger of Allah! I just broke my fast; I was observing a voluntary fast!' He asked, 'Do you wish to make it up later?' She replied, 'No.' The Prophet said, 'If it is a voluntary fast, there is no harm.'"

Status: Sahih (Authentic)
Narrator: Umm Hani bint Abi Talib

Another hadith mentions that from the same vessel, first Prophet Muhammad drank, followed by Umm Hani.

Jami' al-Tirmidhi, Islamic Foundation Bangladesh, Page 94 & 96, Hadith No: 729, 730:

Jami' al-Tirmidhi, Hadith No: 729

> Narrated by Kutabai through Umm Hani. She said, “I was seating with Prophet. Then some syrup came to him. He drank from it and then gave me to drink. …..…..

Jami' al-Tirmidhi, Hadith No: 730

> Mahmud Ibn Gaylan …..… from Umm Hani narrated that once Prophet came to her house and called her to bring water. He drank from it, and gave it to Umm Hani. She also draank. Then Umm Hani told that she was fasting. Prophet told, “The one who observes the voluntary fast is his own trustee: He can fast if he wishes and break it if he wishes.”
>
> (Rabi) Shu'bah said that I said to Ja'da, "Did you hear this Hadith from Unmu Hani?" He said, "No." Abu Salah and our family narrated it to me from Umm Hani. Hammad ibn Salamah narrated this Hadith from Simaq, the grandson of Umm Hani, on the authority of Harun, the grandson of Unmu Hani. The authority of U'ba is more sound. Mahmud ibn Ghaylan narrated it on the authority of Abu Dawud. He said in it, "The one who observes the fast is his own trustee." The other narrators, except Mahmud, doubted the authority of Abu Dawud, who narrated, "The one who observes the fast is his own trustee or is his own trustee." It has been narrated from Shu'bah and in several sources with similar ambiguity that "the fasting person is his own trustee". There is a negative statement about the chain of transmission of this hadith narrated by Umm Hani. Some of the companions of the Prophet and other scholars have acted according to this hadith that if a person observing a voluntary fast breaks it, he does not have to make it up. However, if he wishes (as recommended), he can make it up. This is the opinion of Sufyan Thawri, Ahmad, Ishaq and Shafi'i.

Another hadith informs us that on the day of the conquest of Mecca, Muhammad and Umm Hani sat together and drank a beverage. By that time, the injunction of the veil (purdah) had already been revealed. The question arises about how permissible it is in Islam for Muhammad to sit and drink alongside a woman, whom he could lawfully marry, even after the revelation of the veil. Islamic scholars are best suited to interpret this matter.
[Sunan Abu Dawood, Islamic Foundation, Hadith: 2448]

Sunan Abu Dawood (Islamic Foundation)

Chapter: 8/ Fasting
Section: 263. Permission to skip intention for fasting.

Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

Usman ibn Abu Shaybah ... narrated from Umm Hani : She said that on the day of the conquest of Mecca, Fatimah arrived after the victory. Then she sat on the left of the Prophet (PBUH), and Umm Hani sat on his right. At that time, a maidservant brought a drink in a container, which he (PBUH) drank and then offered the remaining portion to Umm Hani, who drank it. She then said, "O Messenger of Allah! I broke my fast, though I was fasting." He asked her, "Were you observing a qada (missed obligatory) fast?" She replied, "No." He said, "If it is a voluntary fast, there is no harm."

Hadith Status: Sahih (Authentic)
Narrator: Umm Hani bint Abu Talib

Another hadith suggests that on the day of the conquest of Mecca, it was as if the Prophet Muhammad had finally visited Umm Hani's house after a long wait. Upon arrival, the Prophet (PBUH) performed ghusl (ritual bath). The question arises: Where was Umm Hani's husband at that time? It is reported that he fled in fear of the Prophet Muhammad (PBUH). So, who else was present at the house that day?
Sunan Tirmidhi, Islamic Foundation, Hadith: 474:

Sunan Tirmidhi (Islamic Foundation)

Chapter: 3/ Witr
Section: Prayer at Midday

Reference : Jami` at-Tirmidhi 474
In-book reference : Book 3, Hadith 22
English translation : Vol. 1, Book 3, Hadith 474

Abu Musa Muhammad ibn al-Muthanna ... narrated from Abdur Rahman ibn Abi Layla, who said: No one else except Umm Hani narrated to me that she saw the Prophet (PBUH) offer this prayer. Umm Hani reported that on the day of the conquest of Mecca, the Prophet (PBUH) entered her house and performed ghusl (ritual bath). He then prayed eight rak'ahs (units of prayer). I never saw him pray a shorter prayer than this, though he

performed ruku (bowing) and sujood (prostration) properly.- Ibn Majah 1379, Tirmidhi Hadith No. 474 (Al Madani Publications)

Imam Abu Isa Tirmidhi commented: This hadith is considered hasan-sahih. Imam Ahmad deemed Umm Hani's narration most authentic on this matter. There is a disagreement among historians about another narrator, Nu'aym , and his father's name. Some say his name was Nu'aym ibn Khamar, others say ibn Ammar, ibn Habbar, or ibn Hammam. However, the correct name is Ibn Hammam. There was confusion, but later the narrator referred to him as Nu'aym without mentioning his father's name. Imam Tirmidhi remarked that Abdu ibn Humayd narrated this to him from Abu Nu'aym.

Hadith Status: Sahih (Authentic)
Narrator: Abdur Rahman ibn Abi Layla

Voluntary or Obligatory Fasting in Ramadan?

It is widely known that the conquest of Mecca took place during Ramadan. From *Seerat Ibn Hisham*, we learn that the Prophet himself began the journey to Mecca while fasting but broke his fast along the way.
Seerat Ibn Hisham, Translated by Akram Faruq, Bangladesh Islamic Center, Page 271:

Then the Messenger of Allah set out on the campaign against Mecca. At that time, he appointed Abu Burhum Ghifari as his caliph in Medina. After ten days of Ramadan had passed, he set out. He and all the Muslims fasted. When they reached a place called Kudayd, between Usfan and Amaz, everyone broke their fast.

The events of entering Makkah and the subsequent occurrences all happened during the month of Ramadan. We know well that fasting during Ramadan was made obligatory for Muslims in the second year of Hijra.
[Fasting in Ramadan was mandated during the month of Sha'ban in the second year of Hijra. The Messenger of Allah observed nine Ramadans of fasting. Imam Nawawi stated in *Al-Majmu'* (6/250):
"The Messenger of Allah fasted Ramadan for nine years because fasting during Ramadan was made obligatory in the month of Sha'ban of the second year of Hijra, and the Prophet passed away in Rabi' al-Awwal of the 11th year of Hijra."]

Under such circumstances, how could the Prophet Muhammad be seen sharing a drink with Umm Hani and Fatima in such a manner? This is indeed a peculiar situation. If believers attempt to justify by saying that, since the Prophet was on a

journey, fasting was not obligatory for him, this reasoning does not apply here. Umm Hani, for example, was not traveling, and fasting during Ramadan was obligatory for her. Why did the Prophet not command the newly converted Umm Hani to adhere to fasting rules during Ramadan, and instead seemingly facilitate the breaking of her fast? This remains unclear. Is there "something unusual in the details," or is "the entire account questionable"? [Referencing Sunan Abu Dawood, Islamic Foundation, Hadith 2448].

Reference: Sunan Abu Dawood (Islamic Foundation Edition)

Chapter: 8/ Fasting
Subchapter: 263. Permission not to form an intention for fasting.

Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

> Narrated by Umm Hani : She said that on the day of the conquest of Makkah, after the victory, Fatima came and sat on the left side of the Messenger of Allah , while Umm Hani sat on his right. A servant then brought a vessel containing some drink. The Messenger of Allah drank from it and then offered the remainder to Umm Hani. She drank and said, "O Messenger of Allah, I have broken my fast, though I was fasting." He asked, "Were you observing a qada (make-up) fast?" She replied, "No." The Prophet then said, "If it was a voluntary fast, it will not harm you."
>
> **Hadith Status:** Sahih (Authentic)
> **Narrator:** Umm Hani bint Abi Talib

Contradiction in Shower Number

The setting here is the day of the conquest of Makkah. The disbelievers of Makkah were in a state of panic due to the fear of Prophet Muhammad. On this day, Umm Hani provided protection to a disbeliever whom Ali intended to kill. In order to save this person, Umm Hani rushed to the Prophet. At this time, the Prophet had just finished bathing and had performed Duha (mid-morning) prayer.

[**Sahih al-Bukhari**, Islamic Foundation, Hadith: 350;
Sahih al-Bukhari, Islamic Foundation, Hadith: 2947/**Sahih al-Bukhari**, Islamic Foundation, Volume 5, Page 339;
Sahih al-Bukhari, Darussalam Publications, Volume 4, Page 251]-

Sahih Bukhari (Islamic Foundation)
Chapter 8: Salah
Section 245: Performing Salah with a single garment

Reference : Sahih al-Bukhari 357
In-book reference : Book 8, Hadith 9
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 353

Narrated by Umm Hani bint Abi Talib :

I went to the Prophet during the year of the conquest, and I found him bathing while his daughter Fatimah was covering him. I greeted him with salaam, and he asked, *"Who is it?"* I replied, *"I am Umm Hani bint Abi Talib."* He said, *"Welcome, O Umm Hani!"* After finishing his bath, he wrapped himself in a single garment and prayed eight rak'ahs. After completing the prayer, I said, *"O Messenger of Allah! My brother (‘Ali ibn Abi Talib) intends to kill a man to whom I have granted asylum."* He replied, *"O Umm Hani! We also grant asylum to the one to whom you have granted asylum."* Umm Hani added, "This occurred during the forenoon."

Grade of Hadith: Sahih (Authentic)
Narrator: Umm Hani bint Abi Talib

Chapter 48: Jihad, Sub-chapter: Granting Security and Protection on Behalf of Women

Reference : Sahih al-Bukhari 3171
In-book reference : Book 58, Hadith 13
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 396

Narrated by **Abdullah ibn Yusuf** , on the authority of **Umm Hani bint Abu Talib** :

She said, "During the year of the conquest of Makkah, I visited the Messenger of Allah (ﷺ) and found him in the state of performing ghusl (ritual bath), while his daughter Fatimah was shielding him with a cloth. I greeted him with salam, and he asked, 'Who is it?' I replied, 'I am Umm Hani bint Abu Talib.' He said, 'Welcome, O Umm Hani!'

After completing his ghusl, he wrapped himself in a single garment and stood to perform eight rak'ahs of prayer. When he finished, I said, 'O Messenger of Allah! My brother Ali intends to kill a man from among the sons of Hubaira, whom I have granted protection.'

The Prophet (ﷺ) replied, 'O Umm Hani, the one to whom you have granted protection is also under my protection.' Umm Hani added, 'This occurred during the mid-morning hours.'"

Sahih al-Bukhari, Darussalam Publications, Volume 4, Page 251:

رَأَيْتُهُ وَجَدَ عَلى أَحَدٍ ما وَجَدَ عَلَيْهِمْ.

[راجع: ١٠٠١]

(9) CHAPTER. The offering of shelter and peace to someone by women.

(٩) بابُ أمانِ النِّساءِ وجِوَارِهِنَّ

3171. Narrated Umm Hānī, the daughter of Abū Ṭālib: I went to Allāh's Messenger ﷺ on the day of the conquest of Makkah and found him taking a bath, and his daughter Fāṭima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Umm Hānī bint Abī Ṭālib." He said, "Welcome, O Umm Hānī." When he had finished his bath, he stood up and offered eight *Rak'a* prayer while dressed in one garment. I said, "O Allāh's Messenger! My brother 'Alī has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hānī! We will grant asylum to the one whom you have granted asylum." [(Umm Hānī said, "That (visit) was at the time of *Ḍuḥa* (i.e., forenoon)]."

٣١٧١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرنا مالِكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ ابنِ عُبَيْدِ اللهِ: أنَّ أبا مُرَّةَ مَوْلى أُمِّ هانِئٍ ابْنَةِ أبي طالِبٍ أخْبَرَهُ: أنَّهُ سَمِعَ أُمَّ هانِئٍ ابْنَةَ أبي طالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عامَ الفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وفاطِمَةُ ابْنَتُهُ تَسْتُرُهُ فَسَلَّمْتُ عَلَيْهِ، فَقالَ: «مَنْ هذِهِ؟» فَقُلْتُ: أنا أُمُّ هانِئٍ بِنتُ أبي طالِبٍ، فقالَ: «مَرْحباً بأُمِّ هانِئٍ. فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانِ رَكَعاتٍ مُلْتَحِفاً في ثَوْبٍ واحِدٍ، فَقُلْتُ: يا رَسُولَ اللهِ، زَعَمَ ابنُ أُمِّي عَلِيٌّ أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتُهُ، فُلانُ بنُ هُبَيْرَةَ. فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أجَرْنا مَنْ أجَرْتِ يا أُمَّ هانِئٍ، قالَتْ أُمُّ هانِئٍ: وذلك ضُحى.

[راجع: ٢٨٠]

Afterwards, Muhammad came out from performing **ghusl** (ritual purification bath). In the same place, Fatimah, Muhammad, and Umm Hani sat together and drank a type of beverage. Umm Hani, however, was fasting and initially refused to drink the beverage. This meant that for her, eating, drinking, or engaging in sexual activity was prohibited that day. But Prophet Muhammad almost forcibly persuaded Umm Hani to break her fast. Since her fast was broken, there were no further restrictions on eating, drinking, or engaging in intimacy for Umm Hani that day.

Readers, note this sequence of events carefully. **[Sunan Abi Dawood, Islamic Foundation, Hadith: 2448]**

Sunan Abi Dawood (Islamic Foundation)

Chapter 8: Fasting

Section 263: Permission for not making intention for fasting

Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

> Narrated by ‘Uthman ibn Abu Shaybah ... from Umm Hani : She said that on the day of the conquest of Mecca, after the victory, Fatimah came. Then she sat on the left side of the Messenger of Allah, and Umm Hani sat on his right. She (the narrator) said that at that time, a servant brought a container of some drink, which he drank and then offered the remaining to Umm Hani, who drank it and said, *“O Messenger of Allah! I broke my fast, but I was fasting.”* He asked her, *“Were you observing a make-up fast (qadha)?”* She replied, *“No.”* He then said, *“If it was a voluntary fast (nafl), it does not harm you.”*
> **Grade:** Sahih (authentic)
> **Narrator:** Umm Hani bint Abu Talib

Afterward, the Prophet went to Umm Hani’s house. Her husband was not present at home. At her house, the Prophet performed **ghusl (ritual purification bath)** again and then prayed.

The question arises: Why was it necessary to perform **ghusl** (ritual purification bath) twice on the same day and in such close succession? What did the Prophet do at the house of Umm Hani, a non-mahram (stranger) woman, in the absence of her husband that required another bath?

Let us carefully examine the details of the conquest of Mecca. Readers, note that the Prophet was once in the higher area of Mecca. During this time, some fugitives

were hiding in Umm Hani's house. At this location, Fatimah and the Prophet both performed **ghusl** (ritual purification bath)[Sahih Muslim, Islamic Foundation, Hadith: 658; Sirat-un-Nabi , Vol. 4, Page 66].

In the next Hadith, notice that the setting is Umm Hani's house. The Prophet Muhammad arrived there with his hair styled in braids (zulfa), meaning he was groomed and adorned. [Mishkat al-Masabih, Section 22: Clothing, Chapter 3: Second Article - Combing Hair, Hadith 4446-[28]]At her house, the Prophet performed another **ghusl**. The question arises again: Why was it necessary to perform **ghusl** twice in such a short time? What happened at Umm Hani's house that required another bath?
[Sahih al-Tirmidhi, Vol. 1, Hadith: 474]

Mishkat al-Masabih

Section 22: Clothing
Chapter 3: Second Article - Combing Hair
4446-[28]

Narrated by Umm Hani :
She said that on the day of the conquest of Mecca, the Messenger of Allah (PBUH) came to us. At that time, he had four braids in his hair. (Reported in Ahmad 26890, Tirmidhi 1781, Abu Dawud 4191, Ibn Majah 3631, Musannaf Ibn Abu Shaybah 36917, Al-Mu'jam al-Kabir, compiled by Tabrani 20484)
Grade: Sahih (authentic)
Narrator: Umm Hani bint Abu Talib

Sahih Muslim (Islamic Foundation)

Book 3: Menstruation
Chapter 16: The one performing ghusl should cover with a cloth or similar

Reference : Sahih Muslim 336b
In-book reference : Book 3, Hadith 87
USC-MSA web (English) reference : Book 3, Hadith 664

Narrated by Muhammad ibn Rumh ibn Muhajir ... from Umm Hani bint Abu Talib :
In the year of the conquest of Mecca, she came to the Messenger of Allah (PBUH), who was staying in the highlands of Mecca. The Messenger of Allah (PBUH) performed **ghusl**, and Fatimah shielded him. He then took his garment, put it on, and prayed eight rak'ahs of *Duha (Chash)* prayer.

Grade: Sahih (authentic)
Narrator: Umm Hani bint Abu Talib

Sirat-un-Nabi , Vol. 4, Page 66:

Umm Hani's giving shelter to two brothers-in-laws

Ibn Ishaq said: Sa'id ibn Abi Hind narrated to me on the authority of Abu Murrah, the slave of Aqeel ibn Abi Talib, that Umm Hani, the daughter of Abu Talib, said: When the Messenger of Allah descended to the highlands of Mecca, two men from the tribe of Makhzum, who were related to my brother-in-law, came running to me. Umm Hani was the wife of Hubairah ibn Abi Wahhab of the Makhzum tribe. She said: At that time, my brother Ali ibn Abi Talib came to my house. When he saw them, he said: By Allah, I will kill them. So I locked them in my house and closed the door. Then I ran to the highlands of Mecca to the Messenger of Allah. He was taking a bath from a vessel that had traces of flour on it, and his daughter Fatima was covering him with a cloth.

Reference : Jami` at-Tirmidhi 474
In-book reference : Book 3, Hadith 22
English translation : Vol. 1, Book 3, Hadith 474
Book 3: The Book on Al-Witr

Chapter 15: What Has Been Related About The Duha Prayer

Abdur-Rahman bin Abi Laila narrated:

"No one informed that they saw Allah's Messenger praying Ad-Duha except Umm Hani. She narrated that Allah's Messenger entered her house on the Day of the Conquest of Makkah. He performed Ghusl and performed eight voluntary Rak'ah such that she had not ever seen him pray any Salat lighter than them, but that he completed the bowing and prostrations."

It should be noted that braiding men's hair is an old culture. Men used to go out with this kind of decoration on special days. Let's take a look at an AI-generated image of an Arab man with braided hair going to meet his girlfriend, imagined.

With all the lies that Mullahs usually do, they can show this Bengali translation and say that it speaks of the house of Muhammad! For this reason the English translation is also added.

[**Jami at-Tirmidh, Darussalam Publications, vol. 1, Page 476**] –

أُمَامَةَ وعُتْبَةَ بْنِ عَبْدٍ السُّلَمِيِّ وابْنِ أَبِي أَوْفَى وأَبِي سَعِيدٍ وزَيْدِ بْنِ أَرْقَمَ وابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الضحى، ح:١٣٨٠ عن أبي كريب به * موسى بن فلان مجهول (تقريب) * وفي الباب عن أم هانىء [يأتي:٤٧٤] وأبي هريرة [يأتي:٤٧٦] ونعيم بن همار [أبو داود، ح:١٢٨٩] وأبي ذر [يأتي: ٤٧٥] وعائشة [مسلم، ح:٧١٩ والترمذي في الشمائل، ح:٢٨٧] وأبي أمامة [أحمد:٥/ ٢٦٥] وعتبة بن عبدالسلمي [الطبراني في الكبير:٨/ ١٧٤، ح:٧٦٤٩، ص:١٨٠، ح:٧٦٦٣ وانظر:١٧/ ١٢٩، ح:٣١٧] وابن أبي أوفى [عبد بن حميد، ح:٥٢٧] وأبي سعيد [يأتي:٤٧٧] وزيد بن أرقم [مسلم، ح:٧٤٨] وابن عباس [الطبراني في الأوسط:٥/ ٢٢٥، ٢٢٦، ح:٤٤٤٦].

Abū ʻEīsā said: The *Ḥadīth* of Anas is a *Gharīb Ḥadīth*, we do not know of it except from this route.

Comments:

Ishrāq prayer, a little while after the sunrise and *Ḍuḥā* after the sun has risen high, is encouraged to be offered; it has been exhorted by mentioning its blessings and benefits. There is no specific number of *Rak'āh* for it, a person may pray from two till twelve *Rak'ah* according to one's desire, ability and time.

٤٧٤ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بن مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: ما أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُصَلِّي الضُّحى إِلَّا أُمُّ هَانِىءٍ، فَإِنَّها حَدَّثَتْ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ بَيْتَها يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ فَسَبَّحَ ثَمَانِ رَكَعَاتٍ ما رَأَيْتُهُ صَلَّى صَلَاةً قَطُّ أَخَفَّ مِنْها، غَيْرَ أَنَّهُ كانَ يُتِمُّ الرُّكُوعَ والسُّجُودَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وكأَنَّ أَحْمَدَ رَأَى أَصَحَّ شَيْءٍ فِي هٰذَا الْبَابِ حَدِيثَ أُمِّ هانِىءٍ.

واخْتَلَفُوا في نُعَيْمٍ، فَقَالَ بَعْضُهُمْ: نُعَيْمُ

474. ʻAbdur-Raḥmān bin Abī Laila narrated: "No one informed that they saw Allāh's Messenger ﷺ praying *Aḍ-Ḍuḥā* except Umm Hāni'. She narrated that Allāh's Messenger ﷺ entered her house on the Day of the Conquest of Makkah. He performed *Ghusl* and performed eight voluntary *Rak'ah* such that she had not ever seen him pray any *Ṣalāt* lighter than them, but that he completed the bowing and prostrations." (*Ṣaḥīḥ*)

Abū ʻEīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It is as if Aḥmad thought that the most correct thing about this topic was the *Ḥadīth* of Umm Hāni'.

They differ over Nu'aim, some of them call him Nu'aim bin

Let us also look at the hadith from **Sahih Bukhari**. Note that the only narrator of this hadith is **Ummul Hani**. This means no other companion was present at the scene.

> **Sahih Bukhari, Islamic Foundation, Volume VII, Page 148, Hadith 3962:**
> **51/ Maghazi (Military Campaigns)**
> **Chapter:** 2214 – The position of the Prophet (PBUH) on the day of the conquest of Makkah

Reference : Sahih al-Bukhari 4292
In-book reference : Book 64, Hadith 325
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 587
Hadith Text:

> **Abu Waleed** narrated from **Ibn Abi Layla** who said that he saw the Prophet (PBUH) offering the **Chasht prayer** (mid-morning prayer), and this is something that no one except **Ummul Hani** has narrated to us. She said that on the day of the **conquest of Makkah**, the Prophet (PBUH) took a bath at her house, after which he offered **eight rak'ahs of prayer**. Ummul Hani said:
> *"I have never seen the Prophet (PBUH) offering any prayer more lightly than this one, though he performed the* **rukoo'** *(bowing) and* **sujood** *(prostration) fully."*

Authenticity of the Hadith: Sahih
Narrator: Ibn Abi Layla

Therefore nobody else was in that place.

Now let us read the account from Tafseer Ibn Kasir
[**Tafseer Ibn Kathir**, Volume 7, **Islamic Foundation**, **Page 492**] –

> Abdullah ibn Harith said, "So I brought him to Umm Hani (RA) and said, 'Please narrate to him the account you have told me.' Then she (Umm Hani) said, 'On the day of the conquest of Mecca, the Messenger of Allah (SAW) entered my house. He asked for some water to be poured into a basin and for a piece of cloth. He used the cloth to create a partition between himself and me, and he performed ghusl (ritual washing) there. Then, he went to a corner of the house and offered eight rak'ahs of the Duha prayer. In those rak'ahs, the standing, bowing, prostration, and sitting were all of equal duration.'"

Now let's take a look at a page from the book Salatul Auwabeen published by Islam House

Salat al-Awwabeen, **Islam House Publications, Abdullah Al Mamun Al Azhari**, Editor: **Dr. Abu Bakr Muhammad Zakaria**
Pages: 16:

> “She heard Umm Hani (RA) say: On the day of the conquest of Mecca, I went to the Messenger of Allah (SAW), and I found him performing ghusl (ritual washing). His daughter Fatimah (RA) was shielding him with a cloth. I greeted him with salam. He asked, ‘Who is this?’ I replied, ‘Umm Hani bint Abu Talib.’ He said, ‘Welcome, O Umm Hani!’
> After finishing his ghusl, he stood and offered eight rak‘ahs of prayer, while wearing the same cloth. When he completed his prayer, I said, ‘O Messenger of Allah, my brother Ali ibn Abu Talib intends to kill so-and-so, the son of Hurairah, whom I have given protection.’ The Messenger of Allah (SAW) said, ‘O Umm Hani, the one to whom you have granted protection, I too grant him protection.’ Umm Hani (RA) said, ‘This was during the time of Duha (forenoon prayer).’”

Pages: 6:

> “No one has narrated to us that they saw the Messenger of Allah (SAW) performing the Duha (forenoon) prayer except for Umm Hani (RA), the cousin of the Prophet (SAW). She said that on the day of the conquest of Mecca, the Messenger of Allah (SAW) entered her house and performed ghusl (ritual washing). She also mentioned, ‘I have never seen him perform such a short prayer as that. Although the recitation was brief, he performed the bowing (ruku‘) and prostration (sujood) in a complete and perfect manner.’”

That is, what happened on the day of the conquest of Makkah:

Time	Place	Event
Day of Conquest of Makkah *(Sahih al-Bukhari, Darussalam Publications, Volume 4, Page 251)*	**In the upper area of Makkah** *(Sahih Muslim 336b; Sirat-un-Nabi, Vol. 4, Page 66)*	**Bathing of the Prophet in the presence of Fatima, arrival of Umm Hani** *(Sahih al-Bukhari 357; Sahih al-Bukhari 3171).* **The door to Umm Hani's house was closed, and some people were hiding inside.** (Sirat-un-Nabi , Vol. 4, Page 66)
Day of Conquest of Makkah *(Sunan Abi Dawud 2456;Sahih al-Bukhari, Darussalam Publications, Volume 4, Page 251)*	**In the upper area of Makkah** *(Sirat-un-Nabi , Vol. 4, Page 66)*	Fatima, Muhammad, and Umm Hani sitting side by side drinking. Umm Hani breaks fast at Muhammad's request *(Sunan Abi Dawud 2456).*
Day of Conquest of Makkah *(Mishkat al-Masabih, Section 22: Clothing, Chapter 3: Second Article - Combing Hair, Hadith 4446-[28])*	**The journey from the high area of Makkah to the house of Umm Hani**	Prophet Muhammad dressed up. He made four braids in his hair *(Mishkat al-Masabih, Section 22: Clothing, Chapter 3: Second Article - Combing Hair, Hadith 4446-[28]).*
Day of the Conquest of Mecca *(Sahih al-Bukhari 4292)*	**At Umm Hani's house** *(Jami at-Tirmidh, Darussalam Publications, vol. 1, Page 476; Jami` at-Tirmidhi 474)*	Prophet's visit to Umm Hani's house; Umm Hani's husband is absent from home. The Prophet went there and bathed again *(Jami` at-Tirmidhi 474;Sahih al-Bukhari 4292).*

Now, let us read a few more hadiths. These hadiths illustrate that performing *ghusl* (ritual bath) after multiple instances of intercourse or with multiple wives was a practice of the Prophet. The individual who would engage in intercourse with eleven women in one day or night and perform *ghusl* only once, without bathing between moving from one wife to another —where this list of eleven included both wives and slave women—raises an interesting point to ponder: why would such a person perform *ghusl* twice during the same prayer time without an urgent need? This is indeed a matter worthy of contemplation.

References

Sahih al-Bukhari

Sahih al-Bukhari 267
Sahih al-Bukhari 268

Sunan Ibn Majah

Hadith: 588
Hadith: 589

Sunan ad-Darimi

- Hadith: 776
- Hadith: 777

Sahih Bukhari (Islamic Foundation)

Chapter: 185. Performing Ghusl After Being Intimate with Multiple Wives

Reference : Sahih al-Bukhari 267
In-book reference : Book 5, Hadith 20
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 267

Narrated by Muhammad ibn Bashshar (rahimahullah): Muhammad ibn Muntashir (rahimahullah) narrated from his father that he said:

"I mentioned the statement of (‘Abdullah ibn ‘Umar) to ‘Aisha . She said, 'May Allah have mercy on Abu ‘Abdur-Rahman! I used to perfume the Messenger of Allah (ﷺ), and he would then engage with his wives. Later, in the morning, he would assume Ihram (state of consecration for Hajj or Umrah) while the fragrance of perfume was still emanating from his body.'"

Statement of ‘Abdullah ibn ‘Umar :

"I dislike assuming Ihram in a state where my body emits the fragrance of perfume."

Authenticity: Sahih (270; Muslim 15/7, Hadith 1192)

Narrator: Muhammad ibn Muntashir (rahimahullah)

Reference : Sahih al-Bukhari 268
In-book reference : Book 5, Hadith 21
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 268

Narrated by Muhammad ibn Bashshar (rahimahullah):

Anas ibn Malik reported:

"The Prophet (ﷺ) used to visit his wives during the day or night, taking turns among them. They were eleven in number."

The narrator further said: "I asked Anas , 'Did he have such strength?' He replied, 'We used to say that he was given the strength of thirty men.'"

Sa‘id (rahimahullah) narrated from Qatadah (rahimahullah) that Anas mentioned, during his narration, that the Prophet (ﷺ) had nine wives.

Authenticity: Sahih
Narrator: Anas ibn Malik

Sunan Ibn Majah

Chapter: 1/101. Performing Ghusl After Being Intimate with Multiple Wives

Sunan Ibn Majah Hadith 588:

Narrated by Anas :

"The Prophet (ﷺ) would engage with all his wives and then perform Ghusl once."

Authentication: Verified by Kutub al-Sittah (the Six Major Books of Hadith)

References of Hadith Compilation :

- **Bukhari:** 268, 284, 5068, 5215
- **Muslim:** 309
- **Tirmidhi:** 140
- **Nasa'i:** 263–264, 3198
- **Abu Dawood:** 218

- **Ahmad ibn Hanbal:** 11535, 12221, 12290, 12514, 12555, 12942, 13093, 13236
- **Darimi:** 753–754
- **Ibn Majah:** 589

- **Sahih Abu Dawood 211–213**

Sunan Ibn Majah Hadith 589:

> Narrated by Anas :
> "I prepared the water for the Prophet's (ﷺ) Ghusl. On the same night, he visited all his wives and then performed Ghusl once."

Authentication: Sahih (Sahih Lighairihi, as verified by Al-Albani)

References of Hadith Compilation:

- **Bukhari:** 268, 284, 5068, 5215
- **Muslim:** 309
- **Tirmidhi:** 140
- **Nasa'i:** 263–264, 3198
- **Abu Dawood:** 218
- **Ahmad ibn Hanbal:** 11535, 12221, 12290, 12514, 12555, 12942, 13093, 13236
- **Darimi:** 753–754
- **Ibn Majah:** 588

Tahqiq al-Albani: Sahih al-Ligairihi. Takhriz al-Albani: Sahih Abu Dawud 214. In the hadith, Yahya bin Ma'in said about Rabi Salih ibn al-Adkhar that he is not reliable. Imam al-Bukhari called him weak. Abu Hatim and Abu Zur'ah ar-Razi said that he is weak in narrating hadith. Al-Ajali said that hadith can be accepted from him, but he is not reliable. The hadith is sahih based on the witness.

Hadith Status: Sahih

Narrator: Anas ibn Malik

Sunan Ad-Darimi

Chapter: 71. Ghusl After Visiting Multiple Wives

> **Hadith 776**
> Narrated by Anas :
> "The Prophet (ﷺ) used to visit his wives, taking turns, during the same night."

Authentication: Sahih

Takhreej (References):

- **Tahawi:** *Sharh Ma'ani al-Athar* 1/129
- Full Takhreej in *Musnad al-Mawsili*: Hadith numbers 2942, 3175, 3176, 3203, 3718, 3719, 3886
- *Sahih Ibn Hibban*: Hadith numbers 1206–1209

Additionally, refer to the following:

- **Sahih Bukhari:** 268
- **Sahih Muslim:** 309
- **Musnad Ahmad:** 3/185
- **Tirmidhi:** 140
- **Abu Dawood:** 218
- **Nasa'i:** 1/143, 144; 6/53, 54
- **Ibn Majah:** 588
- **Bayhaqi:** 1/204
- **Sahih Ibn Khuzaymah:** 231
- **Sahih Ibn Hibban:** 1195, 1196
- **Abdur Razzaq (al-Musannaf):** 1061
- **Baghawi (Sharh al-Sunnah):** Hadith numbers 269, 270
- **Abu Shaykh (Akhlaq al-Nabi ﷺ):** p. 231
- **Abu Awana:** 1/280
- **Abu Nu’aym (Hilyat al-Awliya):** 7/232
- **Tabarani (al-Saghir):** 1/246

This is based on multiple sources as verified and referenced in the footnotes of the Muhaddith-verified *Musnad al-Mawsili* (Hadith numbers 2941, 2942).

Hadith 777
Narrated by Anas :
"The Prophet (ﷺ) used to visit his wives sequentially during the same night."

Authentication: Sahih

Narrated by: Anas ibn Malik

Contradiction in the Narration of Miraj

In fabricated stories, inconsistencies are often present—this is a well-known phenomenon even in any court of law. If two narrators provide conflicting accounts, it is usually easy to conclude that the witnesses might be fabricating the story. This is why, during police interrogations, witnesses are often questioned separately, and their versions of events are meticulously cross-checked. If discrepancies are found, it indicates potential issues in their testimonies.

Often, when a fabricated story is recounted by the narrator a second or third time, they may forget the details they provided initially. As a result, later accounts tend to conflict with earlier ones. This is why during police investigations or psychological analyses, the same witness is asked to recount the incident multiple times. If they provide differing versions in the first, second, and third instances, it becomes evident that the account is likely fabricated. This is a straightforward and commonly used method in criminology for detecting lies.

Since we are discussing the story of Prophet Muhammad's Miraj (Night Journey), I will highlight inconsistencies in the Miraj narratives to show that these accounts contain numerous discrepancies. Many scholars attempt to reconcile these contradictions through various explanations or reinterpretations. Some claim that the Miraj occurred multiple times. Others argue it happened only once or twice. Some assert it was a physical journey, while others suggest it was a spiritual experience or a dream.

For example, some hadiths state that Prophet Muhammad prayed at the Al-Aqsa Mosque in Jerusalem during that night. However, historians argue that there was no mosque in that area during Muhammad's lifetime. Instead, the site contained the ruins of King Solomon's temple. This raises the question: where exactly did the Prophet pray that night? This issue will be explored in detail later. For now, we will examine other aspects of the story.

It's worth noting that if we include weak (da'if) hadiths in this discussion, the list of inconsistencies would grow even longer, as these contain significant contradictions. Therefore, I am excluding weak hadiths, as scholars have already classified them as unreliable compared to authentic (sahih) hadiths. My analysis will focus solely on sahih and hasan (good) hadiths, as well as one munkar hadith (a narration considered unreliable due to its conflict with sahih hadiths).

How Many Angels Came?

Prophet Muhammad provided different accounts to different people about the number of angels present. In some narrations, there is mention of one angel, in others two, and yet another narration speaks of three angels. Let’s compare these accounts.

First Account: One Angel

In one version, it is stated that only one angel, Jibril (Gabriel), came to take the Prophet on the Night Journey. Muhammad reportedly recognized him as he was already familiar with Jibril. This account specifies that Jibril came alone that night.

Further analysis of other accounts will follow in subsequent discussions. [Sahih Bukhari, Islamic Foundation, Hadith: 342]

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345
Sahih Bukhari (Islamic Foundation)

8 / Salat

Chapter: How As-Salat (the Prayer) was prescribed on the night of Al-Isra

(miraculous night journey) of the Prophet (pbuh) to Jerusalem (and then to the

heavens)

Narrated Abu Dhar:

Allah's Messenger said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are

the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet (ﷺ) met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet (ﷺ)) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet (ﷺ) passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet (ﷺ) asked, 'Who is he?' Gabriel replied, 'He is Idris." The Prophet (ﷺ) added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet (ﷺ) added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: The Prophet (ﷺ) said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we " reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Another description also mentions a visitor. But if Gabriel was already known to the Prophet, it is not understandable why he spoke of the stranger [**Sahih al-Bukhari (Islamic Foundation) Hadith Number:** 3608]
Sahih Bukhari (Islamic Foundation)

50/ Ambiya Kiram

Chapter: 2151.Mi'raj'sEvent

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

Hudba Ibn Khalid (R.A.) … on the authority of Malik Ibn Sasa (R.A.), Narrated `Abbas bin Malik:

Malik bin Sasaa said that Allah's Messenger (ﷺ) described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet (ﷺ) further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet (ﷺ) said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious

Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and `Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excel lent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel

replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me),' This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked,' Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he

repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers."

Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a

Now let's see the description of two angels. One may question this account, whether it is the case of Mirage. But if you read carefully, you will understand that this is the case of Miraj [Sahih Bukhari, Islamic Foundation, Hadith: 1303]–

Sahih Bukhari (Islamic Foundation)
20/ Funeral
Chapter: 876. no section

Reference : Sahih al-Bukhari 1386
In-book reference : Book 23, Hadith 138
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 468
Musa Ibn Ismail … on the authority of Samura Ibn Jundab

Narrated Samura bin Jundab:

Whenever the Prophet (ﷺ) finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet (ﷺ) would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of

his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of Qur'an (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw

in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gatekeeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' "

Hadith Quality: Sahih

Narrator: Samurah Ibn Jundub

Now let's read another account, where three angels are described, that a total of three angels arrived on the night of the Prophet's death [**Sahih Bukhari, Islamic Foundation, Hadith: 7009; Tafsir-e-Mazhari, Volume 7, Page 19**.]

Sahih Bukhari (Islamic Foundation)

86/ Rebuttal of Jahmiyyah and Tawheed context

Section: 3139. The words of Almighty Allah: And Allah met and talked with

Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608
On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik

Narrated Anas bin Malik:

The night Allah's Messenger (ﷺ) was taken for a journey from the sacred mosque (of Mecca) Al-Ka`ba: Three persons came to him (in a dream) while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, "Which of them is he?" The middle (second) angel said, "He is the best of them." The last (third) angle said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e. after The Divine

Inspiration was revealed to him. (Fath-ul-Bari Page 258, Vol. 17) and he saw them, his eyes were asleep but his heart was not----and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zamzam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and `Abdomen and then washed it with Zamzam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors. The dwellers of the Heaven asked, 'Who is it?' He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes" They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival, and they did not know what Allah would do to the Prophet (ﷺ) on earth unless Allah informed them. The Prophet (ﷺ) met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet (ﷺ) greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates." Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?" Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel". They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcomed." Then he (Gabriel) ascended with the Prophet (ﷺ) to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there

were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heavens another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me." But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. (Fate Al-Bari Page 263, 264, Vol. 17). Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night." Then the Prophet (ﷺ) descended till he met Moses, and then Moses stopped him and asked, "O Muhammad ! What did your Lord en join upon you?" The Prophet (ﷺ) replied," He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." So the Prophet (ﷺ) turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet (ﷺ) turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet (ﷺ) said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa`daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in

practice)." The Prophet (ﷺ) returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allah's Messenger (ﷺ) said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet (ﷺ) then woke while he was in the Sacred Mosque (at Mecca).
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Tafsir-e-Mazhari, Volume 7, Page 19:

Baghbi wrote that Mother Aisha said the body of the Prophet was not taken during the Night of Ascension (Mi'raj); rather, his blessed soul was taken. In other words, the Mi'raj did not occur physically but spiritually.

The account as narrated by Anas ibn Malik and reported by Bukhari describes the incident as follows: The Prophet was taken to Mi'raj from the precincts of the Ka'bah. This occurred before he received prophethood. He was lying there, and in a state of semi-sleep, he saw three individuals approach him. The first person asked, "Who is this man?" The second replied, "He is the best among men." The third added, "Take the best among men." With this, they departed.

The following night, the Prophet was again lying in the precincts of the Ka'bah. Though his eyes were closed in sleep, his heart remained awake, as is the condition of the hearts of Prophets. Their eyes may sleep, but their hearts do not.

The same three individuals appeared again. Without speaking, they lifted the Prophet and brought him to the well of Zamzam. There, Angel Jibril (Gabriel) opened the Prophet's chest, washed the interior with the water of Zamzam, and then placed therein faith and knowledge suitable for him. Finally, the chest was sealed back as it was before.

Hazrat Anas narrated the entire event of the Mi'raj in this manner.

Let us read the matter mentioned in the hadith side by side for better understanding :

Reference : Sahih al-Bukhari 1386

In-book reference : Book 23, Hadith 138
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 468
…….I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem)…….

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345
……..While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water…...

Where does the journey begin?

Prophet Muhammad somewhere says that he was taken by tearing the roof of his house, somewhere else from Kaaba Hatim. Let us look at the beginning where it is said that the roof of Muhammad's house was torn open and then he was taken to Miraj, [Sahih Bukhari, Islamic Foundation, Hadith: 342]
Sahih Bukhari (Islamic Foundation)

8 / Salat

section: 242.In Mi'rajHow is prayer obligatory?

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345

Ibn 'Abbas said: Narrated to me by Abu Sufyan Ibn Harb in the hadith of Heracles. In it, he also said that the Prophet, may God bless him and grant him peace, commanded us to pray, to be truthful and to be pure in character.

Allah's Messenger (ﷺ) said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel,

'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet (ﷺ) met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet (ﷺ)) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet (ﷺ) passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet (ﷺ) asked, 'Who is he?' Gabriel replied, 'He is Idris." The Prophet (ﷺ) added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet (ﷺ) added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: The Prophet (ﷺ) said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we " reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls

(made) of pearls and its earth was of musk." Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Another account has the Prophet taken to Miraj from Kaaba Hatim or Hijr, which contradicts the earlier statement. It should be noted that there is no roof on Kaaba Hatim. Below is a picture of Kaaba Hatim, for the purpose of understanding.

[Sahih Bukhari (Islamic Foundation)Sahih Bukhari, Islamic Foundation, Hadith: 3608]
50/ Ambiya Kiram

Chapter: 2151.Mi'raj'sEvent

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227
Narrated `Abbas bin Malik:

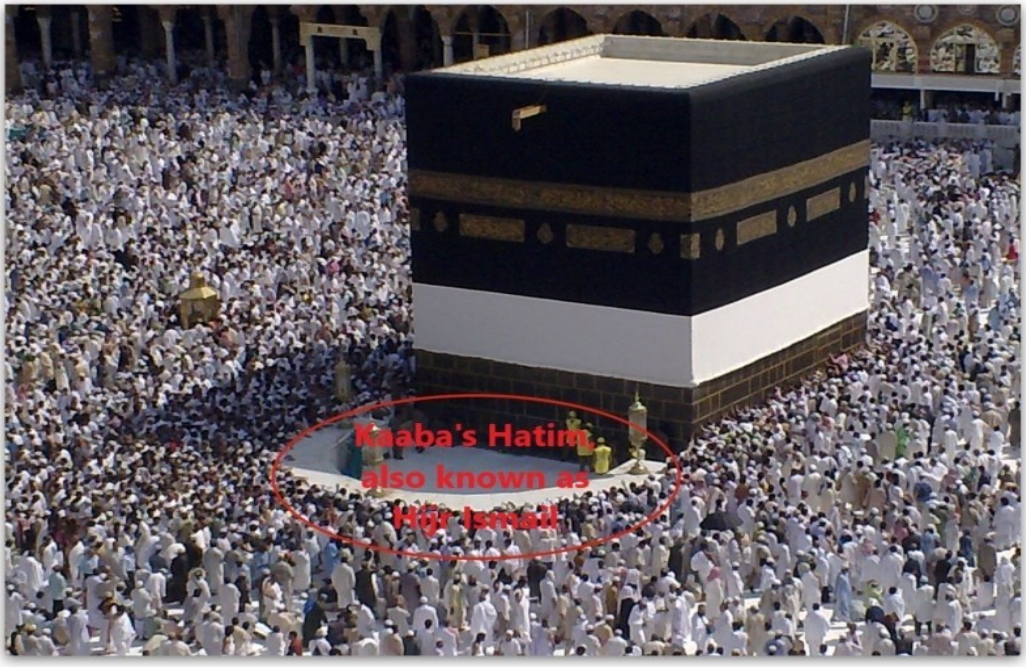
Malik bin Sasaa said that Allah's Messenger (ﷺ) described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr of Kaaba, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet (ﷺ) further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet (ﷺ) said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me

till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and `Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excel lent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was

said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me),' This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked,' Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah

and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers." Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a



Let us read the two hadith side by side:

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

……...While I was lying in Al-Hatim or Al-Hijr of Kaaba, suddenly someone came to me and cut my body open from here to here……..

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345

…….While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water…….

According to another narration, the incident took place from the house of Umm Hani. According to Umm Hani, not from anywhere else. That is, Umm Hani not only gave her own statement, but also rejected the different statements of others. It is reported from Ibn Ishaq's Sirat Rasulullah that Miraj took place from the house of Umm Hani [**Sirat-e-Rasulullah (S.A.), Translation by Shahid Akhand, Prothoma Prokashani, Page 218**; Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation Bangladesh, Volume 2, Page 76]

Sirat-e-Rasulullah (S.A.), Translation by Shahid Akhand, Prothoma Prokashani, Page 218:

> I have come across some narrations about the Miraj of Rasul-e-Karim from Umm Hani bint Abu Talib, also known as Hind. She said, “He undertook the Miraj while staying at my house; he did not go from any other place. That night, he was sleeping at my house. After performing the Isha prayer, he went to sleep, and we also went to bed. A little before dawn, Rasul-e-Karim woke us up. We prayed the Fajr prayer together. Then he said, ‘Umm Hani, yesterday evening, I prayed Isha with you in this valley; you witnessed it. After that, I went to Jerusalem and prayed there. And now, just moments ago, I prayed Fajr here with you, as you saw.’
>
> When he stood up to leave, I held onto his cloak, pulling it, which caused it to lift and expose his abdomen. It was as though I had pulled a folded Egyptian cloth. I said, ‘O Rasulullah, do not tell this to anyone. They will accuse you of falsehood and insult you.’ He replied, ‘By Allah, I will surely tell them.’”

Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation Bangladesh, Volume 2, Page 76:

> Muhammad ibn Ishaq narrates from Muhammad ibn Saib Kalbi… from Umm Hani bint Abu Talib , who spoke about the Miraj of Rasulullah (ﷺ). She said, “On the night Rasulullah (ﷺ) undertook the Miraj, he was resting at my house. After performing the Isha prayer, he went to sleep, and we also went to sleep. Shortly before Fajr, he woke us up. He prayed, and we

prayed Fajr with him. Then he said: ‘O Umm Hani, you saw that I prayed Isha with you and then lay down here with you. After that, I went to Bayt al-Maqdis (Jerusalem) and prayed there. Now I have prayed Fajr with you, as you have seen.’

Umm Hani continued, ‘When he stood up to leave, I grabbed the edge of his cloak, which slipped off his abdomen. His stomach was as smooth and radiant as a folded Coptic cloth. I said, “O Messenger of Allah, do not tell this to the people. Otherwise, they will call you a liar and hurt you.” But he replied, “By Allah, I will surely convey it to them.”

I then instructed my Ethiopian servant girl, “Why are you sitting? Go quickly with Rasulullah (ﷺ). Listen to what he says to the people and observe their reactions.”’”

Where did the meeting with Jibril take place?

Consider these two verses of the Qur'an. Here it is mentioned that Muhammad (PBUH) met Jibril near the Sidrat al-Muntaha for the second time, and the first meeting took place at another time.

Reference : Sahih Muslim 177a
In-book reference : Book 1, Hadith 344
USC-MSA web (English) reference : Book 1, Hadith 337
1 The Book of Faith

(77)Chapter: The Meaning of the Saying of Allah, The Mighty and Sublime: And indeed he saw him at a second descent (another time)"; And did the prophet (saws) see his lord on the night of the Isra?

It is narrated on the authority of Masruq that he said:

I was resting at (the house of) 'A'isha that she said: O Abu 'A'isha (kunya of Masruq), there are three things, and he who affirmed even one of them fabricated the greatest lie against Allah. I asked that they were. She said: He who presumed that Muhammad (ﷺ) saw his Lord (with his ocular vision) fabricated the greatest lie against Allah. I was reclining but then sat up and said: Mother of the Faithful, wait a bit and do not be in a haste. Has not Allah (Mighty and Majestic) said:" And truly he saw him on the clear horizon" (Al-Qur'an, Surat at-Takwir, 81:23) and" he saw Him in another descent" (Al-Qur'an, Surat Najm 53:13)? She said: I am the first of this

Ummah who asked the Messenger of Allah (ﷺ) about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard Allah saying: "Eyes comprehend Him not, but He comprehends (all) vision. and He is Subtle, and All-Aware" (Al-Qur'an, Surat al-An`am 6:103)? (She, i.e. 'A'isha, further said): Have you not heard that, verily, Allah says: "And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise." (Al-Qur'an, Surat ash-Shura, 42:51) She said: He who presumes that the Messenger of Allah (ﷺ) concealed anything from the Book of Allah fabricates the greatest lie against Allah. Allah says: "O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (Al-Qur'an, Surat al-Ma'idah, 5:67). She said: He who presumes that he would inform about what was going to happen tomorrow fabricates the greatest lie against Allah. And Allah says "Say, 'None in the heavens and earth knows the unseen except Allah , and they do not perceive when they will be resurrected.'" (Al-Qur'an, Surat an-Naml, 27:65).

However, from the hadith regarding the Mi'raj, it is understood that Jibril came to Makkah that night and took Muhammad with him. Then why does the Qur'an mention the meeting near Sidrat al-Muntaha?

Here's an example: Suppose I met Kalimuddin at the Kamalapur railway station. From there, we went to the airport. Afterward, we flew to Berlin, Germany. After completing our work, we returned to Dhaka airport and then went back to Kamalapur. So, where would I say I met Kalimuddin? Should I say we met in Berlin, or would it be accurate to say we met at Kamalapur?

Similarly, that night, the meeting with Jibril took place in Makkah, so it would be expected that such a description would be given. Certainly, they also met at Sidrat al-Muntaha, but that is a part of the overall event. When narrating such events, people usually consider the moment of the first meeting as the time of the encounter, not a later moment. Think about this carefully.

Surah An-Najm (53:13-14):

"And he certainly saw him a second time,
At the Lote Tree of the Utmost Boundary (*Sidrat al-Muntaha)*."

First Encounter: Surat at-Takwir (81:23)

"And truly he saw him on the clear horizon."
This verse refers to the Prophet Muhammad's (ﷺ) first vision of Jibril (جبريل) in his original form.

Second Encounter: Surat an-Najm (53:13)

"And he saw him in another descent."
This refers to the second encounter with Jibril at Sidrat al-Muntaha (سدرة المنتهى) during the Prophet's Ascension (Mi'raj).

The Sidrat al-Muntaha is a lote tree located at the farthest boundary of creation, on the right of the Throne in the seventh heaven.

What was the mode of transportation during Mi'raj?

What mode of transportation did Muhammad (PBUH) use to ascend during Mi'raj—was it by riding an animal, holding Jibril's hand, or using some sort of elevator or stairs? There are inconsistencies in the descriptions. Let us examine the following narration. Here, it is mentioned that he rode a white animal called Buraq and then reached the first heaven. This implies that the Buraq itself was the mode of transport [Sahih Bukhari, Islamic Foundation, Hadith: 313]

Sahih Muslim (Islamic Foundation)

Volume 1: Kitabul Iman

Chapter 73: The Ascension (Mi'raj) of the Messenger of Allah (ﷺ) and the Prescription of Salah

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

Muhammad ibn al-Muthanna narrated from Anas ibn Malik , who stated that a narrator said, "Anas might have narrated this from a member of his community, Malik ibn Sa'sa'ah ." He said that the Prophet (ﷺ) mentioned:

"One night, I was in a state between sleep and wakefulness near the Ka'bah when I heard someone among three individuals speaking. They came to

me, took me, and brought a golden basin filled with Zamzam water. My chest was split open from here to there." (The narrator Qatadah asked someone near him, "What does 'here to there' mean?" He replied, "From the chest to below the stomach.")

The Prophet (ﷺ) continued: "My heart was taken out, washed with Zamzam water, and then returned to its place. My heart was then filled with faith and wisdom. After that, a white creature called 'Buraq' was brought to me. It was larger than a donkey but smaller than a mule. It could travel the distance as far as its sight in one step. I was mounted on it, and we began our journey, reaching the sky of the world. Jibreel asked for the gate to be opened. A voice asked, 'Who is it?' Jibreel replied, 'It is Jibreel.' The voice asked, 'Who is with you?' Jibreel said, 'Muhammad is with me.' The gatekeeper asked, 'Has he been sent for?' Jibreel said, 'Yes.' The gatekeeper opened the gate, saying, 'Welcome! How noble is his arrival!'"

The Prophet (ﷺ) said:

"We then came to Adam ... (The full hadith narrates the details of the journey.) It is mentioned in this narration that on the second heaven, the Prophet (ﷺ) met Isa (Jesus) and Yahya (John the Baptist); on the third, Yusuf (Joseph); on the fourth, Idris (Enoch); on the fifth, Harun (Aaron), peace be upon them all. On the sixth heaven, I met Musa (Moses, AS), and I greeted him. He said, 'Welcome, O noble Prophet and noble brother!' When I proceeded, Musa began weeping. A voice asked, 'Why are you weeping?' He replied, 'My Lord, this young man was sent after me, yet more of his followers will enter Paradise than mine.'"

The Prophet (ﷺ) continued:

"We then reached the seventh heaven and came to Ibrahim (Abraham, AS). In this narration, the Prophet (ﷺ) also mentioned that he saw four rivers there: two visible and two hidden, all flowing from the Sidrat al-Muntaha (Lote Tree). I asked Jibreel, 'What are these rivers?' He replied, 'The hidden ones are the rivers of Paradise, and the visible ones are the Nile and Euphrates, resembling the rivers of Paradise.'"

The Prophet (ﷺ) said:

"After that, I was taken to Bayt al-Ma'mur. I asked Jibreel, 'What is this?' He replied, 'This is Bayt al-Ma'mur. Every day, seventy thousand angels

enter it to circumambulate, and they never return to it.' Then two vessels were brought to me—one filled with wine and the other with milk. I chose the vessel of milk. Jibreel said, 'You have chosen correctly. Through you, Allah will keep your Ummah on the natural disposition (fitrah).' Then fifty prayers were prescribed for me... (The narration continues till the end of the hadith)."

Hadith Status: Sahih (Authentic)

Narrator: Anas ibn Malik

Another hadith emphasizes that after mounting Buraq, the Prophet (ﷺ) remained on it during his journey to view Paradise and Hell. Thus, Buraq was his means of transport throughout the journey. [**67. Sunan at-Tirmidhi (Verified), Hadith: 3147; Sunan at-Tirmidhi, Islamic Center, Hadith: 3085**.]

Sunan At-Tirmidhi (Critically Analyzed)
44/ Tafsir of the Qur'an
Chapter 18: Surah Bani Isra'il
Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

Zirr ibn Hubaysh narrated:
I asked Hudhayfah ibn al-Yaman , "Did the Messenger of Allah (ﷺ) pray in Bayt al-Maqdis?"
He replied, "No."
I said, "Yes, he did pray there."
He responded, "O bald one! On what basis are you making this claim?"
I replied, "Based on the Qur'an. Let the Qur'an judge between us."
Hudhayfah said, "Whoever takes evidence from the Qur'an has succeeded."

Sufyan reported that Mis'ar sometimes said, "He has prevailed," and at other times said, "He has triumphed."

Zirr then recited the following verse:
"Glory be to the One who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa"- (Surah Bani Isra'il, 17:1).

Hudhayfah asked, "Are you trying to prove through this verse that the Messenger of Allah (ﷺ) prayed there?"
I replied, "No."
He said, "If the Messenger of Allah (ﷺ) had prayed there, it would have

been obligatory for you to pray there as well, just as it has been made obligatory for you to pray in al-Masjid al-Haram."

Hudhayfah further stated: "A riding animal was brought to the Messenger of Allah (ﷺ). Its back was long, and its step would reach as far as the eye could see. The two of them (the Prophet and Jibril) did not dismount from Buraq until they had seen Paradise, Hell, and the matters promised for the Hereafter. Then they returned just as they had gone, mounted on the same ride."

Hudhayfah added: "People claim that he tied Buraq, but why would it flee? The One who knows everything hidden and visible (Allah) had already subdued Buraq for him."

Status of the Hadith: Hasan
Abu 'Isa (Imam Tirmidhi) said, "This hadith is Hasan Sahih."
Classification of Hadith: Hasan (Good)
Narrator: Zirr ibn Hubaysh

In another narration, it is mentioned that from Bayt al-Maqdis, the Prophet (ﷺ) ascended to the seven heavens using a staircase.

Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation, Volume 2, Page 77 -

The Description of Mi'raj Narrated by Abu Sa'id al-Khudri (RA):
Ibn Ishaq narrates: A trustworthy person, about whom I have no doubt, reported to me from Abu Sa'id al-Khudri (RA). He said: I heard the Messenger of Allah (SAW) say, "After the tasks at Bayt al-Maqdis were completed, a staircase was presented before me, the likes of which I had never seen. It was such a marvelous creation that people like you look at it with wide, bursting eyes at the time of death. My companion (Gabriel) made me ascend upon it, and it took me to the door of the heavens, called *Bab al-Hafaza* (The Gate of the Guardians). Isma'il, an angel, was stationed there with twelve thousand angels under his command, and under each of them were another twelve thousand angels."

According to another account, Gabriel took him by the hand. [**Sahih Bukhari, Islamic Foundation, Hadith: 342**]

Sahih Bukhari (Islamic Foundation)

Volume 8/ Chapter on Salah

Section: 242 - How Salah (prayer) became obligatory during the Mi'raj?

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345

Ibn Abbas narrated: Abu Sufyan ibn Harb related to me the narration of Heraclius, in which he said that the Prophet commanded us to establish prayer, speak the truth, and maintain moral purity.

Yahya ibn Bukayr narrated ... from Anas ibn Malik , who said that Abu Dharr narrated from the Messenger of Allah :

The roof of my house was opened while I was in Mecca. Then Jibreel descended, opened my chest, and washed it with Zamzam water. He then brought a gold basin filled with wisdom and faith, poured it into my chest, and sealed it. Afterward, he held my hand and ascended with me to the heaven of this world.

When we reached the lowest heaven, Jibreel asked its guardian to open the gate. The guardian asked, "Who is this?" Jibreel replied, "It is I, Jibreel." The guardian asked, "Is there anyone with you?" Jibreel said, "Yes, Muhammad is with me." The guardian asked, "Has he been sent for?" Jibreel replied, "Yes."

The gate was opened, and we ascended to the first heaven. There I saw a man sitting with numerous human forms to his right and left. When he looked to his right, he smiled, and when he looked to his left, he wept. The man said, "Welcome, O pious Prophet! Welcome, O righteous son!" I asked Jibreel , "Who is he?" Jibreel replied, "He is Adam . The forms to his right are the souls of the people of Paradise, and those to his left are the souls of the people of Hell. That is why he smiles when he looks to his right and weeps when he looks to his left."

We then ascended to the second heaven. The same questions were asked by its guardian as those by the first heaven’s guardian, and the gate was opened.

Anas narrated that Abu Dharr mentioned that the Prophet met Adam in the first heaven, and Ibrahim in the sixth heaven. Abu Dharr did not

specify the location of the others but mentioned that the Prophet also met Idris , Musa , and 'Isa .

When Jibreel brought the Prophet to Idris , Idris said, "Welcome, O pious Prophet and righteous brother!" I asked, "Who is he?" Jibreel replied, "He is Idris."

When I passed by Musa , he said, "Welcome, O pious Prophet and righteous brother!" I asked, "Who is he?" Jibreel replied, "He is Musa."

When I passed by 'Isa , he said, "Welcome, O pious Prophet and righteous brother!" I asked, "Who is he?" Jibreel replied, "He is 'Isa."

When I passed by Ibrahim , he said, "Welcome, O pious Prophet and righteous son!" I asked, "Who is he?" Jibreel replied, "He is Ibrahim."

Ibn Shihab said that Ibn Hazm narrated to him from Ibn Abbas and Abu Habba Al-Ansari that the Prophet said: "Then I was taken further up, where I reached a plane where I could hear the sound of the pens writing."

Ibn Hazm and Anas ibn Malik narrated that the Prophet said: "Then Allah made fifty daily prayers obligatory upon my Ummah. On my way back, I passed by Musa , who asked, 'What has your Lord enjoined upon your Ummah?' I replied, 'Fifty prayers.' He said, 'Return to your Lord, for your Ummah will not be able to bear that.'

So I returned, and Allah reduced a portion of it. When I passed by Musa again, he asked, 'What did your Lord do?' I replied, 'He reduced a portion.' He said, 'Return to your Lord, for your Ummah will not be able to bear it.' I returned, and it was further reduced.

This continued until Allah said, 'These are five daily prayers that will be equivalent to fifty in reward. My word does not change.' When I passed by Musa again, he said, 'Return to your Lord.' I replied, 'I feel too shy to return to my Lord again.'"

Jibreel then took me to Sidrat al-Muntaha, which was covered with colors the nature of which I do not know. Then I was taken to Paradise, where I saw that its domes were made of pearls and its soil was musk."

Hadith Status: Sahih (Authentic)
Narrated by: Anas ibn Malik

Let's look at the hadith details together:

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

……...After that, a white creature called 'Buraq' was brought to me. It was larger than a donkey but smaller than a mule. It could travel the distance as far as its sight in one step…….

Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

…….Hudhayfah further stated: "A riding animal was brought to the Messenger of Allah (ﷺ). Its back was long, and its step would reach as far as the eye could see. The two of them (the Prophet and Jibril) did not dismount from Buraq until they had seen Paradise, Hell, and the matters promised for the Hereafter. Then they returned just as they had gone, mounted on the same ride."…..

Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation, Volume 2, Page 77:

……. I heard the Messenger of Allah (SAW) say, "After the tasks at Bayt al-Maqdis were completed, a staircase was presented before me, the likes of which I had never seen. It was such a marvelous creation that people like you look at it with wide, bursting eyes at the time of death. My companion (Gabriel) made me ascend upon it, and it took me to the door of the heavens, called *Bab al-Hafaza* (The Gate of the Guardians). ……..

Stopped in Jerusalem on the way?

Some hadiths state that the Prophet Muhammad stopped in Jerusalem on his way to pray on the night of Miraj [**Sahih Muslim, Islamic Foundation, Hadith: 308**] –

Sahih Muslim (Islamic Foundation) 1 / Kitabul Iman

Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 162a

In-book reference : Book 1, Hadith 316

USC-MSA web (English) reference : Book 1, Hadith 309

> Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as

the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi Wasallam said: I ascended it and I reached Baitul Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer). Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being.
Then Gabriel took me up and reached the second heaven and told me to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us. There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare.
Then Gabriel took me up and reached the threshold of the third heaven and told me to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. There I met Idris . He called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19).
Then Gabriel took me to the threshold of the fifth heaven and told me to open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us. I met Harun there. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the sixth heaven and asked me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes,

he was summoned. Then the door was opened for us. I met Musa there. He called me Marhaba and prayed for my welfare.
Then Gabriel reached the threshold of the seventh heaven and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty. Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them.
Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier.
Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not carry it out, I will write a reward for him; And if you put it into practice, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it into a deed, only one sin is written on him.
Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Return to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.

Hadith Quality: Sahih
Narrator: Anas Ibn Malik

According to the narration of the following hadith, they did not stop at Jerusalem in between, but went directly to the first heaven [Sahih Muslim, Islamic Foundation, Hadith: 313] –

Sahih Muslim (Islamic Foundation)
1 / Kitabul Iman
Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

Muhammad Ibn Musanna … Narrated Anas Ibn Malik that Rabi said, Anas may have narrated from Malik Ibn Sa'sa'a , a member of his community, that the Prophet, said: Once I came to the Kaaba. I was in between sleep and wakefulness near Sharif. Then I heard one of the three people talking. However he came to me and took me. Then a golden vessel was brought to me, in which was the water of Yama. Then he spread my chest from here to there. Narrator Qatada (R.A.) said, I asked someone next to me, what do you mean by "from here to there"?
He replied, "From the chest to the lower abdomen". Rasulullah Sallallahu Alaihi Wasallam said: Then my heart was taken out and washed with the water of Zamzam and put back in its proper place. My heart is filled with faith and wisdom. Then I was presented with a white beast named 'Burak'. It is somewhat larger than a donkey and smaller than a mule. He goes as far as his eyes go with each step. I was mounted on it. We walked and reached the sky of the world. Gabriel (Alaihis Salam) asked to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad is with me. Darrakshi said, you were sent to him? He said yes. Then he opened the door and said, Marhaba! What an honorable visitor has arrived. Rasulullah Sallallahu Alayhi Wasallam said: Then we came to Adam (Alaihis Salam) … Thus the narrator narrates the full hadith. However, it is said in this tradition that the Messenger of Allah, may God bless him and grant him peace, met Jesus and Yahya in the second heaven, Yusuf in the third heaven, Idris in the fourth heaven, Harun (alayhimus salam) in the fifth heaven. Rasulullah said: Then we went to the sixth heaven and approached Musa and greeted him. He said, Marhaba, O blessed Prophet,

blessed brother! Then he started crying when we crossed the right. The voice came, why are you crying? He answered, Lord, thou hast sent this boy after me; But his ummah will enter Paradise in greater numbers than my ummah.

Rasulullah Sallallahu Alayhi Wasallam said: We went again and reached the seventh heaven and came to Ibrahim (Alaihis Salam). Sahabi also mentions in his hadith that Rasulullah Sallallahu Alayhi Wasallam also said: He saw four canals there. Two of them are public and two are not public. All of them flow from Siduratul Muntahara base. The Prophet, may God bless him and grant him peace, said: I said, O Gabriel! What are these canals? He said, "The invisible rivers are the rivers of Paradise and the visible ones are blue and Furat." That is, these two canals are similar to the two canals of Paradise.

Then I was raised to Baitul Mamur. I said: O Gabriel! What is this? He said, This is 'Baytul Mamur'. Seventy thousand angels enter it (for circumambulation) every day. Once they complete Tawaf, they never have the opportunity to perform Tawaf again. Then two vessels were presented before me, one of wine, the other of milk. I took the milk container. He told me, you are right. May Allah keep your ummah on the Fitrat in your means. Then fifty times Salat (prayer/prayer) was made obligatory upon me… Thus the narrator narrates to the end of the hadith.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Read another hadith, from which it can be understood that Muhammad did not dismount from the Burak before traveling to Jannat Jahanna after riding it. Note the following hadith, an argument between two Companions regarding whether the Prophet prayed in Bait al-Maqdis [**Sunan at-Tirmidhi (Verified), Hadith: 3147/ Sunan at-Tirmidhi, Islamic Center, Hadith: 3085**.] –

Sunan At-Tirmidhi (Tahqiqirt)

44 / Tafseerul Qur'an

Section: 18. Surah Bani Israel

Reference : Jami` at-Tirmidhi 3147

In-book reference : Book 47, Hadith 199

English translation : Vol. 5, Book 44, Hadith 3147

On the authority of Zir Ibn Hubaish , he said, I asked Huzaifah Ibn al-Yaman , Did the Messenger of Allah, pray at Baitul Maqdis? He said, no. I said, yes, he prayed.He said, O Teko! You are saying such things, on what basis are you saying it? I said, based on the Quran. Quran will judge

between me and you. Huzaifah said, "Whoever accepts evidence from the Qur'an is successful."

Sufyan said, He (Misr) sometimes said “Qad Ihtazza” and sometimes “Qad Falaja”. Then he (Zir) recited this verse: "Glory be to Him, who took His servant one night from Masjidul Haram to a distant mosque" - (Surah Bani Israel 1). Huzaifah said, Do you want to prove through this verse that the Messenger of Allah, may Allah bless him and grant him peace, prayed there? I said no. He said, "If the Messenger of Allah, had prayed there, it would have been obligatory upon you to pray there, just as it has been obligatory upon you to pray in Masjidul Haram." Huzaifah said:An animal was brought to the Messenger of Allah ﷺ. Its back was long and (while walking) its legs fell to the limit of vision. The two of them (the Prophet and Gabriel) did not dismount from the back of Burak until they saw the promised things of Paradise, Hell and the Hereafter. Then they both returned. They return in the same manner as they came (i.e. return as mounted). Huzaifah said, People say that he tied up Borak. Why would it run away from him? But the Lord (Allah Ta'ala) who knows all things secret and public made Borak under his control.

Sanad Hasan.

Abu Isa said, this hadith is Hasan Sahih.

Hadith standard: Hasan (Hasan)

Narrated by: Dhir ibn Hubaysh

Let's read hadith side by side:

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

……...Rasulullah Sallallahu Alaihi Wasallam said: Then my heart was taken out and washed with the water of Zamzam and put back in its proper place. My heart is filled with faith and wisdom. Then I was presented with a white beast named 'Burak'. It is somewhat larger than a donkey and smaller than a mule. He goes as far as his eyes go with each step. I was mounted on it. We walked and reached the sky of the world. Gabriel asked to open the door. …….

Reference : Sahih Muslim 162a

In-book reference : Book 1, Hadith 316

USC-MSA web (English) reference : Book 1, Hadith 309

…Rasulullah Sallallahu Alaihi Wasallam said: I ascended it and I reached Baitul Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer)……..

Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

Then he (Zir) recited this verse: "Glory be to Him, who took His servant one night from Masjidul Haram to a distant mosque" - (Surah Bani Israel 1). Huzaifah said, Do you want to prove through this verse that the Messenger of Allah, may Allah bless him and grant him peace, prayed there? I said no. He said, "If the Messenger of Allah, had prayed there, it would have been obligatory upon you to pray there, just as it has been obligatory upon you to pray in Masjidul Haram." Huzaifah said:An animal was brought to the Messenger of Allah ﷺ. Its back was long and (while walking) its legs fell to the limit of vision. The two of them (the Prophet and Gabriel) did not dismount from the back of Burak until they saw the promised things of Paradise, Hell and the Hereafter. Then they both returned.

Where was the milk and wine given?

A choice between milk and wine was given in Jerusalem –
Sahih Muslim (Islamic Foundation)

1 / Kitabul Iman

Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi Wasallam said: I ascended it and I reached Baitul Maqdas. Then I tied my

vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer). Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being.
Then Gabriel took me up and reached the second heaven and told me to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us. There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare.
Then Gabriel took me up and reached the threshold of the third heaven and told me to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. There I met Idris . He called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19).
Then Gabriel took me to the threshold of the fifth heaven and told me to open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us. I met Harun there. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the sixth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Musa there. He called me Marhaba and prayed for my welfare.

Then Gabriel reached the threshold of the seventh heaven and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty. Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them.
Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier.
Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not carry it out, I will write a reward for him; And if you put it into practice, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it into a deed, only one sin is written on him.
Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Return to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

In another narration, Baitul Mamur was asked to choose between milk and wine. Where angels worship. The location of Bait al-Mamu is the seventh heaven, often called Labyyah or Damiyah, directly opposite the Kaaba Sharif or Masjid al-Haram of the world [Sahih Muslim, Islamic Foundation, Hadith: 313] –

Sahih Muslim (Islamic Foundation)

1 / Kitabul Iman

Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

Muhammad Ibn Musanna … Narrated Anas Ibn Malik that Rabi said, Anas may have narrated from Malik Ibn Sa'sa'a , a member of his community, that the Prophet, said: Once I came to the Kaaba. I was in the middle of sleep and wakefulness with Sharif. Then I heard one of the three people talking. However he came to me and took me. Then a golden vessel was brought to me, in which was the water of Yama. Then he spread my chest from here to there. Narrator Qatada (R.A.) said, I asked someone next to me, what do you mean by "from here to there"?

He replied, "From the chest to the lower abdomen". Rasulullah Sallallahu Alaihi Wasallam said: Then my heart was taken out and washed with the water of Zamzam and put back in its proper place. My heart is filled with faith and wisdom. Then I was presented with a white beast named 'Burak'. It is somewhat larger than a donkey and smaller than a mule. He goes as far as his eyes go with each step. I was mounted on it. We walked and reached the sky of the world. Gabriel (Alaihis Salam) asked to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad is with me. Darrakshi said, you were sent to him? He said yes. Then he opened the door and said, Marhaba! What an honorable visitor has arrived. Rasulullah Sallallahu Alayhi Wasallam said: Then we came to Adam (Alaihis Salam) … Thus the narrator narrates the full hadith. However, it is said in this tradition that the Messenger of Allah, may God bless him and grant him peace, met Jesus and Yahya in the second heaven, Yusuf in the third heaven, Idris in the fourth heaven, Harun (alayhimus salam) in the fifth heaven. Rasulullah said: Then we went to the sixth heaven and approached Musa and greeted him. He said, Marhaba, O blessed Prophet,

blessed brother! Then he started crying when we crossed the right. The voice came, why are you crying? He answered, Lord, thou hast sent this boy after me; But his ummah will enter Paradise in greater numbers than my ummah.

Rasulullah Sallallahu Alayhi Wasallam said: We went again and reached the seventh heaven and came to Ibrahim (Alaihis Salam). The Sahabi also mentioned in his hadith that the Messenger of Allah, may God bless him and grant him peace, also said: He saw four canals there. Two of them are public and two are not public. All of them flow from Siduratul Muntahara base. The Prophet, may God bless him and grant him peace, said: I said, O Gabriel! What are these canals? He said, "The invisible rivers are the rivers of Paradise and the visible ones are Blue and Furat." That is, these two canals are similar to the two canals of Paradise.

Then I was raised to Baitul Mamur. I said: O Gabriel! What is this? He said, This is 'Baytul Mamur'. Seventy thousand angels enter it (for circumambulation) every day. Once they complete Tawaf, they never have the opportunity to perform Tawaf again. Then two vessels were presented before me, one of wine, the other of milk. I took the milk container. He told me, you are right. May Allah keep your ummah on the Fitrat in your means. Then fifty times Salat (prayer/prayer) was made obligatory upon me… Thus the narrator narrates to the end of the hadith.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Let's read the two hadith side by side.

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

…….Rasulullah Sallallahu Alaihi Wasallam said: I ascended it and I reached Baitul Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer). Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. …..

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321

……..Then I was raised to Baitul Mamur. I said: O Gabriel! What is this? He said, This is 'Baytul Mamur'. Seventy thousand angels enter it (for circumambulation) every day. Once they complete Tawaf, they never have the opportunity to perform Tawaf again. Then two vessels were presented before me, one of wine, the other of milk. I took the milk container…

Where to meet with Moses?

According to some authentic hadiths, Muhammad saw Musa on the night of Miraj while passing by Musa's grave. Musa was praying in the grave [74] [75] [76] – Sahih Muslim (Islamic Foundation)

45/ Virtue

Section: 38.virtues of Musa.

Reference : Sahih Muslim 2375a
In-book reference : Book 43, Hadith 215
USC-MSA web (English) reference : Book 30, Hadith 5858

Haddab ibn Khalid and Shayban ibn Farrukh … Anas ibn malik reported Allah's Messenger (ﷺ) as saying:

I came. And in the narration transmitted on the authority of Haddib (the words are): I happened to pass by Moses on the occasion of the Night journey near the red mound (and found him) saying his prayer in his grave.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Sahih Ibn Hibban (Hadithbd)
Chapter-3: The bookIsra [and Me'raj]

Section: Narration of the place where Rasulullah saw Musa praying in his grave:

Hadith-50:

On the authority of Anas Ibn Malik , he said: The Messenger of Allah, may Allah bless him and grant him peace, said:On the night of my Mi'raj, I was passing by Musa . He was standing in his grave near the red sand stupa and

offering prayers.[1]
[1] Albani: Sahih.

Authenticity: Sahih according to Muslim's terms.
Takhreez: Muslim 2375; Nasa'i 3/215; Ahmad 3/148, 248; Ibn Abi Shaiba, Al Musannaf 14/307, 308.
Hadith Quality: Sahih
Narrator: Anas Ibn Malik

Sahih Ibn Hibban (Hadithbd)
Chapter: 3. Kitabul Isra [o Me'raj]

Hadith- 49.

Anas Ibn Malik narrated that the Messenger of Allah (PBUH) said:On the night of my Mi'raj, I was passing by Musa . He was offering Salat[1] at his grave.[2]
[1] Saying Salat here as a Mukallif of Shariah is offering Salat for reward - that is not the intention. On the contrary, here the barakhi life of the prophets is special from others, just as the martyrs have a special life in the barakhi life than the common dead. Besides, this prayer is not like the prayer of the world, but it is like the glorification of the angels or the glorification of the people of Paradise. (For details, see Majmu' Fatawa, Ibn Taymiyyah 4/330; Albani, Tawassul, p. 60.)
[2] Albani: Sahih.
Authenticity: Sahih according to the terms of Bukhari.
Takhreez: Muslim 2375; Nasa'i 3/216; Ahmad 3/120.
Hadith Quality: Sahih
Narrator: Anas Ibn Malik

According to another hadith, Prophet Muhammad saw Moses praying with other prophets in Baytul Maqdis. How did Moses go to Baitul Maqdis after praying at his grave? [Sahih Muslim, Islamic Foundation, Hadith: 327]

Sahih Muslim (Islamic Foundation)
1 / Kitabul Iman
Chapter: 74.

Reference : Sahih Muslim 172
In-book reference : Book 1, Hadith 335
USC-MSA web (English) reference : Book 1, Hadith 328

Regarding Masih Ibn Maryam and Masihud-Dajjal . Zuhayr ibn Harb narrates on the authority of Abu Hurairah that the Messenger of Allah (PBUH) said: I was in Hijr, i.e. Hatam. At this time the Quraysh began to question me about my Isra. They started asking me about things about Baitul Maqdis, which I did not remember well. As a result I became very worried. Rasulullah Sallallahu Alaihi Wasallam said: Then Allah Ta'ala is before me Baytul Maqdis was revealed and I was watching it. I started answering the questions they were asking me. Then I saw myself in a group of prophets.
I saw Musa standing in prayer (prayer/prayer) and he was of medium stature like the people of the tribe of Shanuyah. His hair was curly. I saw Jesus also standing in prayer. Urwa ibn Mas'ud Abu Saqafi is his closest counterpart. I saw Ibrahim also standing in prayer. He is similar to this friend of yours. Rasulullah Sallallahu Alaihi Wasallam said: Then it was time for prayer, I led them. At the end of the prayer, a person said to me, O Muhammad! Salutations to him, the 'Master', the guardian of hell. I looked at him. He greeted me earlier.
Hadith Quality: Sahih
Narrator: Abu Hurairah

According to another hadith, Prophet Muhammad saw Moses in the sixth heaven. How was Musa in the grave, in Baytul Maqdis and in the sixth heaven at the same time? How many Moses are there actually? [Sahih Bukhari, Islamic Foundation, Hadith: 2980]
Sahih Bukhari (Islamic Foundation) 49 / Beginning of Creation
Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.
Reference : Sahih al-Bukhari 3207

In-book reference : Book 59, Hadith 18

USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

> Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa’sa’a , who said: The Prophet, may God bless him and grant him peace, said, “I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam. Then wisdom and faith were perfected and a white four-legged animal was

brought to me, smaller than a mule and bigger than a donkey, i.e. Burak. After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It is said, thank him, how good his good wishes are.
Then I went to Adam . I saluted him. He said, son and prophet! thanks to you Then we went to the second heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I came to Jesus and Yahya . They both said, brother and prophet! thanks to you
Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you
Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you
Then we reached the fifth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah. Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to

Ibrahim . I greeted him. He said, O son and prophet! thank you Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said, This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said, Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).
Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more about people than you. I have tried hard enough to treat the Bani Isra'il and your Ummah will not be able to do so much (in salat (prayer/prayer)). So go back to your Lord and ask for it to be reduced.
I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If the same thing happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how come? I said, Allah has made five times obligatory.
This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will reward ten times for every good deed.
And about Bait al-Mamur, Hammam narrated from the Prophet on the authority of Abu Huraira .

Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a

According to another hadith, Prophet Muhammad saw Moses in the seventh heaven. Totally upset! [Sahih Bukhari, Islamic Foundation, Hadith: 7009]

Sahih Bukhari (Islamic Foundation)
86/ Rebuttal of Jahmiyyah and Tawheed context
Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik . He said, Rasulullah Sallallahu Alaihi Wasallam was visited from the Kaaba Mosque one night. The narration is that a congregation of three angels came to the Prophet sallallaahu alaihi wasallam before he was sent a revelation on this matter. But then he was sleeping in Masjidul Haram. The first of them said, who is he? The insider said, he is the best of them. The last man said, then take the best of them. That's all that happened that night. That's why he didn't see them again. Finally they came to another night which he was watching by heart. His eyes are sleepy, his heart does not sleep. Similarly, the eyes of other prophets sleep, but the heart does not sleep.

That night, without speaking to him, they took him up and kept him near the well. Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it.

Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people of heaven.

He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and Euphrates.

Then Gabriel wandered in this sky with the Prophet . He observed another

canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you. Then he went to the second heaven with the Prophet . The angels in the first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.

Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names. Among them, I saved that Idris (Alaihis Salam) went to the second heaven, Harun (Alaihis Salam) to the fourth heaven, another prophet went to the fifth heaven, I could not remember his name. In the sixth heaven is Ibrahim and Musa (alaihis salam) is in the seventh heaven because of the dignity of conversation with Allah.

At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.

Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .

Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah

reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani Israel. Moreover they have weakened and abandoned while your Ummah is weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and again.

Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah. Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"

The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.

Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go again, as if I am changing with him. Then Musa said: You can descend in the name of Allah. At that time, the Prophet, may God bless him and grant him peace, woke up and saw that he was in the forbidden mosque.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Let's see all the details together. All are Sahih Hadith and there is no doubt about the Rabbis. So the question is, how many Moses are there? Read the highlighted portion again.

Ibrahim met on which level of the sky?

According to one narration, Prophet Ibrahim was staying in the sixth heaven of the seven heavens [Sahih al-Bukhari, Islamic Foundation, Hadith: 7009] –

Sahih Bukhari (Islamic Foundation) 86/ Rebuttal of Jahmiyyah and Tawheed context Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517

In-book reference : Book 97, Hadith 142

USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik . He said, Rasulullah Sallallahu Alaihi Wasallam was visited from the Kaaba Mosque one night. The narration is that a congregation of three angels came to the Prophet sallallaahu alaihi wasallam before he was sent a revelation on this matter. But then he was sleeping in Masjidul Haram. The first of them said, who is he? The insider said, he is the best of them. The last man said, then take the best of them. That's all that happened that night. That's why he didn't see them again. Finally they came to another night which he was watching by heart. His eyes are sleepy, his heart does not sleep. Similarly, the eyes of other prophets sleep, but the heart does not sleep.

That night, without speaking to him, they took him up and kept him near the well. Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it.

Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a

messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people of heaven.

He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and Euphrates.

Then Gabriel wandered in this sky with the Prophet . He observed another canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you.

Then he went to the second heaven with the Prophet . The angels in the first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.

Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names. Among them, I saved that Idris (Alaihis Salam) went to the second heaven, Harun (Alaihis Salam) to the fourth heaven, another prophet went to the fifth heaven, I could not remember his name. In the sixth heaven is Ibrahim and Musa (alaihis salam) is in the seventh heaven because of the dignity of conversation with Allah.

At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to

him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.
Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .
Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani Israel. Moreover they have weakened and abandoned while your Ummah is weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and again.
Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah. Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"
The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.
Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go again, as if I am changing with him. Then Musa said: You can descend in

the name of Allah. At that time, the Prophet, may God bless him and grant him peace, woke up and saw that he was in the forbidden mosque.
Hadith Quality: Sahih
Narrator: Anas Ibn Malik

According to another account, Muhammad met Prophet Ibrahim in the seventh heaven [Sahih Bukhari, Hadith Number: 3207] –

Sahih Bukhari (Islamic Foundation)
49 / Beginning of Creation
Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.

Reference : Sahih al-Bukhari 3207
In-book reference : Book 59, Hadith 18
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa'sa'a , who said:

The Prophet, may God bless him and grant him peace, said, "I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam.
Then wisdom and faith were perfected and a white four-legged animal was brought to me, smaller than a mule and bigger than a donkey, i.e. Burak. After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It is said, thank him, how good his good wishes are.
Then I went to Adam . I saluted him. He said, son and prophet! thanks to you Then we went to the second heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I came to Jesus and Yahya . They both said, brother and prophet! thanks to you
Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is

what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you
Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you
Then we reached the fifth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you.
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah.Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Ibrahim . I greeted him.He said, O son and prophet! thank you.

Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said, This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said, Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).
Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more

about people than you. I have tried hard enough to treat Bani Isra'il and your ummah will not be able to do so much (in salat (prayer/prayer)). So go back to your Lord and ask for it to be reduced.
I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If it happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how did you come? I said, Allah has made five times obligatory.
This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will reward tenfold for every good deed.
And about Baitul Mamur, Hammam ... narrated on the authority of Abu Huraira from the Prophet .
Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a

Aaron was in which heaven?

According to one account, Aaron was met in the fourth heaven [Sahih Bukhari, Islamic Foundation, Hadith: 7009] –

Sahih Bukhari (Islamic Foundation)
86/ Rebuttal of Jahmiyyah and Tawheed context
Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik . He said, Rasulullah Sallallahu Alaihi Wasallam was visited from the Kaaba Mosque one night. The narration is that a congregation of three angels came to the Prophet sallallaahu alaihi wasallam before he was sent a revelation on this matter. But then he was sleeping in Masjidul Haram. The first of them said, who is he? The insider said, he is the best of them. The last man said, then take the best of them. That's all that happened that night. That's why he didn't see them again. Finally they came to another night which he was watching by heart. His eyes are sleepy, his heart does not

sleep. Similarly, the eyes of other prophets sleep, but the heart does not sleep.

That night, without speaking to him, they took him up and kept him near the well. Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it.

Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people of heaven.

He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and Euphrates.

Then Gabriel wandered in this sky with the Prophet . He observed another canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you.

Then he went to the second heaven with the Prophet . The angels in the first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.

Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then

he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names. Among them I have preserved that Idris (Alaihis Salam) in the second heaven, Aaron in the fourth heaven (alayhis salam), another prophet goes to the fifth heaven whose name I could not remember. Abraham (Alaihis Salam) is in the sixth heaven and Musa (Alaihis Salam) is in the seventh heaven because of the status of conversation with Allah.
At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.
Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .
Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani Israel. Moreover they have weakened and abandoned while your Ummah is weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and

again.

Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah. Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"

The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.

Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go again, as if I am changing with him. Then Musa said: You can descend in the name of Allah. At that time, the Prophet, may God bless him and grant him peace, woke up and saw that he was in the forbidden mosque.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

According to another account, Aaron was in the fifth heaven –

Sahih Bukhari (Islamic Foundation)
49 / Beginning of Creation
Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.

Reference : Sahih al-Bukhari 3207
In-book reference : Book 59, Hadith 18
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa'sa'a , who said: The Prophet, may God bless him and grant him peace, said, "I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam. Then wisdom and faith were perfected and a white four-legged animal was

brought to me, smaller than a mule and bigger than a donkey, i.e. Burak. After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It is said, thank him, how good his good wishes are.
Then I went to Adam . I saluted him. He said, son and prophet! thanks to you Then we went to the second heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I came to Jesus and Yahya . They both said, brother and prophet! thanks to you
Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you
Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you
Then we reached the fifth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you.
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah. Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to

Ibrahim . I greeted him. He said, O son and prophet! thank you Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said, This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said, Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).

Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more about people than you. I have tried hard enough to treat Bani Isra'il and your ummah will not be able to do so much (in salat (prayer/prayer)). So go back to your Lord and ask for it to be reduced.

I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If it happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how did you come? I said, Allah has made five times obligatory.

This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will reward tenfold for every good deed.

And about Baitul Mamur, Hammam ... narrated on the authority of Abu Huraira from the Prophet .

Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a

Idris (Enoch) was in which sky?

According to one account, Hazrat Idris is in the second heaven [Sahih Bukhari, Islamic Foundation, Hadith: 7009] –

Sahih Bukhari (Islamic Foundation)
86/ Rebuttal of Jahmiyyah and Tawheed context

Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik . He said, Rasulullah Sallallahu Alaihi Wasallam was visited from the Kaaba Mosque one night. The narration is that a congregation of three angels came to the Prophet sallallaahu alaihi wasallam before he was sent a revelation on this matter. But then he was sleeping in Masjidul Haram. The first of them said, who is he? The insider said, he is the best of them. The last man said, then take the best of them. That's all that happened that night. That's why he didn't see them again. Finally they came to another night which he was watching by heart. His eyes are sleepy, his heart does not sleep. Similarly, the eyes of other prophets sleep, but the heart does not sleep.

That night, without speaking to him, they took him up and kept him near the well. Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it.

Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people of heaven.

He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and

Euphrates.
Then Gabriel wandered in this sky with the Prophet . He observed another canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you.
Then he went to the second heaven with the Prophet . The angels in the first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.
Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names. Among them I have preserved that Idris (Alaihis Salam) in the second heaven,Harun (alaihis salam) in the fourth heaven, another prophet in the fifth heaven I could not remember the name. Abraham (Alaihis Salam) is in the sixth heaven and Musa (Alaihis Salam) is in the seventh heaven because of the status of conversation with Allah.
At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.
Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .

Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani Israel. Moreover they have weakened and abandoned while your Ummah is weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and again.

Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah. Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"

The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.

Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go again, as if I am changing with him. Then Musa said: You can descend in the name of Allah. At that time, the Prophet, may God bless him and grant him peace, woke up and saw that he was in the forbidden mosque.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Another account states that Idris is in the fourth heaven –

Sahih Bukhari (Islamic Foundation)

49 / Beginning of Creation

Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam

said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.

Reference : Sahih al-Bukhari 3207
In-book reference : Book 59, Hadith 18
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa'sa'a , who said: The Prophet, may God bless him and grant him peace, said, "I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam. Then wisdom and faith were perfected and a white four-legged animal was brought to me, smaller than a mule and bigger than a donkey, i.e. Burak. After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It was said, thanks to him, how good his good wishes are. Then I went to Adam . I saluted him. He said, son and prophet! thanks to you Then we went to the second heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I came to Jesus and Yahya . They both said, brother and prophet! thanks to you Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you Then we reached the fifth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and

how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah. Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Ibrahim . I greeted him. He said, O son and prophet! thank you
Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said, This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said, Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).
Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more about people than you. I have tried hard enough to treat the Bani Isra'il and your Ummah will not be able to do so much (in salat (prayer/prayer)). So go back to your Lord and ask for it to be reduced.
I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If it happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how did you come? I said, Allah has made five times obligatory.
This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will

reward tenfold for every good deed.
And about Baitul Mamur, Hammam ... narrated on the authority of Abu Huraira from the Prophet .
Hadith Quality: Sahih
Narrator: Malik Ibn Sa'sa'a

According to another account, Idris is in the fifth heaven. Note that this hadith has already been considered as munkar due to its conflict with Sahih hadith [**Sunan an-Nasai**, Islamic Foundation, Hadith: 451] –

Sunan An-Nasa'i (Islamic Foundation)
5/ Section on Salat
: 1/ Duties of Salat and the differences regarding the chain of narrators of the hadith narrated by Anas Ibn Malik and their differences in wording

Reference : Sunan an-Nasa'i 450

In-book reference : Book 5, Hadith 3

English translation : Vol. 1, Book 5, Hadith 451

Amr Ibn Hisham (R.A.) … Narrated Anas Ibn Malik (R.A.) that the Messenger of Allah, may God bless him and grant him peace, said: There was brought before me an animal which was bigger than a donkey and smaller than a mule, and whose feet fell as far as the eye could see. I climbed on it. Gabriel was with me. We traveled (to Medina). Gabriel said, "Go down and pray." I prayed. Gabriel said, Do you know where you prayed?
You prayed in Taiba. You will migrate to this city. Again Gabriel said, "Go down and pray." I then went down and prayed. Gabriel said, Do you know where you prayed? You offered Salat at a place called 'Ture Saina'. Where Allah spoke to Musa .
Then Jibreel went to a place again and said, Get down and pray. I did that. Gabriel said, Do you know where you prayed? You prayed at a place called 'Bayt Laham'. Where Hazrat Jesus was born. Then I entered the 'Bayt al-Maqdis' and all the Prophets were gathered to me and Jibraeel (Alaihis Salam) led me before me and I led them all. Then he took me to the first sky.
I met Adam there. Later he took me to the second heaven. There he met his two cousins Isa and Yahya . Then took me to the third heaven and met Yusuf (Alaihis Salam) there. He then ascended with me to the fourth

heaven and met Harun (Alaihis Salam) there.Then he took me to the fifth heaven where he met Idris .Then he took me to the sixth heaven. There he met Musa .
Then he took me to the seventh heaven and met Ibrahim there. Then he took me to the seventh heaven. Then we reached Sidratul Muntaha. There a cloud of smoke enveloped me and I prostrated. Then I was told - On the day I created the heavens and the earth, on that day I made fifty prayers obligatory on you and your Ummah. So you and your Ummah establish this Salat.
Then I returned to Ibrahim . He didn't ask me anything. Later I came to Musa . He asked me, what has Allah made obligatory on you and your Ummah? I said fifty times Salat is obligatory. Then Musa said, "Surely you and your Ummah will not be able to offer fifty prayers properly." You go back to your Lord and ask for abatement. I returned to the Lord. He reduced me by ten times. Then I came again to Musa . He asked me to go back again. I went back. Then he reduced it ten times more. Then when I came to Musa he asked me to go back again, I went back again. He reduced it ten times.
Then the last prayer was made five times. Musa said, "Go back to your Lord and ask for a shorter prayer." Because Allah only made obligatory on Bani Israel to pray two times. They did not pay these two times. Then I went back to Allah and asked him to shorten the prayer. Then he said, "Verily, on the day I created the heavens and the earth, I made fifty prayers obligatory on you and your Ummah." And these five times will be considered equal to fifty times. You and your ummah earn it. Then I understood that this five times prayer must be observed from the side of Allah. Then I returned to Musa . Again he asked me to go back. But I realized that five times is the final decision from Allah. So I never went back.
Hadith Value: Hasan (Darussalam)

Narrator: Anas Ibn Malik

Yahya was in which level of heaven?

According to one narration, Hazrat Yahya is in the second heaven [Sahih Bukhari, Islamic Foundation, Hadith: 2980] –

Sahih Bukhari (Islamic Foundation)

Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.

Reference : Sahih al-Bukhari 3207
In-book reference : Book 59, Hadith 18
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa'sa'a , who said: The Prophet, may God bless him and grant him peace, said, "I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam. Then wisdom and faith were perfected and a white four-legged animal was brought to me, smaller than a mule and bigger than a donkey, i.e. Burak. After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It was said, thanks to him, how good his good wishes are. Then I went to Adam . I saluted him. He said, son and prophet! thanks to you. Then we In the second heaven I went Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I am came to Jesus and Yahya.They both said, brother and prophet! thanks to you Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you Then we reached the fifth heaven. Asked, who is this? He said, I am

Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah. Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Ibrahim . I greeted him. He said, O son and prophet! thank you
Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said, This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said, Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).
Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more about people than you. I have tried hard enough to treat Bani Isra'il and your ummah will not be able to do so much (in salat (prayer/prayer)). So go back to your Lord and ask for it to be reduced.
I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If it happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how did you come? I said, Allah has made five times obligatory.

This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will reward tenfold for every good deed. And about Baitul Mamur, Hammam ... narrated on the authority of Abu Huraira from the Prophet . Hadith Quality: Sahih Narrator: Malik Ibn Sa'sa'a

According to another hadith, Yahya was in the third heaven.
Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

(74)Chapter: The night journey on which the messenger of Allah (saws) was taken up into the heavens and the prayers were enjoined(74)باب الإِسْرَاءِ بِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى السَّمَوَاتِ وَفَرْضِ الصَّلَوَاتِ

Anas b. Malik reported on the authority of Malik b. Sa sa', perhaps a person of his tribe, that the Prophet of Allah (ﷺ) said: I was near the House (i. e. Ka'bah) in a state between sleep and wakefulness when I heard someone say: He is the third among the two persons. Then he came to me and took me with him. Then a golden basin containing the water of Zamzam was brought to me and my heart was opened up to such and such (part). Qatada said: I asked him who was with me (i e. the narrator) and what he meant by such and such (part). He replied: (It means that it was opened) up to the lower part of his abdomen (Then the hadith continues): My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom. I was then brought a white beast which is called al-Buraq, bigger than a donkey and smaller than a mule. Its stride was as long as the eye could reach. I was mounted on it, and then we went forth till we reached the lowest heaven. Gabriel asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was again said: Who is with thee? He replied: Muhammad (ﷺ). It was said: Has he been sent for? He (Gabriel) said: Yes. He (the Prophet) said: Then (the gate) was opened for us (and it was said): Welcome unto him! His is a blessed arrival. Then we came to Adam . And he (the narrator) narrated the whole account of the hadith. (The Holy Prophet) observed that he met Jesus in the second heaven, Yahya (peace be on both of them) in the third heaven, Yusuf in the third, Idris in the fourth, Harun in the fifth. Then we travelled on till we reached the sixth heaven and came to Moses and I greeted him and he said: Welcome unto righteous brother and righteous prophet. And when I passed (by him) he wept, and a voice was heard saying: What makes thee weep? He said: My Lord, he is a young man whom Thou hast sent after me (as a prophet) and his followers will enter

Paradise in greater numbers than my followers. Then we travelled on till we reached the seventh heaven and I came to Ibrahim. He (the narrator) narrat- ed in this hadith that the Prophet of Allah (ﷺ) told that he saw four rivers which flowed from (the root of the lote-tree of the farthest limits): two manifest rivers and two hidden rivers. I said: ‘ Gabriel! what are these rivers? He replied: The two hidden rivers are the rivers of Paradise, and as regards the two manifest ones, they are the Nile and the Euphrates. Then the Bait-ul-Ma’mur was raised up to me. I said: O Gabriel! what is this? He replied: It is the Bait-ul-Ma’mur. Seventy thousand angels enter into it daily and, after they come out, they never return again. Two vessels were then brought to me. The first one contained wine and the second one contained milk, and both of them were placed before me. I chose milk. It was said: You did right. Allah will guide rightly through you your Ummah on the natural course. Then fifty prayers daily were made obligatory for me. And then he narrated the rest of the hadith to the end.

Baitul Mamur and Sidratul Muntaha!

According to some authentic hadiths, the Prophet Muhammad first saw Sidratul Muntaha on his way to the Night of Miraj, then saw Baitul Mamur or the House of worship of Angels.
Sahih Bukhari (Islamic Foundation)

50/ Ambiya Kiram

Chapter: 2151.Mi'raj'sEvent

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

Hudba Ibn Khalid (R.A.) … on the authority of Malik Ibn Sasa (R.A.), narrating the events of the night on which he was made to travel to the Prophet of God, may Allah bless him and grant him peace, said, “Once I was in the Hatim part of the Kaabah. Sometimes Rabi (Qatada) said, I slept during hijr. Suddenly a stranger came to me and cut the middle part of me from this place to that place. Rabi Qatada said, Anas (R.A.) sometimes said the word Qaddah (torn) and sometimes said the word Shakka (torn). Rabi said, I asked Jarud who was sitting next to me, what did he mean by this? He said, from the lower part of Holkum to the navel. Qatadah said, I heard Anas say this from the top of the chest to the bottom of the navel. Then (the Prophet) said: The stranger took out my heart. Then a golden vessel was brought to me which was full of faith. Then my heart was washed (with the water of Zamzam) and filled with faith and put back in its proper

place.
Then a white beast was brought to me. Which size was smaller than mule and bigger than donkey? Jarud said to him, O Abu Hamza, is this Burak? Anas said, Yes. He keeps each step in sight. I was made to ride on it. Then Gabriel went with me, brought me to the first heaven and told me to open the door, I was asked, who is this? He said Gabriel. Asked again, who is with you? He said, Muhammad . Asked again, has he been summoned? He said, yes. Then it was said, "Khosh-Amaded, a good comer has come for him." Then the door of heaven was opened.
When I came down, I met Adam (Alaihis Salam) there. Gabriel said, This is your first father Adam . I greeted him. He returned the salutation and said, Peace be upon the righteous son and the righteous prophet. Then went up to the second sky and asked to open the door, asked who? He said Gabriel. Asked who is with you? He said, Muhammad . He was asked, has he been summoned? He replied, yes. Then it was said - God bless him. The good comer has arrived. Then it was opened. When I reached there. Then I met Yahya and Isa (Alaihimus Salam) there. They were both cousins. He (Gabriel) said, These are Yahya and Jesus . Greet them. Then I saluted. They replied, then said, Peace be upon the righteous brother and the righteous Prophet.
Then he took me to the third heaven, reaching there Gabriel said open it. Who is he called? He replied, Gabriel. Asked who is with you? He said, Muhammad . Was asked, has he been summoned? He said, yes. It was said, "Khosh-Ammed for him." The good comer has arrived. Then the door was opened. I reached there and saw Yusuf . Gabriel said, This is Yusuf . You should greet him. I saluted him, he replied and said, Peace be upon the righteous brother and the righteous Prophet.
Then Gabriel (Alaihis Salam) ascended with me and reached the fourth heaven. And asked (the angel) to open the door. Asked, who are you? He said, Gabriel. Asked who is with you? He said, Muhammad . Was asked, has he been summoned? He replied, yes. Then it was said - God bless him. The good comer has arrived. Then it was opened. When I reached Idris , Gabriel said, "This is Idris . Salute him. I greeted him. He also replied. Then he said, "Praise be to the righteous brother and the righteous Prophet."
Then he (Jibril) ascended with me to the fifth heaven and told me to open the door. Asked, who are you? He said, Gabriel. Was asked, who is with you? He replied, Muhammad . was asked. Has he been summoned? He

replied, yes. It was said, God bless him. The good comer has arrived. On reaching there, I met Haroon . Gabriel said, This is Harun . I saluted him; He also replied, and said, Peace be upon the righteous brother and the righteous Prophet.
Then he took me to the sixth sky and told him to open the door. Asked, who are you? He said, Gabriel. Was asked, who is with you? He said, Muhammad . The question is, has he been summoned? He said, yes. Firishta said, Praise be to him. The good visitor has arrived. On reaching there, I met Musa . Gabriel said, This is Musa . I saluted him; He replied, and said, Peace be upon the righteous brother and the righteous Prophet. He cried as I advanced. He was asked, what are you crying for? He said: I am crying because a young man has been sent as a prophet after me, whose ummah will enter Jannah in greater numbers than my ummah. Then Gabriel (alayhis salam) took me to the seventh heaven and told me to open the door, it was asked, who is this? He replied, I am Gabriel. Asked again, who is with you? He said, Muhammad. It was asked, has he been summoned? He said, yes. It was said, God bless him. The good comer has arrived. I reached there and saw Ibrahim . Gabriel said, This is your father. Salute him. I greeted him. He returned the salutation and said, Peace be upon the righteous son and the righteous Prophet.Then I was raised up to Sidratul Muntaha. I saw that its fruit is like the motka of a thousand regions and its leaves are like the ears of this elephant. I was told, this is Sidratul Muntaha (the end of the material world). There I saw four canals, two of which were hidden and two which were visible. Then I asked Gabriel , what are these canals? The two unseen are the two canals of Paradise. And the two obvious ones are the Nile River and the Euphrates River. Then 'Al-Baytul Ma'mur' was revealed before me,Then a vessel of wine, a vessel of milk and a vessel of honey were served before me. I took the milk container. Then Jibreel said, This is Fitrat (Deen-e-Islam). You and your ummats are based on it. Then I was made to pray 50 times a day.
Then I came back. He asked me while passing in front of Musa . What has Allah commanded you? The Messenger of Allah, may God bless him and grant him peace, said, I have been ordered to pray fifty times a day. He said, Your ummah will not be able to perform fifty daily Salat (prayer/prayer). By Allah I tested the people before you and worked hard for the guidance of Bani Israel. So you turn to your Lord and plead to lighten your ummah (burden).

I went back. As a result, he reduced the (prayer/prayer) ten times from me. I returned to Musa and he said again as before, I went back again. As a result, Allah reduced the prayer to ten more times. On the way back to Musa , he said again, I went back again. I am Musa . I came back to him. I went back again. I came back (with it) as before. I went back , then I was ordered to pray five (times).
Then I returned to Musa . He said, "You are ordered to pray five (times) daily." Musa said, "Your ummah will not be able to pray five times a day. I tried hard for the people of Israel. Go back to your Lord and make it easier for your ummah." .
The Messenger of Allah, may God bless him and grant him peace, said, "I have pleaded with my Lord (many times), and I am ashamed of it." And I was satisfied with that and accepted it. Then he said, When I passed Musa (Alaihis Salam), a herald announced, I have issued My obligatory command and made it easy for My servants.
Hadith Quality: Sahih
Narrator: Malik Ibn Sa'sa'a

Again, according to a different Sahih Hadith, on the way to the Night of Miraj, Prophet Muhammad first saw Bait al-Ma'm, where Prophet Ibrahim was sitting with his back turned. Then he saw Sidratul Muntaha. The question is, Prophet Muhammad saw Baitul Mamur first or Sidratul Muntaha first? Because both types of narratives are available, from different people. The problem is that both narrations are authentic, meaning that in the eyes of Islam there is absolutely no room for doubt about the memory and credibility of the rabbis!

Sahih Muslim (Islamic Foundation) 1 / Kitabul Iman
Chapter: 73. of Rasulullah (Sallallahu Alaihi Wasallam).Mi'rajAnd prayer is obligatory

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi Wasallam said: I climbed it and reached Bait al-Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other

Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer).
Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being.
Then Gabriel took me up and reached the second heaven and told me to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us. There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare.
Then Gabriel took me up and reached the threshold of the third heaven and told me to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. There I met Idris . He called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19).
Then Gabriel took me to the threshold of the fifth heaven and told me to open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us. I met Harun there. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the sixth heaven and asked me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Musa there. He called me Marhaba and prayed for my welfare.
Then Gabriel (alayhis salam) reached the threshold of the seventh heaven

and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us.I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again. Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty.Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them. Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier. Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not fulfill it, I will write a reward for him; And if you put it into action, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it into a deed, only one sin is written on him. Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Go back to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Let's read the two hadith side by side.

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

> Then I was raised up to Sidratul Muntaha. I saw that its fruit is like the motka of a thousand regions and its leaves are like the ears of this elephant. I was told, this is Sidratul Muntaha (the end of the material world). There I saw four canals, two of which were hidden and two which were visible. Then I asked Gabriel , what are these canals? The two unseen are the two canals of Paradise. And the two obvious ones are the Nile River and the Euphrates River. Then 'Al-Baytul Ma'mur' was revealed before me,

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

> I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
> Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty.

Forty or Fifty Thousand Years Ago

It is narrated in the hadith that Prophet Muhammad saw a debate between Adam and Moses on the night of Meraj. Adam won over Moses in that debate. The problem is, some of the hadiths about that debate show that the Torah was written forty years before the creation of Adam, where Adam's fate was determined. According to another authentic hadith, the fate of Adam was determined fifty thousand years before the creation of Adam. Both statements cannot be true at the same time. So there is a problem in this matter as well. Let's read two hadiths. [**Sahih Muslim**, Islamic Foundation, Hadith: 6503; **Sahih Muslim**, Islamic Foundation, Hadith: 6507]

[**Sahih Muslim 2652a to 2652d** in different narrations of the same hadith; In one scheme, it is identified as **Book 33, Hadith 6409 to 6412]**
Sahih Muslim (Islamic Foundation)

Reference : Sahih Muslim 2652c
In-book reference : Book 46, Hadith 20
USC-MSA web (English) reference : Book 33, Hadith 6409

48/Chapter of Taqdeer: 2. Debate between Adam and Musa

Ishaq ibn Musa ibn Abdullah ibn Musa, ibn Abdullah ibn Yazid Ansari … on the authority of Abu Huraira . He said, The Messenger of Allah, said: Adam and Moses descended to their Lord in argument. Adam was victorious over Moses . Musa (Alaihis Salam) said, You are Adam (Alaihis Salam) whom Allah Ta'ala created with His own hands and He breathed His Spirit into you, He made you prostrate by His angels, and He made you dwell in His Paradise. Then you brought people down to earth by your mistakes.

Adam (Alaihis Salam) said, "You are Musa (Alaihis Salaam) whom Allah Ta'ala has chosen with the authority of Messengership and His Word, and has given you Tablets (Taurat Kitab), on which everything is written, and to others for private conversation." Proximity has given. Well, how many years before my creation did you find that Allah Ta'ala wrote down the Torah?Musa said, forty years ago.Adam (Alaihis Salam) said, "Did you find that, Adam disobeyed his Lord and went astray?" He said, yes.

Adam (Alaihis Salam) said, "Then why do you rebuke me for my deeds which Allah had decreed for me forty years before I was created?"Rasulullah Sallallahu Alaihi Wasallam said: Then Adam (Alaihis Salam) prevailed over Musa (Alaihis Salam).

Hadith Quality: Sahih

Narrator: Abu Hurairah

Sahih Muslim (Islamic Foundation) 48/

Section of Taqdeer: 2.The debate between Adam and Musa .

Reference : Sahih Muslim 2653b
In-book reference : Book 46, Hadith 27
USC-MSA web (English) reference : Book 33, Hadith 6416

Abu Tahir Ahmad Ibn Amr Ibn Abdullah Ibn Sarh … on the authority of Abdullah Ibn Amr Ibn al-As . He said: I heard the Messenger of Allah, may God bless him and grant him peace, say:He said: Allah Ta'ala recorded the fate of the entire creation fifty thousand years before the creation of the heavens and the earth. He said, at that time Allah's throne was above the water.

Hadith quality: Sahih

Narrator: Abdullah ibn Amr ibn al-As

Let us read the two hadith highlighted portion again.

What is the necessity to tie Burak?

The description of Burak in the hadith shows that Burak actually understood the language. Burak calmed down when Gabriel spoke to him. That is, this particular horse or donkey can understand language, and is shy. So the question arises, why does such an animal need to be chained again? A common man ties his horse or donkey for a special reason. The reason is, horses or donkeys cannot understand human language, they are not intelligent animals. Because of this the horse or donkey can move anywhere. But the creature who understands the language of the Prophet, why should he be tied? Did he run away? There are so many gaps in the story, the prophet did not understand? [**Sunan at-Tirmidhi**, Islamic Foundation, Hadith: 3131]

Sunan At-Tirmidhi (Islamic Foundation) 50 / Section of Qur'an Tafseer : Surah Bani Israel

Reference : Jami` at-Tirmidhi 3131

In-book reference : Book 47, Hadith 183

English translation : Vol. 5, Book 44, Hadith 3131

> Ishaq ibn Mansoor …… on the authority of Anas Radiyallahu Anhu.On the night of Mi'raj, Buraq was brought to the Prophet, may God bless him and grant him peace, with saddles and bridles, but he refused. Then Jibreel said: You are doing this with regard to Muhammad, may God bless him and grant him peace. No one more honorable to Allah than him has ever ascended you. Burak became sweaty with shame.
>
> This hadith is Hassan-Gharib. We do not know anything about it except the narration of Abdur Razzaq .
>
> Hadith Quality: Sahih (Sahih)
> Narrator: Anas Ibn Malik

Prophet Muhammad tied the Buraq of Miraj.

Sahih Muslim (Islamic Foundation) 1 / Kitabul Iman

Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer
Islamic Foundation Number: 308, International Number: 162

Reference : Sahih Muslim 162a

In-book reference : Book 1, Hadith 316

USC-MSA web (English) reference : Book 1, Hadith 309

Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi Wasallam said: I climbed it and reached Bait al-Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer).
Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being.
Then Gabriel took me up and reached the second heaven and told me to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us. There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare.
Then Gabriel took me up and reached the threshold of the third heaven and told me to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes,

he was summoned. Then the door was opened for us. There I met Idris . He called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19).
Then Gabriel took me to the threshold of the fifth heaven and told me to open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us. I met Harun there. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the sixth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Musa there. He called me Marhaba and prayed for my welfare.
Then Gabriel reached the threshold of the seventh heaven and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty. Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them.
Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier.
Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time

of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not carry it out, I will write a reward for him; And if you put it into practice, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it into a deed, only one sin is written on him.
Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Return to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Even among the companions of Prophet Muhammad there was a debate about this. Note the following hadith, the debate between two companions. One is wondering why it is necessary to bind Burak? God has put the horse under the control of the Prophet! [**Sunan At-Tirmidhi (Authenticated), Hadith: 3147**; **Sunan At-Tirmidhi, Islamic Center, Hadith: 3085**] –

Sunan at-Tirmidhi (authorized)

44 / Tafseerul Qur'an

Section: 18. Surah Bani Israel

Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

On the authority of Zir Ibn Hubaish , he said, I asked Huzaifa Ibn al-Yaman , did the Messenger of Allah, offer prayers at Bait al-Maqdis? He said, no. I said, yes, he prayed. He said, O Teko! You are saying such things, on what basis are you saying it? I said, based on the Quran. Quran will judge between me and you. Huzaifah said, "Whoever accepts evidence from the Qur'an is successful."
Sufyan said, He (Misr) sometimes said “Qad Ihtazza” and sometimes “Qad Falaja”. Then he (Zir) recited this verse: "Glory be to Him, who took His servant one night from Masjidul Haram to a distant mosque" - (Surah Bani Israel 1). Huzaifah said, Do you want to prove through this verse that the Messenger of Allah, may Allah bless him and grant him peace, prayed

there? I said no. He said, "If the Messenger of Allah, may God bless him and grant him peace, had prayed there, then it would have been obligatory upon you to pray there, just as it has been obligatory upon you to pray in Masjidul Haram."

Huzaifah said, An animal was brought to the Messenger of Allah. Its back was long and (while walking) its legs fell to the limit of vision. The two of them (the Prophet and Gabriel) did not dismount from the back of Burak until they saw the promised things of Paradise, Hell and the Hereafter. Then they both returned. They return in the same manner as they came (i.e. return as mounted).Huzaifah said, People say that he tied up Borak. Why would it run away from him? But the Lord (Allah Ta'ala) who knows all things secret and public made Borak under his control.

Sanad Hasan.

Abu Isa said, this hadith is Hasan Sahih.

Hadith standard: Hasan (Hasan)

Narrated by: Zirr ibn Hubaysh

Ignorance of the guardian of the sky?

When Muhammad opens one of the gates of heaven (is it the gates of heaven?) and enters, the hadith tells us that the gatekeeper asks who the gatekeeper is. However, such a big event, the gatekeepers are supposed to know who will come. All the angels are supposed to be informed by Allah in advance about the arrival of the Prophet. Asman's communication system is very bad, it is understood that it belongs to the era of Mandhata. Or are these made to make the story interesting and interesting? [**Sahih Muslim**, Islamic Foundation, Hadith: 308] –

Sahih Muslim (Islamic Foundation) 1 / Kitabul Iman

Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi

Wasallam said: I climbed it and reached Bait al-Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer). Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and He reached up to the sky and asked to open the door. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being. Then Gabriel took me to heaven and He reached the second heaven and asked to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us.There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare. Then Gabriel (Alaihis Salaam) took me up andHe reached the threshold of the third heaven and asked to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and prayed for my welfare. Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us.There I met Idris . He called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19). Then Gabriel He took me to the threshold of the fifth heaven and asked to open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us.I met Harun there. He called me Marhaba and prayed for my welfare. Then Gabriel He took me to the door of the sixth heaven and asked to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us.I met Musa there. He

called me Marhaba and prayed for my welfare. Then Gabriel He reached the threshold of the seventh heaven and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us.I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. The description of that beauty is not possible for anyone in God's creation. Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them. Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier.
Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not fulfill it, I will write a reward for him; And if you put it into action, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it into a deed, only one sin is written on him.
Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Go back to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Mathematical error about prayer numbers

Let's do a calculation. At the suggestion of Moses, Muhammad turned to Allah for the first time, and reduced the 50 prayers to half. Half of 50 is 25. Then he halved it again. It is 12.5 hours. But how can people pray 12.5 times? Why did God do good like this? [**Sahih Bukhari**, Tawheed Publications, Hadith: 3342] –

Sahih Bukhari (Tawheed)

60/ Ambiya Kiram ('a)

Section: 60/5. Narration of Idris .

60/4. Chapter:

(Words of Almighty Allah:) And certainly Ilyas was also one of the Messengers. Remember, he said to his people, will you not be careful? …… I have kept it for posterity. (Assaffat: 123-129)
Ibnu 'Abbas said, (the words of Ilyas a) are mentioned with dignity. Salutations to Ilyas. This is how I reward the righteous. Undoubtedly he was one of my believing servants - (Assaffat 130-132)
and he was the paternal grandfather of Nuh . Sayings of Allah Almighty: And We raised him (Idris) to high status. (Maryam 57)

Reference : Sahih al-Bukhari 3342

In-book reference : Book 60, Hadith 17

USC-MSA web (English) reference : Vol. 1, Book 55, Hadith 557

Narrated by Anas Ibn Malik . He said, Abu Dharr narrated the hadith that the Messenger of Allah, may God bless him and grant him peace, said, "The roof of my house was opened (on Laylatul Mi'raj). I was in Mecca then. Then Gabriel descended and tore open my chest. Then he washed it with the water of Yama. He then brought a golden saucer full of Hikmat and Iman (knowledge and faith) and poured it into my bosom. Then he adjusted my chest as before. Now he took my hand and lifted me towards the sky. Then when he reached the sky near the world, Gabriel said to the gatekeeper of the sky, open the door. He asked, who? He replied, I am Gabriel. The doorman said, is there anyone else with you? He said, Muhammad is with me. The gatekeeper asked, has he been called? He said, yes. Then the door opened. As we ascended into the sky, we suddenly

saw a man with a group of people on his right and a group of people on his left. He laughs when he looks to his right and cries when he looks to his left. (He saw me) said, Marahaba! Good Prophet and good children. I asked, O Gabriel! Who is this? He replied, This is Adam and those on his right and left are his children. Among them, the people on the right are Paradise and the people on the left are Hell. So when he looks to the right he laughs and when he looks to the left he cries. Then Jibraeel ascended higher with me. He even reached the gate of the second sky. Then he said to the gatekeeper of the sky, open the door! The gatekeeper told him the same way the gatekeeper of the first sky had told him. Then he opened the door.

Anas said, Then Abu Dharr mentioned that the Prophet met Idris, Musa, 'Isa and Ibrahim in the heavens. He did not tell me about their location in which sky. However, he mentioned that he saw the Prophet Adam in the sky closest to the world and Ibrahim in the sixth sky.

Anas said, When Gabriel passed by Idris , he (Idris) said, O good Prophet and good brother! love you (The Prophet, said) I asked, who is this? He (Gibreel) replied, This is Idris ! Then I passed near Musa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Gibril) said, This is Musa . Then I passed by the side of 'Isa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Jibraeel) said, This is 'Isa . Then I passed by Ibrahim . He said, Marhaba. O good Prophet and good children! I wanted to know, who is this? He (Jibraeel) said, This is Ibrahim .

Ibn Shihab said, Ibn Hazm informed me that Ibn 'Abbas and Abu Yahya Ansari used to say that the Prophet, may God bless him and grant him peace, said, Then Gabriel took me up. At last I reached a plain. From there I heard the rustling of pens.

Narrated by Ibn Hazm and Anas Ibn Malik . The Prophet, may God bless him and grant him peace, said, " Then Allah is upon me Fifty times Salat is obligatory". Then I came back with this instruction. When Musa was passing by, he asked, What has your Lord enjoined on your Ummah? I said, Fifty times Salat has been made obligatory on them. He said, Return to your Lord again. Because your people cannot afford to do it. Then I went back and begged my Lord to reduce it.He reduced it by half.I returned to Musa (pbuh). He said, "Go to your Lord and ask him to reduce it again."Now He (Allah) reduced it to half.Again I came to Musa and he said as before. I did it. Then Allah forgave a part of it. I again came to

Musa and informed him. Then he said, Go to your Lord and ask for more reduction. Because your Ummah will not be able to fulfill it. I went back again and begged my Lord to reduce it. He said, these five prayers are left. And it will be equal to fifty prayers in terms of reward. My words do not change. Then I came back to Musa . He said again, go to your Lord and plead. I said, I am ashamed to face my Lord this time. Now Jibreel went on and finally took me with him to Sidratul Muntaha. I saw that it was full of wonderful colors that I have no power to describe. Then I was admitted to Paradise. I saw its bricks made of pearls and its soil fragrant like musk or musk.

Hadith Quality: Sahih (Sahih)

Narrator: Anas Ibn Malik

How does the pen sound again?

It is known from many hadiths that Allah made a pen at the beginning of creation, which was responsible for writing all the good and bad of destiny. It is said in other hadiths that the ink of that pen has dried up. However, Prophet Muhammad heard that pen writing in the night of Miraj. Is this pen that pen, or a different pen? [**Sahih Bukhari**, Tawheed Publication, Hadith: 6596; **Sahih Bukhari**, Tawheed Publication, Hadith: 3342] –

Sahih Bukhari (Tawheed Publication)

82/
Section of Taqdi: 82/2.The pen of Allah- Ilm-Mutabiq (after writing) has dried up.
Allah's Word: "Allah knowingly led him astray" - (Surah Jasiyah 45/23) Abu Hurairah (R.A.) said, The Prophet, may God bless him and grant him peace, said to me: The pen has dried up after writing what you will face (what will happen to you). Ibn Abbas said, (لَهَا سَابِقُوْنَ) Goodness prevailed over them.

Reference : Sahih al-Bukhari 6596
In-book reference : Book 82, Hadith 3
USC-MSA web (English) reference : Vol. 8, Book 77, Hadith 595

On the authority of 'Imran Ibn Husayn . He said, a person said, O Messenger of Allah! Jannatis can be known from hell? He said: Yes. He said, then why would the 'administrators' act? He said: Every man does that

for which he was created. or which has been made easy for him. [7551; Muslim 38/1, Hah 2649]

Hadith Quality: Sahih

Narrator: Imran Ibn Husayn

Sahih Bukhari (Tawheed) 60/ Ambiya Kiram ('a) Section: 60/5. Narration of Idris . 60/4. Chapter: (Words of Almighty Allah:) And certainly Ilyas was also one of the Messengers. Remember, he said to his people, will you not be careful? …… I have kept it for posterity. (Assaffat: 123-129) Ibnu 'Abbas said, (the words of Ilyas a) are mentioned with dignity. Salutations to Ilyas. This is how I reward the righteous. Undoubtedly he was one of my believing servants - (Assaffat 130-132) and he was the paternal grandfather of Nuh . Sayings of Allah Almighty: And We raised him (Idris) to high status. (Maryam 57)

Reference : Sahih al-Bukhari 3342

In-book reference : Book 60, Hadith 17

USC-MSA web (English) reference : Vol. 1, Book 55, Hadith 557

Narrated by Anas Ibn Malik . He said, Abu Dharr narrated the hadith that the Messenger of Allah, may God bless him and grant him peace, said, "The roof of my house was opened (on Laylatul Mi'raj). I was in Mecca then. Then Gabriel descended and tore open my chest. Then he washed it with the water of Yama. He then brought a golden saucer full of Hikmat and Iman (knowledge and faith) and poured it into my bosom. Then he adjusted my chest as before. Now he took my hand and lifted me towards the sky. Then when he reached the sky near the world, Gabriel said to the gatekeeper of the sky, open the door. He asked, who? He replied, I am Gabriel. The doorman said, is there anyone else with you? He said, Muhammad is with me. The gatekeeper asked, has he been called? He said, yes. Then the door opened. As we ascended into the sky, we suddenly saw a man with a group of people on his right and a group of people on his left. He laughs when he looks to his right and cries when he looks to his

left. (He saw me) said, Marahaba! Good Prophet and good children. I asked, O Gabriel! Who is this? He replied, This is Adam and those on his right and left are his children. Among them, the people on the right are Paradise and the people on the left are Hell. So when he looks to the right he laughs and when he looks to the left he cries. Then Jibraeel ascended higher with me. He even reached the gate of the second sky. Then he said to the gatekeeper of the sky, open the door! The gatekeeper told him the same way the gatekeeper of the first sky had told him. Then he opened the door.

Anas said, Then Abu Dharr mentioned that the Prophet met Idris, Musa, 'Isa and Ibrahim in the heavens. He did not tell me about their location in which sky. However, he mentioned that he saw the Prophet Adam in the sky closest to the world and Ibrahim in the sixth sky.

Anas said, When Gabriel passed by Idris , he (Idris) said, O good Prophet and good brother! love you (The Prophet, said) I asked, who is this? He (Gibreel) replied, This is Idris ! Then I passed near Musa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Gibril) said, This is Musa . Then I passed by the side of 'Isa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Jibraeel) said, This is 'Isa . Then I passed by Ibrahim . He said, Marhaba. O good Prophet and good children! I wanted to know, who is this? He (Jibraeel) said, This is Ibrahim .

Ibn Shihab said, Ibn Hazm informed me that Ibn 'Abbas and Abu Yahya Ansari used to say that the Prophet, may God bless him and grant him peace, said, Then Gabriel took me up.At last I reached a plain. From there I could hear the rustling of the pens.

Narrated by Ibn Hazm and Anas Ibn Malik . The Prophet, may God bless him and grant him peace, said, "Allah made fifty prayers obligatory upon me." Then I came back with this instruction. When Musa was passing by, he asked, What has your Lord enjoined on your Ummah? I said, Fifty times Salat has been made obligatory on them. He said, Return to your Lord again. Because your people cannot afford to do it. Then I went back and begged my Lord to reduce it. He reduced it by half. I returned to Musa (pbuh). He said, "Go to your Lord and ask him to reduce it again." Now He (Allah) reduced it to half. Again I came to Musa and he said as before. I did it. Then Allah forgave a part of it. I again came to Musa and informed him. Then he said, Go to your Lord and ask for more reduction. Because your Ummah will not be able to fulfill it. I went back again and begged my

Lord to reduce it. He said, these five times of prayer are left. And it will be equal to fifty times Salat in terms of reward. My words do not change. Then I came back to Musa . He said again, go to your Lord and plead. I said, I am ashamed to face my Lord this time. Now Jibreel went on and finally took me with him to Sidratul Muntaha. I saw that it was full of wonderful colors that I have no power to describe. Then I was admitted to Paradise. I saw its bricks made of pearls and its soil fragrant like musk or musk. (349) (Modern Publication: 3095, Islamic Foundation: 3103) Hadith Quality: Sahih (Sahih)

Narrator: Anas Ibn Malik

Moses wiser than Allah?

The biggest question is whether Hazrat Musa is more learned than Allah. Note, it is mentioned in the hadith that Allah ordered 50 times of prayer in the first phase. Musa heard this from Prophet Muhammad and began to praise Allah. He said, to bargain with what Allah has given, according to Allah's order. It's like buying raw fish in the raw market. On the advice of Prophet Musa, who is wiser than the All-Knowing Allah, Prophet Muhammad reduced the number of prayers by bargaining with Allah like raw fish in the raw market. From this one may think that Prophet Musa is more mature than Allah, since Prophet Musa objected to the prayer prescribed by Allah and suggested shortening it. I don't know what punishment Allah will punish Prophet Musa for such rudeness, but Allah also reduces the number of prayers under the pressure of the Prophet. It means Allah corrects his mistake. Otherwise, why reduce the number of prayers? If Allah ordered 50 times of prayer, then Allah corrected his mistake with the advice of Moses, then it must be understood that Allah also makes mistakes. So how is he God? [Hadith Number: 3342 (Sahih al-Bukhari, Tawheed Publications)] –

Sahih Bukhari (Tawheed) 60/ Ambiya Kiram ('a) Section: 60/5. Narration of Idris . 60/4. Chapter: (Words of Almighty Allah:) And certainly Ilyas was also one of the Messengers. Remember, he said to his people, will you not be careful? …… I have kept it for posterity. (Assaffat: 123-129) Ibnu 'Abbas said, (the words of Ilyas a) are mentioned with dignity. Salutations to Ilyas. This is how I reward the righteous. Undoubtedly he was one of my believing servants - (Assaffat 130-132)

and he was the paternal grandfather of Nuh . Sayings of Allah Almighty: And We raised him (Idris) to high status. (Maryam 57)

Reference : Sahih al-Bukhari 3342

In-book reference : Book 60, Hadith 17

USC-MSA web (English) reference : Vol. 1, Book 55, Hadith 557

Narrated by Anas Ibn Malik . He said, Abu Dharr narrated the hadith that the Messenger of Allah, may God bless him and grant him peace, said, "The roof of my house was opened (on Laylatul Mi'raj). I was in Mecca then. Then Gabriel descended and tore open my chest. Then he washed it with the water of Yama. He then brought a golden saucer full of Hikmat and Iman (knowledge and faith) and poured it into my bosom. Then he adjusted my chest as before. Now he took my hand and lifted me towards the sky. Then when he reached the sky near the world, Gabriel said to the gatekeeper of the sky, open the door. He asked, who? He replied, I am Gabriel. The doorman said, is there anyone else with you? He said, Muhammad is with me. The gatekeeper asked, has he been called? He said, yes. Then the door opened. As we ascended into the sky, we suddenly saw a man with a group of people on his right and a group of people on his left. He laughs when he looks to his right and cries when he looks to his left. (He saw me) said, Marahaba! Good Prophet and good children. I asked, O Gabriel! Who is this? He replied, This is Adam and those on his right and left are his children. Among them, the people on the right are Paradise and the people on the left are Hell. So when he looks to the right he laughs and when he looks to the left he cries. Then Jibraeel ascended higher with me. He even reached the gate of the second sky. Then he said to the gatekeeper of the sky, open the door! The gatekeeper told him the same way the gatekeeper of the first sky had told him. Then he opened the door.

Anas said, Then Abu Dharr mentioned that the Prophet met Idris, Musa, 'Isa and Ibrahim in the heavens. He did not tell me about their location in which sky. However, he mentioned that he saw the Prophet Adam in the sky closest to the world and Ibrahim in the sixth sky. Anas said, When Gabriel passed by Idris , he (Idris) said, O good Prophet and good brother! love you (The Prophet, said) I asked, who is this? He (Gibreel) replied, This is Idris ! Then I passed near Musa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He

(Gibril) said, This is Musa . Then I passed by the side of 'Isa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Jibraeel) said, This is 'Isa . Then I passed by Ibrahim . He said, Marhaba. O good Prophet and good children! I wanted to know, who is this? He (Jibraeel) said, This is Ibrahim . Ibn Shihab said, Ibn Hazm informed me that Ibn 'Abbas and Abu Yahya Ansari used to say that the Prophet, may God bless him and grant him peace, said, Then Gabriel took me up. At last I reached a plain. From there I heard the rustling of pens. Narrated by Ibn Hazm and Anas Ibn Malik . The Prophet, said, Then Allah is upon me Fifty times Salat is obligatory. Then I came back with this instruction. When Musa was passing by, he asked, What has your Lord enjoined on your Ummah? I said, Fifty times Salat has been made obligatory on them. He said, Return to your Lord again. Because your people cannot afford to do it. Then I went back and begged my Lord to reduce it.He reduced it by half.I returned to Musa (pbuh). He said, "Go to your Lord and ask him to reduce it again."Now He (Allah) reduced it to half.Again I came to Musa and he said as before. I did it. Then Allah forgave a part of it. I again came to Musa and informed him. Then he said, Go to your Lord and ask for more reduction. Because your Ummah will not be able to fulfill it. I went back again and begged my Lord to reduce it. He said, these five prayers are left. And it will be equal to fifty prayers in terms of reward. My words do not change. Then I came back to Musa . He said again, go to your Lord and plead. I said, I am ashamed to face my Lord this time. Now Jibreel went on and finally took me with him to Sidratul Muntaha. I saw that it was full of wonderful colors that I have no power to describe. Then I was admitted to Paradise. I saw its bricks made of pearls and its soil fragrant like musk or musk. (349) (Modern Publication: 3095, Islamic Foundation: 3103) Hadith Quality: Sahih (Sahih) Narrator: Anas Ibn Malik

Do horses have wings?

It is known from the Sahih Hadith that Prophet Muhammad was shocked to see a doll of a horse with wings in Aisha's house and asked how the horse can have wings again! Hearing this question, Aisha replied, "Don't you know, Prophet Sulaiman had horse wings?" Hearing this, Prophet Muhammad started laughing. This hadith is very important. Because Aisha's marriage with the Prophet has been

fulfilled long before her life. Prophet Muhammad should have known that Burak horse had wings and could fly! [**Mishkat al-Masabih (Mishkat), Hadith: 3265; Sunan Abu Dawood, Islamic Foundation, Hadith: 4850**]

Mishkat al-Masabih (Mishkat)
Part-13: Marriage
Section: 10 - On Treating Wives Well and Their Mutual Rights and Responsibilities

Reference : Mishkat al-Masabih 3265
In-book reference : Book 13, Hadith 182

Narrated by ʿAʾishah : She said, *"When the Messenger of Allah was returning from the Battle of Tabuk or Hunayn, he saw a curtain hanging in my house. As the curtain swayed in the wind, toys belonging to me became visible through it. He asked, 'O ʿAʾishah, what are these?' I replied, 'They are my dolls.' Then, he saw a horse among the toys with two wings made of cloth and asked, 'What is this that I see in the middle of them?' I replied, 'It is a horse.' He asked, 'And what are these on it?' I replied, 'These are its two wings.' He exclaimed in amazement, 'A horse with wings?' I replied, 'Have you not heard that Solomon's horses had many wings?' ʿAʾishah said, 'Upon hearing this, the Messenger of Allah laughed so much that I could see his molar teeth.'"* (Abu Dawood)

Reference:

- Authentic (Sahih): Abu Dawood (4932), Sahih Ibn Hibban (5864). **Grading:** Sahih (Authentic). **Narrator:** ʿAʾishah bint Abu Bakr as-Siddiq .

Sunan Abu Dawud (Islamic Foundation)
36/Adab
section: 60. About playing with cloth wife dolls.

Reference : Sunan Abi Dawud 4932
In-book reference : Book 43, Hadith 160
English translation : Book 42, Hadith 4914

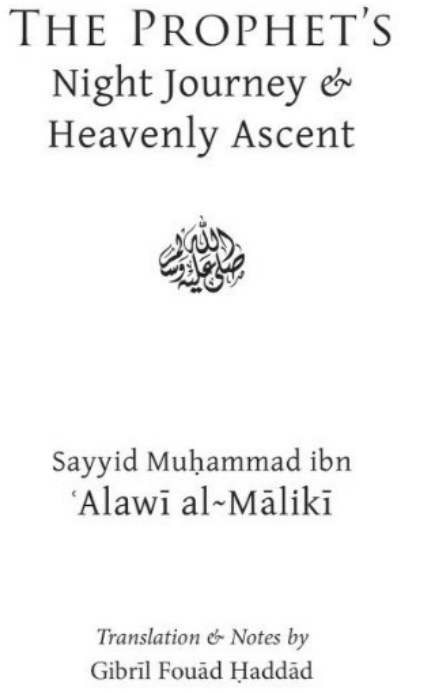
Muhammad Ibn Awf ….. Narrated Aisha . He said: The Messenger of Allah, may God bless him and grant him peace, returned from the battle of Tabuk or Khaibar, and at that time a curtain was hanging in my room. A corner of the curtain was blown open by the wind, revealing my dolls, which were on a shelf. Then he said: O Aisha! What are these? He said: These are my dolls. After thatThe Prophet saw in it a horse with two wings

made of cloth. Then the Prophet, may God bless him and grant him peace, asked: What is this that I see? He said: It is a horse. The Prophet, may God bless him and grant him peace, said: What is it on this? He said: Two winged horses? Aisha said: Have you not heard that Sulaiman had a horse with wings? Aisha said: Upon hearing this, the Messenger of Allah laughed, so that I could clearly see his front teeth.

Hadith Quality: Sahih

Narrator: Aisha Bint Abu Bakr Siddique

However, the story of this winged horse is the basis of the Miraj story of Islam. Let us read from a book by one of the leading scholars in Saudi Arabia [**Muhammad 'Alawi al-Maliki. The Prophet's Night Journey and Heavenly Ascent., translated by Gibril Fouad Haddad, chapter 2**].


THE PROPHET'S
Night Journey &
Heavenly Ascent

Sayyid Muḥammad ibn
ʿAlawī al-Mālikī

Translation & Notes by
Gibrīl Fouād Ḥaddād

4TH EDITION

AQSA PUBLICATIONS
2006

Then he brought the Burāq, handsome-faced and bridled, a tall, white beast, bigger than the donkey but smaller than the mule. He could place his hooves at the farthest boundary of his gaze. He had long ears. Whenever he faced a mountain his hind legs would extend, and whenever he went downhill his front legs would extend. He had two wings on his thighs which lent strength to his legs.

He bucked when the Prophet ﷺ came to mount him. Gibrīl put his hand on his mane and said: "Are you not ashamed, O Burāq? By Allāh, none has mounted you in all creation dearer to Allāh than he." Hearing this he was so ashamed that he sweated until he became soaked, and he stood still so that the Prophet ﷺ mounted him.

The other Prophets used to mount the Burāq before. Saʿīd ibn al-Musayyib said: "It is the beast of Ibrāhīm ﷺ which he used to mount whenever he travelled to the Sacred House."

Al-Isrā' & Jerusalem

Gibrīl departed with him. He placed himself on his right while Mīkā'īl was on his left. (In Ibn Saʿd's version:) The one holding his stirrup was Gibrīl and the one holding the reins of the Burāq was Mīkāʿīl. They travelled until they reached a land filled with datepalms. Gibrīl said to the Prophet ﷺ: "Alight and pray here." He did so and remounted, then Gibrīl said: "Do you know where you prayed?" He said no. Gibrīl said: "You prayed in a *ṭayba* or land of pastures, and the Migration will take place there.

The Burāq continued his lightning flight, placing his hooves wherever his gaze could reach. Gibrīl then said again: "Alight and pray here." He did so and remounted, then Gibrīl said: "Do you know where you prayed?" He said no. Gibrīl said: "You prayed in Madyan[11] at the tree of Mūsā."[12]

The Burāq continued his lightning flight, then Gibrīl said again: "Alight and pray here." He did so and remounted, then Gibrīl said: "Do you know where you prayed?" He said no. Gibrīl said: "You prayed at the mountain of Sīnā' where Allāh addressed Mūsā."[13]

In dreams or spiritually or physically?

There is wide disagreement among the scholars as to whether the mirage occurred physically or spiritually or through a dream. Some eminent Companions including Aisha believed that Miraj occurred in a dream. Again, most scholars believe that the mirage happened physically. Let us first look at the physical evidence of mirage.

Mukhtasar Zad al-Ma'ad, page 210:

> "……..Imam Ibnul Qayyim said, according to pure narration, Miraj happened physically. ……"

On another page of this same book, many Companions, including Aisha and Muawiya, and Ibn Ishaq opined that Miraj occurred in dreams or spiritually.

Mukhtasar Zad al-Ma'ad, page 213:

> Ibn Ishaq narrates from Aisha and Muawiyah that the Mi'raj (ascension) occurred spiritually. However, the soul did not separate from the body. A similar narration is found from Hasan al-Basri. It is essential to understand the difference between the statements that the Mi'raj happened "in a dream" and that it occurred "through the soul." There is a significant distinction between the two. Aisha and Muawiyah did not state that the Mi'raj happened in a dream. Rather, they said that the Mi'raj occurred through the soul, but the soul did not leave the body.
>
> Therefore, there is a difference between the two. When a person dreams, what they see is either known or familiar. A dreaming person may see themselves flying towards the sky or being taken towards Mecca. Yet, their soul neither ascended to the sky nor traveled to Mecca. Instead, the angel of dreams presents an example or representation for them.

Now let's read a hadith. For the convenience of the reader, the said matter has been highlighted, for the convenience of reading. Note, at the beginning of the narration Muhammad is asleep, at the end of the narration Muhammad wakes up [Sahih al-Bukhari, Islamic Foundation, Hadith: 7009] –

Sahih Bukhari (Islamic Foundation)
86/ Rebuttal of Jahmiyyah and Tawheed context
Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik . He said, Rasulullah Sallallahu Alaihi Wasallam was visited from the Kaaba Mosque one night. The description is,A group of three angels came to the Prophet sallallaahu 'alayhi wa sallam before sending the revelation on this matter to him. But then he was sleeping in Masjidul Haram. The first of them said, who is he? The insider said, he is the best of them. The last man said, then take the best of them. That's all that happened that night. That's why he didn't see them again. Finally they came to another night which he was watching by heart. His eyes are sleepy, his heart does not sleep. Similarly, the eyes of other prophets sleep, but the heart does not sleep. That night, without speaking to him, they took him up and kept him near the Zamzam well.Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it. Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people of heaven.

He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and Euphrates.

Then Gabriel wandered in this sky with the Prophet . He observed another

canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you. Then he went to the second heaven with the Prophet . The angels in the first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad . They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.

Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names. Among them, I saved that Idris (Alaihis Salam) went to the second heaven, Harun (Alaihis Salam) to the fourth heaven, another prophet went to the fifth heaven, I could not remember his name. Abraham (Alaihis Salam) is in the sixth heaven and Musa (Alaihis Salam) is in the seventh heaven because of the status of conversation with Allah.

At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.

Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .

Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah

reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani Israel. Moreover they have weakened and abandoned while your Ummah is weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and again.

Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah. Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"

The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.

Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go again, as if I am changing with him. Then Musa said: You can descend in the name of Allah. At that time, the Prophet, woke up and saw that he was in the forbidden mosque.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

■Analytical Review of Miraj's Documentations

If someone scrutinizes the entire Miraj event thoroughly and honestly, they are bound to conclude that numerous discrepancies exist in the accounts. These accounts contain significant differences and contradictions that make them unlikely to describe a truthful event. True incidents rarely have so many conflicting narratives. Even a devout Muslim might naturally harbor doubts when

reading these varying accounts. Islamic scholars have tried for 1400 years to reconcile the contradictions through various explanations, but discerning readers can easily spot the inconsistencies in their arguments. Consequently, scholars discourage deep study or scrutiny of these events, often deflecting tough questions by labeling them as matters of "unseen knowledge" or saying, "Only Allah knows; our duty is to believe." Scholars discourage questioning because detailed analysis may lead to doubts about faith. Let us now compile and review all the evidence regarding Miraj.

Subject	Evidence 1	Evidence 2	Evidence 3
Number of Angels	Jibreel alone *(Sahih al-Bukhari 349) or a unknown person (Sahih al-Bukhari 3887)*	Two angels *(Sahih al-Bukhari 1386)*	Three angels *(Sahih al-Bukhari 7517 ;Tafsir-e-Mazhari, Volume 7, Page 19)*
Starting Point of Journey	Roof of Muhammad's house opened *(Sahih al-Bukhari 349)*	Second meeting with Jibreel at Kaaba's Hatim *(Sahih al-Bukhari 3887)*	From Umm Hani's house *(Sunan an-Nasa'i 3204 ;Seerat un Nabi, Ibn Hisham, Islamic Foundation Bangladesh, Vol. 2, p. 76)*
Meeting Place with Jibreel	Second meeting with Jibreel at Muhammad's house or Kaaba's Hatim *(Sahih al-Bukhari 349;Sahih al-Bukhari 3887)*	Second meeting with Jibreel at Umm Hani's house *(Sīrat-e-Rasulullah [PBUH], translated by Shahid Akhand, Prothoma Prokashoni, p. 218 ;Seeratun Nabi, Ibn Hisham, Islamic Foundation Bangladesh, Vol. 2, p. 76)*	Second meeting with Jibreel happened at seventh heaven, Sidratul Muntaha *(Surah An-Najm (53:13-14))*
Vehicle of	Rode Buraq *(Sahih Muslim*	Climbed stairs *(Siratun*	Jibreel held

Subject	Evidence 1	Evidence 2	Evidence 3
Ascent	*164a; Jami` at-Tirmidhi 3147)*	*Nabi (S.A.), Ibn Hisham, Islamic Foundation, Volume 2, Page 77)*	the Prophet's hand and led him *(Sahih al-Bukhari 349)*
Stop at Jerusalem	Stopped at Baitul Maqdis *(Sahih Muslim 162a)*	Directly ascended to the heavens, didn't stop at Baitul Maqdis *(Sahih Muslim 164a)*	
Serving of Drinks	Served in Jerusalem *(Sahih Muslim 162a)*	Served at Baitul Ma'mur in the heavens *(Sahih Muslim 164a)*	
Location of Musa	Praying at Musa's grave *(Sahih Muslim 2375a ;Sahih Ibn Hibban (Hadithbd), Chapter-3: The bookIsra [and Me'raj], Section: Narration of the place where Rasulullah saw Musa praying in his grave, Hadith-50 ;Sahih Ibn Hibban (Hadithbd), Chapter: 3. Kitabul Isra [o Me'raj], Hadith- 49)*	Praying in Baitul Maqdis, Jerusalem *(Sahih Muslim 172)*	Sixth heaven *(Sahih al-Bukhari 3207) In another narration in seventh heaven (Sahih al-Bukhari 7517)*
Location of Ibrahim	Sixth heaven *(Sahih al-Bukhari 7517)*	Seventh heaven *(Sahih al-Bukhari 3207)*	
Location of Harun	Fourth heaven *(Sahih al-Bukhari 7517)*	Fifth heaven *(Sahih al-Bukhari 3207)*	
Location of Idris	Second heaven *(Sahih al-Bukhari 7517)*	Fourth heaven *(Sahih al-Bukhari 3207)*	Fifth heaven *((Munqar Hadith) Sunan an-Nasa'i 450)*
Location of Yahya	Second heaven *(Sahih al-Bukhari 3207)*	Third heaven *(Sahih Muslim 164a)*	
Sidratul Muntaha or Baitul Ma'mur	Saw Sidratul Muntaha first, the edge of the material realm, then Baitul Ma'mur *(Sahih al-*	Saw in seventh heaven in Ibrahim was seating while his back against the wall of	

Subject	Evidence 1	Evidence 2	Evidence 3
First	*Bukhari 3887)*	Baitul Ma'mur. Then saw Sidratul Muntaha *(Sahih Muslim 162a)*	
Adam-Musa Debate: Forty or Fifty Thousand Years Before	Adam's fate decided 40 years before his creation *(Sahih Muslim 2652c)*	Decided 50,000 years before his creation *(Sahih Muslim 2653b)*	
Need to Tie Buraq	The intelligent Buraq who understands speech *(Jami` at-Tirmidhi 3131) Needed to tie Burak (Sahih Muslim 162a)*	Companions were astonished and doubted the need to tie Buraq *(Jami` at-Tirmidhi 3147)*	
Ignorance of Heavenly Guards	Heavenly guards didn't know who was arriving, questioned like earthly guards *(Sahih Muslim 162a)*		
Prayer Calculation Problem	Musa suggested reducing 50 prayers to half, then again to half, i.e., 12.5 prayers *(Sahih al-Bukhari 3342)*		
Sound of the Pen	Dried pen *(Sahih al-Bukhari 6596)*	Noise of its writing *(Sahih al-Bukhari 3342)*	
Musa More Knowledgeable	Musa perceived something Allah didn't; considered *(Sahih al-Bukhari 3342)*		
Surprised by Winged Horse	Rode Buraq with wings during Miraj *(Muhammad 'Alawi al-Maliki. The Prophet's Night Journey and Heavenly Ascent., translated by Gibril Fouad Haddad, chapter 2)*	Surprised and laughed in disbelief at a winged horse toy *(Mishkat al-Masabih 3265; Sunan Abi Dawud 4932)*	
Physical or Spiritual Journey	Aisha, Mu'awiya, and Ibn Ishaq said Miraj was spiritual i.e. in a dream *(92;Sahih al-Bukhari 7517)*	Most scholars say Miraj was physical *(Mukhtasar Zad al-Ma'ad, page 210)*	

All above are authentic source. It took 1300 years to authenticate by billions of people. No inauthentic source quoted.

Suppose a kid was copying a paragraph titled *"Covering Up My Childhood Lust"* from another student during an exam, after writing a few sentences of his own story. Won't the teacher notice this while checking? In the above case, I fully characterized the plagiarism. Put a mark based on your study: ……./100

Sister or Adolescent Lover?

After reading the entire narrative, some points become clear: there was a very intimate relationship between Prophet Muhammad and Umm Hani from their childhood. Even the Prophet himself wanted to marry her. Since he wanted to marry her, it is not difficult to understand that he had deep love for Umm Hani. However, his uncle Abu Talib did not consider the orphan Muhammad, who was poor and without wealth, to be a suitable son-in-law for his daughter.

Later, Muhammad married Khadijah and improved his circumstances. By that time, however, Umm Hani had become someone else's wife. Whether it was because of his failure to win Umm Hani's love or the pain of her separation, Muhammad started retreating to the cave of Hira for meditation. It is uncertain whether his failure in love or seeing his beloved as someone else's wife caused him to lose faith in the prevailing religion.

Reading these incidents gives the impression that his romantic failure might have influenced his rebellion against society and religion. Perhaps he prayed to the idols of Lat, Manat, and Uzza for the success of his love. When those prayers went unanswered, he might have lost faith in those idols. In despair, he retreated to the cave of Hira. Whether he consumed any intoxicant there, like Sarat Chandra's Devdas, remains unknown.

It was there that he encountered a supernatural entity named Jibreel (Gabriel), who brought him revelation. Subsequently, significant changes occurred in Muhammad's life. The soft-spoken boy gradually became a warrior, a conqueror, and a looter. He conquered the city of Mecca. Umm Hani's husband fled Mecca out of fear of Muhammad. Why he fled and why he was so afraid remains a curious matter.

Later, Muhammad again wished to marry Umm Hani. But once more, Umm Hani rejected him. Why she rejected him, whether it was due to his fearsome warrior persona, remains unclear. Perhaps the soft boy Umm Hani fell in love with during childhood bore no resemblance to the aggressive and barbaric man Muhammad

had become, surrounded by many wives and concubines, practically running a harem.

It might be for this reason that she said:

[from *The Lives of the Companions of the Prophet*, Female Companions, Muhammad Abdul Mabud, Bangladesh Islamic Center, Volume 6, Page 101]:

"By Allah! I loved you even in the days of ignorance (before Islam)."

Question: If Prophet Muhammad considered Umm Hani as his own sister, then why did he repeatedly propose marriage to her?

The Prophet did not die before fulfilling his desires

According to Aisha's narration, the Prophet did not pass away until he had fulfilled his desires with all the women he wanted. In other words, Allah did not cause his death until his desires were completely satisfied. Whoever he desired and whoever he wished to engage in sexual relations with, he did so before his death.

This hadith is significant, as it clearly indicates that Prophet Muhammad proposed marriage to Umm Hani multiple times, which suggests that he had a sexual desire for her. Furthermore, according to Aisha's hadith, whoever the Prophet desired, he fulfilled those desires before his death. What does this mean?

[Sunan An-Nasa'i, Islamic Foundation, Hadith: 3207]
Sunan an-Nasa'i (Islamic Foundation)
Chapter 26: Marriage
Section 2: What Allah has made obligatory upon His Messenger and what He has made forbidden for others to increase closeness to Allah.

Reference : Sunan an-Nasa'i 3204
In-book reference : Book 26, Hadith 9
English translation : Vol. 4, Book 26, Hadith 3206
Muhammad ibn Mansur ... Ata narrated that Aisha said, *"The Messenger of Allah did not pass away until it was made lawful for him to accept any of the women he wished from those made permissible for him."*

Tahqiq: Sahih.
Grading of the hadith: Sahih.
Narrator: Ata ibn Abi Rabah .

Conclusion

All the information presented above has been sourced from Islamic references. Atheists did not fabricate any of these details to malign Muhammad. Therefore, instead of resorting to the usual claims like “this is not authentic” or “there’s a translation error,” it is important for everyone to seek the truth.

From the discussion, it is quite evident that there was an extramarital relationship between Prophet Muhammad and Umm Hani. Whether this relationship was that of siblings or lovers is left for the readers to decide.

It is noteworthy that atheists do not object to the alleged relationship, love, or sexual connection between Muhammad and Umm Hani. We respect everyone’s right to love and affection. Moreover, we empathize with the anger and sadness that Muhammad might have felt because he could not marry Umm Hani during his youth. Separating two loving individuals solely because one was an orphan and lacked wealth is far from humane.

This writing highlights the hypocrisy within Islam, where natural love and affection are completely prohibited. In Islam, there is no space for love outside of marriage and the use of female slaves & captive women from war.

Miscellaneous Facts You have to Know

DID MUHAMMAD KNOW WHO JESUS WAS ?

Arabic-speaking Muslims refer to Jesus as Isa (Arabic: عيسى,)

Arabic-speaking Christians refer to Jesus as Yasu (Arabic: يَسُوعَ)

How can Muhammad convince that the two names are the same ?

The two names are different, pronunciations are different and meaning is different. How can we accept Islamic version of Jesus while that Arabic Speaking Christians used to refer Jesus as Yasu for 540 years before Muhammad was born and Muhammad spent 40 years of his life before he found Islam yet Muhammad never knew the correct name of Jesus in Arabic?Muhammad's translation of Yeshua as Isa or Eisa is absolutely invalid. The reason why Muhammad got so many things about the Christian faith and Bible so wrong is because he probably never dealt with Christians. He only encountered Nasrani people, a cult/heresy, who had weird beliefs which shaped the religion of Muhammad.

Muhammad learned the name from unbelieving Jews in Medina. In their supposed hatred for the Christians, the Jews called Jesus Esau, the son of Isaac who lost his blessing to his brother Jacob (Gen. 27). Muhammad picked up the name without carrying with it the derogatory meaning the Jews intended. Isa name was mentioned 25 times in the Quran to legitimize Islam!

Aramaic-“Iessus” հիսուս

Greek-“Jesu/Iesus” Ιησούς

French-“Yesoo”

Hebrew-“Yeshua ” ישו

Chinese(Mandarin)-“Yésū”耶穌

(Hokkien) -“Iaeso”耶穌

(Canton) - “Yeasou”耶穌

(Mao) - “Yessu”耶穌

Korean-“Yehsu” 예수

Japanese-“Ieshu” イエス

Indian(Tamil)- “Yesu”இயேசு

(Hindi)-“Yishu” यीशु

(Telugu)-“Yasu” యేసు

(Marathi)-“Yesu” येशू

Malay-“Yesus”

Arab-“Yasou” يسوع

Hausa- "Yesu"

Stoning Sinful Woman

No prophet can stone a pregnant slave woman to death along with her unborn child despite her asking for forgiveness, but peaceful Muhammad did:

Sahih Muslim, Book 17, Hadith 4206 or Sahih Muslim 1695b

> 'Abdullah b. Buraida reported on the authority of his father that Ma'iz b. Malik al-Aslami came to Allah's Messenger (ﷺ) and said:
>
> Allah's Messenger, I have wronged myself; I have committed adultery and I earnestly desire that you should purify me. He turned him away. On the following day, he (Ma'iz) again came to him and said: Allah's Messenger, I have committed adultery. Allah's Messenger (ﷺ) turned him away for the second time, and sent him to his people saying: Do you know if there is anything wrong with his mind. They denied of any such thing in him and said: We do not know him but as a wise good man among us, so far as we can judge. He (Ma'iz) came for the third time, and he (the Holy Prophet) sent him as he had done before. He asked about him and they informed him that there was nothing wrong with him or with his mind. When it was the fourth time, a ditch was dug for him and he (the Holy Prophet) pronounced judg- ment about him and he wis stoned. He (the narrator) said: There came to him (the Holy Prophet) a woman from Ghamid and said: Allah's Messenger, I have committed adultery, so purify me. He (the Holy Prophet) turned her away. On the following day she said: Allah's Messenger, Why do you turn me away? Perhaps, you turn me away as you turned away Ma'iz. By Allah, I have become pregnant. He said: Well, if you insist upon it, then go away until you give birth to (the child). When she was delivered she came with the child (wrapped) in a rag and said: Here is the child whom I have given birth to. He said: Go away and suckle him until you wean him.

When she had weaned him, she came to him (the Holy Prophet) with the child who was holding a piece of bread in his hand. She said: Allah's Apostle, here is he as I have weaned him and he eats food. He (the Holy Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he abused her. Allah's Apostle (ﷺ) heard his (Khalid's) curse that he had huried upon her. Thereupon he (the Holy Prophet) said: Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven. Then giving command regarding her, he prayed over her and she was buried.

John 8:7-11:

"When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her.' Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, 'Woman, where are they? Has no one condemned you?"No one, sir,' she said. 'Then neither do I condemn you,' Jesus declared. 'Go now and leave your life of sin.'"

Was Worshiping Ar-Rujz?

Surah Al-Muddaththir (Surah 74), verse 5

"And keep away from Ar-Rujz!"

Historical error- big & undeniable!

The Bible explicitly identifies Miriam as the sister of both Aaron and Moses in several passages. Here are two clear examples:

1. **Exodus 15:20** – Miriam is called the sister of Aaron:

   "Then Miriam the prophetess, **the sister of Aaron**, took the timbrel in her hand; and all the women went out after her with timbrels and with dances."

2. **Numbers 12:1** – Miriam and Aaron together oppose Moses:

> "Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman."

In the Quran, Maryam (Mary) is referred to as the "sister of Harun" (Aaron). This is mentioned in **Surah Maryam (19:28)**:

> "O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

In conclusion, based on biblical chronology and traditional interpretations, Moses and Aaron are believed to have lived in the **15th to 13th centuries BCE**, with estimates of the Exodus ranging from **1446 BCE to 1250 BCE**, depending on the interpretation of biblical and historical data.

So, Miriam as the sister of both Aaron and Moses is at least 1300 years apart from Mary the mother of Jesus Christ.

Allah's name

The name *Allah* is believed to have originated from al-Lah. The Lah God. *Al-Ilah*, meaning "The God" or "The Specific Creator." To better understand this name, let's delve into some historical context.

The Quranic verses clarify that the name *Allah* was already known in pre-Islamic Arabia. Muhammad never tried to introduce the name Allah newly to the polytheists, just suggested he is the God of the only Kaaba. Some polytheistic tribes believed in a supreme deity whom they called *Allah* and considered to be the Creator of the heavens and the earth, as well as the highest authority among their deities. It is well-known that tribes like the Quraysh and others recognized Allah, who they associated with the *Lord of the House* (Hubal, a pre-Islamic deity of the Kaaba/cube, according to the *First Encyclopedia of Islam*). This clearly shows that the concept of Allah in the Quran was not a completely new idea. (*A Guide to the Contents of the Qur'an*, Faruq Sherif, 1995).

There wasn't just one Kaaba, but many. They were distroyed by Muhammad's army except the one with black stone.

The name *Allah*, as attested by the Quran itself, was well-known in pre-Islamic Arabia. In fact, the name is found in Northern Arabian inscriptions in both its masculine form (*Allah*) and its feminine counterpart (*Al-Lat*). The general theory is that it stems from *Ilah*, a common word for a deity, combined with the article *Al-* to form *Al-Ilah.* (*Islam: Muhammad and His Religion*, Arthur Jeffery, 1958).

Historically, the Arabs believed in Allah, although He was not the sole deity. The name Allah appeared in ancient inscriptions, such as in South Arabia and Northern Arabian regions, like Al-Ula and Safa. For example, inscriptions in the 5th century mention the name as *HLH* (a variation of Allah), which suggests that worship of this deity extended across Arabia, even centuries before the advent of Islam. In the same context, the father of Prophet Muhammad was named *Abdullah*—meaning "Servant of Allah," further emphasizing the pre-Islamic recognition of this deity. Even the Quraysh tribe, before Islam, considered Allah to be the supreme deity they invoked during times of extreme distress, like storms at sea, but they would also share their devotion with other deities once they felt secure again.

When Prophet Muhammad declared the oneness of Allah by saying, "There is no god but Allah," he was not introducing a new god; rather, he was calling the polytheists to worship the God they already knew as the supreme Creator, abandoning the practice of associating other gods with Him. The Quraysh, and

other tribes, knew Allah as the Creator and Sustainer of the universe, as seen in verses like, "If you ask them who created the heavens and the earth, they will say 'Allah'" (Qur'an 29:61).

Before Islam, Allah was also considered the *Lord of the Kaaba*, the holiest shrine in Mecca, and He was believed to be responsible for the Quraysh tribe's prosperity and protection. In one of the earliest chapters of the Quran, Prophet Muhammad calls upon his people to worship the *Lord of this House* (i.e., the Kaaba), which shows that there was mutual understanding between Muhammad and his people about the significance of the Kaaba in relation to Allah.

Some theories suggest that Allah may have originally been associated with the deity Hubal, worshiped at the Kaaba in Mecca. Nonetheless, the Prophet Muhammad's message was to purify the worship of Allah from any association with other deities and to establish the belief in Allah as the one and only Creator and Sustainer.

In the broader Abrahamic context, similar titles and concepts of God are found. In the Bible, the God of Moses is called *YHWH*, often translated as Jehovah or Yahweh, meaning "I Am," representing God's eternal nature and identity as the God of Abraham, Isaac, and Jacob (Exodus 3:15). Similarly, the Quran describes Allah saying to Moses, "Indeed, I am Allah, the Exalted in Might, the Wise" (Qur'an 27:9).

Across different languages and religious traditions, the name for God often stems from common roots. In the Canaanite religion, *El* or *Elyon* refers to the supreme deity, while in Aramaic, *Elah* or *Elaha* is used. In Hebrew, *Eloh* or *Elohim* means God, and in Greek, *Theos* is used for God. In Arabic, *Ilah* is the general term for deity. The term *Allah* is distinct in Islamic theology as it refers to the monotheistic understanding of God, free from any association with other deities.

However, in pre-Islamic times, the word *Ilah* or *Elah* was also used for lesser deities, as evidenced in scriptures like Exodus 32:31 and Joshua 24:15. These names were general terms used for both the true God and false gods.

The name *YHWH* is understood to be derived from the Hebrew verb *havah*, which means "to be" or "to exist." In Exodus 3:14, when Moses asks God for His name, God replies, "Ehyeh Asher Ehyeh" (אֶהְיֶה אֲשֶׁר אֶהְיֶה), which is commonly translated as "I Am Who I Am" or "I Will Be What I Will Be." This expression indicates God's eternal and self-sustaining nature, emphasizing that He exists independently and beyond time.

In this context, *YHWH* can be understood as "The One Who Is" or "The One Who Causes to Be," highlighting God's role as the Creator and Sustainer of all existence. The name itself conveys that God is unchanging, eternal, and the source of all being. *YHWH* is the most frequently used name for God in the Hebrew Bible, appearing over 6,800 times.

In conclusion, the name *Allah* was not unfamiliar to the people of pre-Islamic Arabia. While it referred to the supreme deity among the polytheists, Prophet Muhammad redefined its meaning.

Marriage in heaven

In the tafsir of Verse (66:5) Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshiping, and traveling - [ones] previously married and virgins.

Muhammad said, “In heaven, Mary mother of Jesus, will be one of my wives.”

al-Suyuti (6/395)

"The Messenger of God ... said, ‘God married me in paradise to Mary the daughter of 'Imran and to the wife of Pharaoh and the sister of Moses.’" Tabarani Ibn Kathir, Qisas al-Anbiya [Cairo: Dar al-Kutub, 1968/1388], p. 381- as cited in Aliah Schleifer's Mary The Blessed Virgin of Islam [Fons Vitae; ISBN: 1887752021; July 1, 1998], p. 64;

Matthew 22:23-30 :

> **23** The same day some Sadducees came to him, saying there is no resurrection, and they asked him a question, **24** saying, “Teacher, Moses said, ‘If a man dies childless, his brother shall marry the widow and raise up children for his brother.’ **25** Now there were seven brothers among us; the first married and died childless, leaving the widow to his brother. **26** The same thing happened with the second and the third, through all seven brothers. **27** Last of all, the woman herself died. **28** In the resurrection, then, whose wife of the seven will she be? For all of them had married her.”
>
> **29** Jesus answered them, “You are wrong because you know neither the scriptures nor the power of God. **30** For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.”

In **Matthew 22:23-30**, Jesus addresses a question from the Sadducees, a group of Jewish religious leaders who did not believe in the resurrection. They asked Him about a woman who had married seven brothers, one after another, as each brother died. Their question was intended to mock the idea of resurrection, implying a dilemma: If there's life after death, whose wife would she be in heaven?

Here's a breakdown of Jesus' response and the key points:

1. Context of the Question (Matthew 22:23-28)

The Sadducees' question refers to the Jewish law of *levirate marriage* (Deuteronomy 25:5-6), which required a man to marry his deceased brother's widow to continue the family line. By proposing an extreme scenario (a woman marrying seven brothers), the Sadducees attempted to show how absurd resurrection would be under such laws.

2. Jesus' Response: No Marriage in Heaven (Matthew 22:29-30)

Jesus rebukes their misunderstanding:

- **"You are wrong because you know neither the scriptures nor the power of God."** (Matthew 22:29)
    - Here, Jesus points out that their lack of knowledge of God's power leads to their confusion. They limit God's ability by assuming earthly realities like marriage will continue in the afterlife.
- **"For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven."** (Matthew 22:30)
    - **Resurrected life is different**: Jesus teaches that the nature of the afterlife is not merely an extension of earthly life. People will not marry or be given in marriage. The relationships we have now, while significant, do not carry over in the same way in heaven.
    - **Like angels**: Jesus compares the resurrected state to that of angels. This doesn't mean humans become angels but that, like angels, they will exist in a state that transcends earthly needs like marriage, which is related to procreation and companionship in this life.

3. Spiritual Implications

- **Marriage and earthly institutions are temporary**: Jesus shifts the focus from the earthly understanding of relationships to the eternal reality of

God's kingdom. While marriage is a blessing on earth, in heaven, relationships are perfected in unity with God.

- **Focus on God's power**: Jesus highlights that the Sadducees underestimated God's power. In the resurrection, God brings people to a state of perfection, where the limitations of earthly life no longer apply.

4. Theological Insight

- **Heavenly relationships will be transformed**: This teaching suggests that while love, joy, and communion will exist in heaven, they will be experienced in a transformed way, not tied to earthly structures like marriage. The focus will be on eternal communion with God, where earthly needs and institutions are no longer necessary.

But Muhammad's God Allah kept all potions for marathon race with 72 eternal virgins with inflated bests:

And [there will be] full-breasted [companions] of equal age." (Qur'an 78:33)

Way you can recognize Allah

Reference : Sahih al-Bukhari 4581
In-book reference : Book 65, Hadith 103
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 105

During the lifetime of the Prophet (ﷺ) some people said, : O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" The Prophet (ﷺ) said, "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet (ﷺ) said, "(Similarly) you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the

son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation have followed what they used to worship.' They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allah will say, 'I am your Lord.' They will say twice or thrice, 'We do not worship any besides Allah.' "

Reference : Sahih al-Bukhari 6573
In-book reference : Book 81, Hadith 161
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 577

Some people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger (ﷺ)." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Allah's Messenger (ﷺ)!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to

then in a shape they know and will say, "I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. ….

Reference : Sahih al-Bukhari 7439
In-book reference : Book 97, Hadith 65
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 532
Narrated Abu Sa'id Al-Khudri:

We said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?'
They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say.

'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). ….

History of Al-Tabari-General Introduction and From the Creation to the Flood, translated by Franz Rosenthal [State University of New York Press (SUNY), Albany, NY 1989], Volume 1, pp. 261-262:

According to Masi b. Harun–Amr b. Hammad–Asbat–al-Suddi–Abu Malik and Abu Salih–Ibn ‘Abbas. Also (al-Suddi) Murrah al-Hamdini–Ibn Masud and some (other) companions of the Prophet: God said to the angels: “I am creating a human being from clay. When I have fashioned him and blown some of My spirit into him, fall down in prostration before him!”[596] God created him with His own hands, lest Iblis become overbearing toward (Adam), so that (God) could say to (Iblis): You are overbearing toward something I have made with My own hand(s), which I Myself was not too haughty to make!? So God created Adam as a human being. He was a body of clay for forty years the extent of Friday(?)[597] When the angels passed by him, they were frightened by what they saw. The angel most frightened was Iblis. He would pass by him, kick him, and thus make the body produce a sound as potter’s clay does. That is (meant) where God says: “From *salsal* like potter’s clay.”[598] Then he would say: What were you created for? He entered his mouth and left from his posterior. Then he said to the angels: Don’t be afraid of that one, for your Lord is solid, whereas this one is hollow. When I am given authority over him, I shall ruin him.[600]

Therefore, Iblis can enter from Adam’s mouth and leave from posterior. But in case of Allah he can enter from mouth, but can’t leave. Because Allah is Samad/solid, like the black stone of Kaaba- which can forgive sin by touching, kissing or sucking it:

The 112th surah proclaims that Allah is *ahad* and that he is also *al-samad*, the latter term being understood by specific Muslim expositors to be an affirmation of the Islamic deity be solid, not hollow:

Say, “He is Allah, **Ahad** (One). Allah, **Al-Samad (The Absolute)**. Neither (He) begets **nor (He) was born**. And there was not for Him equivalent One.” S. 112:1-4 (Samy Mahdy https://www.islamawakened.com/quran/112/st87.htm)

God **is Solid (*al-samadu*)** (and does not need anyone’s help). S. 112:2 (Bijan Moeinian https://www.islamawakened.com/quran/112/st11.htm)

“Allah is Samad.” (**Absolute** Self-Sufficient One beyond any need or defect, free from the concept of multiplicity, and far from conceptualization and limitation. **The one into whom nothing can enter**, and the One **from whom no other form of existence can come out!**) (Ahmed Hulusi https://www.islamawakened.com/quran/112/st63.htm)

God Personally Identified a Term to Refer Him

In the Bible, the God of Moses is called *YHWH*, often transliterated as **Jehovah** or **LORD** in English, and pronounced in Hebrew as Yahweh, representing God's eternal nature and identity as the God of Abraham, Isaac, and Jacob.

The term **YHWH** (יהוה) is the tetragrammaton, a four-letter name for God in the Hebrew Bible. It is considered the most sacred name of God in Jewish tradition. The letters in Hebrew are **Yod (י), He (ה), Vav (ו), He (ה)**, and because Hebrew originally did not include written vowels, the exact pronunciation is debated. The most common scholarly reconstruction is **"Yahweh"**, though Jewish tradition often substitutes this with **"Adonai"** (meaning "Lord") during readings.

The name *YHWH* is understood to be derived from the Hebrew verb **"hayah" (היה)**, which means "to be" or "to exist." In Exodus 3:14, when Moses asks God for His name, God replies, "Ehyeh Asher Ehyeh" (אֶהְיֶה אֲשֶׁר אֶהְיֶה), which is commonly translated as "I Am Who I Am" or "I Will Be What I Will Be." This expression indicates God's eternal and self-sustaining nature, emphasizing that He exists independently and beyond time. In this context, *YHWH* can be understood as "The One Who Is" or "The One Who Causes to Be," highlighting God's role as the Creator and Sustainer of all existence.

"I AM" is a key interpretation of **YHWH**. This understanding comes primarily from **Exodus 3:14**, where God reveals His name to Moses as **"Ehyeh Asher**

Ehyeh" (אֶהְיֶה אֲשֶׁר אֶהְיֶה), which is often translated as **"I AM WHO I AM"** or **"I WILL BE WHO I WILL BE."**

The first-person form **"Ehyeh"** (אֶהְיֶה) means **"I AM"** or **"I WILL BE"** in Hebrew. YHWH, while not a direct translation, is closely related to the same root, **hayah** (היה), meaning **"to be."** Therefore, when God uses **"I AM"** (Ehyeh), He emphasizes His self-existence, eternal presence, and unchanging nature, whereas **YHWH** in third-person form would mean **"He is"** or **"He will be."**

The name YHWH (יְהוָה, *Yahweh*) appears approximately 6,828 times in the Hebrew Old Testament.

Remember that the God of the Bible **Jehovah** and al-Lah (the Lah) (like the daughters of al-Lah: al-Uzza, al-Lat, al-Manat or simply alif, lam, mim) of Mecca is not the same.

Prophets

■Old Testament Prophets:

Major Prophets:

1. **Isaiah (יְשַׁעְיָהוּ, Yeshayahu)** – A prophet during the reigns of several Judean kings, Isaiah prophesied about the coming of the Messiah and God's judgment and salvation.
2. **Jeremiah (יִרְמְיָהוּ, Yirmeyahu)** – Known as the "weeping prophet," Jeremiah warned the people of Judah of impending disaster due to their unfaithfulness.
3. **Ezekiel (יְחֶזְקֵאל, Yeḥezkel)** – A prophet during the Babylonian exile, Ezekiel had visions of God's glory and prophesied the restoration of Israel.
4. **Daniel (דָּנִיֵּאל, Daniyyel)** – While not called a prophet in the same sense as others, Daniel's visions and prophecies about future kingdoms and the end times are crucial in biblical prophecy.

Minor Prophets (The Twelve):

1. **Hosea (הוֹשֵׁעַ, Hoshea)** – Hosea's life and prophecies reflect God's enduring love for unfaithful Israel.
2. **Joel (יוֹאֵל, Yo'el)** – He prophesied about the "Day of the Lord" and the outpouring of the Holy Spirit.
3. **Amos (עָמוֹס, Amos)** – A shepherd turned prophet who called out social injustice and warned of coming judgment.
4. **Obadiah (עֹבַדְיָה, Ovadyah)** – A short prophecy against Edom for their role in the destruction of Jerusalem.

5. **Jonah (יוֹנָה, Yonah)** – Known for being swallowed by a large fish, Jonah was sent to warn Nineveh of coming destruction, and the city repented.
6. **Micah (מִיכָה, Mikha)** – Prophesied the fall of Samaria and Jerusalem and foretold the birthplace of the Messiah in Bethlehem.
7. **Nahum (נַחוּם, Naḥum)** – Prophesied the fall of Nineveh as God's judgment.
8. **Habakkuk (חֲבַקּוּק, Ḥavakkuk)** – Questioned God’s justice but ultimately trusted in His plan.
9. **Zephaniah (צְפַנְיָה, Tsephanyah)** – Warned of the coming judgment but also foretold the restoration of Israel.
10. **Haggai (חַגַּי, Ḥaggai)** – Encouraged the people to rebuild the Temple after the Babylonian exile.
11. **Zechariah (זְכַרְיָה, Zekharyah)** – Prophesied about the coming Messiah and the future glory of Jerusalem.
12. **Malachi (מַלְאָכִי, Mal'akhi)** – The last prophet of the Old Testament, he foretold the coming of Elijah before the great and terrible Day of the Lord.

New Testament Prophets:

1. **John the Baptist (Ἰωάννης ὁ Βαπτιστής, Iōánnēs ho Baptistēs)** – The forerunner of Jesus, he called people to repentance and baptized them in preparation for the coming Messiah (Jesus).
2. **Jesus Christ (Ἰησοῦς Χριστός, Iēsous Christos)** – Though more than a prophet, Jesus fulfilled and expanded the prophetic tradition, bringing the ultimate revelation of God’s will.
3. **Agabus (Ἄγαβος, Agabos)** – A prophet in the early church who predicted a famine and Paul’s arrest (Acts 11:28; Acts 21:10-11).
4. **Prophets in the Early Church** – The New Testament mentions various individuals who had the gift of prophecy in the early church, such as Philip's daughters (Acts 21:9) and those mentioned in 1 Corinthians 12:28-31.

In the Bible, a **prophet** is generally understood as someone who communicates messages from God, often delivering warnings, predictions, or guidance about future events. By definition, a prophet's role involves **prophesying**—speaking God's word, which can include foretelling the future or revealing God's will.

However, some figures are recognized as prophets even though their **specific prophecies** are not emphasized or recorded in great detail. Here are a few

examples where the title of "prophet" is attributed to individuals, but their specific prophecies are less prominent:

■1. Abraham (אַבְרָהָם, Avraham)

- In **Genesis 20:7**, God calls Abraham a prophet: *"Now then, return the man's wife; for he is a prophet, and he will pray for you and you shall live."*
- Though Abraham's role as a prophet is affirmed, he is more often known for his faith and covenant relationship with God than for detailed prophetic declarations.

2. Moses' Sister Miriam (מִרְיָם, Miryam)

- Miriam is referred to as a prophetess in **Exodus 15:20**, where she leads the women in song and celebration after the crossing of the Red Sea.
- Though she is called a prophetess, the Bible doesn't record specific prophetic declarations from her, apart from her leadership role in worship.

3. King David (דָּוִד, David)

- David is sometimes considered a prophet, especially because of his authorship of many Psalms, which contain messianic prophecies (e.g., **Psalm 22**, a clear reference to the suffering of the Messiah). In **Acts 2:30**, Peter refers to David as a prophet.
- However, David's primary biblical role is as a king, and he is not known specifically for direct prophecies, but rather for his psalms and leadership.

4. John the Baptist (Ἰωάννης ὁ Βαπτιστής, Iōánnēs ho Baptistēs)

- John the Baptist is widely recognized as a prophet, with **Jesus Himself affirming this** in **Matthew 11:9**: *"What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet."*
- Though John's primary role was to prepare the way for Jesus, he is not remembered for long or detailed predictions but for his call to repentance and his testimony about Jesus as the "Lamb of God" (John 1:29).

5. Deborah (דְּבוֹרָה, D'vorah)

- Deborah is called a prophetess in **Judges 4:4** and was also a judge of Israel. Though she received a word from God directing Barak to lead an army against the Canaanites (Judges 4:6-7), her role as a prophet is less about

predictive prophecy and more about guiding the people of Israel through God’s wisdom.

Generally Understood Criteria of a Prophet

The Bible provides several criteria to identify whether someone is a true prophet of God. These criteria emphasize faithfulness to God, the accuracy of prophecies, and the character of the person claiming to be a prophet. Below are the key biblical principles for recognizing a true prophet:

■1. Their Prophecies Must Be Fulfilled

A core test of a prophet is the fulfillment of their prophecies. If a prophet speaks in the name of the Lord, what they predict must come to pass:

- **Deuteronomy 18:21-22** : *"You may say to yourself, 'How can we recognize a word that the Lord has not spoken?' If a prophet speaks in the name of the Lord but the thing does not take place or prove true, it is a word that the Lord has not spoken. The prophet has spoken it presumptuously; do not be frightened by it."*
- A true prophet’s predictions about future events, when made in God’s name, must be accurate. If the prophecy doesn’t come true, that person is not a true prophet.

2. They Must Lead People to Worship the True God

A true prophet always directs people toward the worship of the true God, not to other gods or idols:

- **Deuteronomy 13:1-3** : *"If prophets or those who divine by dreams appear among you and promise you omens or portents, and the omens or the portents declared by them take place, and they say, 'Let us follow other gods'—whom you have not known—'and let us serve them,' you must not heed the words of those prophets or those who divine by dreams; for the Lord your God is testing you, to know whether you indeed love the Lord your God with all your heart and soul."*
- Even if a sign or miracle comes true, if the prophet leads people away from God (YHWH in Hebrew, יהוה), they are a false prophet. The true prophet always calls people to follow God faithfully.

3. Their Teaching Must Align with God's Word

A true prophet's message must be consistent with God's established revelation and teachings:

- **Isaiah 8:20** : *"To the teaching and to the testimony! If they do not speak according to this word, there is no light of dawn."*
- A prophet cannot contradict what God has already revealed in Scripture. Their words must reflect the truth already made known through God's commandments and teachings.

4. They Must Exhibit Godly Character

The Bible indicates that true prophets will demonstrate godly character and righteousness:

- **Jeremiah 23:14** : *"But in the prophets of Jerusalem I have seen a more shocking thing: they commit adultery and walk in lies; they strengthen the hands of evildoers so that no one turns from wickedness; all of them have become like Sodom to me, and its inhabitants like Gomorrah."*
- False prophets are often exposed by their immoral or corrupt behavior. A true prophet, by contrast, lives a life of integrity, righteousness, and faithfulness to God's law.

5. The Holy Spirit Confirms Their Message

In the New Testament, a true prophet is recognized by the Holy Spirit's endorsement, both in their words and deeds:

- **1 Corinthians 14:29-33** : *"Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to someone else sitting nearby, let the first person be silent. [...] For God is a God not of disorder but of peace."*
- The church is encouraged to "weigh" or "test" prophetic messages, ensuring that they come from the Holy Spirit and not from human will or evil spirits. The Holy Spirit will bear witness to the truth of the prophet's message.

6. They Confess Jesus Christ

In the New Testament, a critical test of a true prophet is their confession of Jesus Christ as Lord:

- **1 John 4:1-3** : *"Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God."*
- For Christians, a true prophet acknowledges Jesus Christ and His incarnation as essential truth. False prophets will deny or distort who Jesus is.

7. They Do Not Seek Personal Gain or Power

True prophets do not use their position to enrich themselves or seek power. The Bible warns about prophets who exploit their position for personal gain:

- **Micah 3:11** : *"Its rulers give judgment for a bribe, its priests teach for a price, its prophets give oracles for money; yet they lean upon the Lord and say, 'Surely the Lord is with us! No harm shall come upon us.' "*
- A true prophet speaks God’s word freely and does not manipulate their role for wealth, power, or influence.

■8. A True Prophet Speaks by Divine Calling, Not Self-Appointed

A true prophet is called and appointed by God, not by their own initiative. They do not take the role upon themselves but respond to God’s call:

- **Jeremiah 1:5** : *"Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."*
- **Amos 7:14-15** : *"Then Amos answered Amaziah, 'I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, "Go, prophesy to my people Israel." ' "*
- True prophets, like Jeremiah and Amos, are specifically chosen and commissioned by God. They do not seek the role for themselves, but are sent by God to deliver His messages.

9. A True Prophet Often Faces Opposition or Rejection

True prophets frequently face resistance and opposition, even from their own people, because they speak uncomfortable truths. This is a common theme throughout the Bible:

- **Jeremiah 20:7-8** : *"O Lord, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, 'Violence and destruction!' For the word of the Lord has become for me a reproach and derision all day long."*
- **Matthew 13:57** : *"And they took offense at him. But Jesus said to them, 'Prophets are not without honor except in their own country and in their own house.' "*
- True prophets often proclaim difficult messages that challenge people's behavior, leading to opposition and rejection. This is a sign that they are not just speaking what people want to hear, but what God has directed them to say.

10. A True Prophet is Humble and Submissive to God's Will

True prophets exhibit humility and submission to God's will, even when it is difficult. They recognize their complete dependence on God's authority and direction:

- **Numbers 12:3** : *"Now the man Moses was very humble, more so than anyone else on the face of the earth."*
- **1 Kings 19:4** – After facing threats and rejection, the prophet Elijah prayed: *"It is enough; now, O Lord, take away my life, for I am no better than my ancestors."*
- Prophets like Moses and Elijah show deep humility. They understand that their role as God's messenger is not about personal power or fame but about obedience to God's call, even in difficult circumstances.

11. True Prophets May Perform Miracles or Signs (but not always)

While not all true prophets perform miracles, some are given the ability to perform signs and wonders as part of their prophetic mission. However, miracles alone are not sufficient proof; the message must still align with God's truth.

- **Moses** – Performed miracles in Egypt and in the wilderness (e.g., the parting of the Red Sea, Exodus 14:21).
- **Elijah and Elisha** – Both prophets performed miracles, including healing the sick and raising the dead (e.g., 1 Kings 17:22, 2 Kings 4:32-35).

- **Jesus** – Performed many miracles, confirming His role as the ultimate prophet, Savior, and Son of God (e.g., healing the sick, raising the dead, calming storms).
- But remember, even **false prophets** may perform signs and wonders to deceive:
    - **Matthew 24:24** : *"For false messiahs and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect."*
    - Therefore, miracles alone are not enough to identify a true prophet; their message must be consistent with God's Word.

12. True Prophets Build Up the Community of Faith

True prophets contribute to the spiritual growth and edification of God’s people. Their messages bring people closer to God and encourage faith, obedience, and righteousness:

- **1 Corinthians 14:3** : *"On the other hand, those who prophesy speak to other people for their upbuilding and encouragement and consolation."*
- **Ephesians 4:11-12** : *"The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ."*
- The prophetic ministry is not just about foretelling the future; it is also about strengthening and edifying the community of believers, helping them grow in faith and maturity.

■13. True Prophets Do Not Use Divination or Occult Practices

A true prophet relies solely on God’s revelation and does not use methods like divination, sorcery, or occult practices to gain knowledge or insight. These practices are strictly forbidden in the Bible:

- **Deuteronomy 18:10-12** : *"No one shall be found among you who makes a son or daughter pass through fire, or who practices divination, or is a soothsayer, or an augur, or a sorcerer, or one who casts spells, or who consults ghosts or spirits, or who seeks oracles from the dead. For whoever does these things is abhorrent to the Lord."*
- A true prophet speaks directly from God and does not use supernatural means outside of God’s power or authority to predict the future or gain insight.

14. True Prophets Often Call for Repentance and Holiness

Prophets in the Bible frequently call people to repent of their sins and return to God. They emphasize personal and communal holiness:

- **Jonah 3:2-4** : Jonah was sent to Nineveh with a message of repentance: *"Go at once to Nineveh, that great city, and proclaim to it the message that I tell you. [...] Jonah began to go into the city, going a day's walk. And he cried out, 'Forty days more, and Nineveh shall be overthrown!' "*
- **Jeremiah 7:3** : *"Thus says the Lord of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place."*
- Prophets often challenge people's moral and spiritual conduct, urging them to turn from sin and seek God's forgiveness. This message of repentance is central to their ministry.

15. Prophets May Receive Visions or Dreams

God often communicates with His prophets through visions or dreams, but these must always align with His will and word:

- **Numbers 12:6** : *"Hear my words: When there are prophets among you, I the Lord make myself known to them in visions; I speak to them in dreams."*
- **Daniel 7:1** : Daniel received many prophetic dreams and visions that conveyed future events, especially regarding the rise and fall of kingdoms and the coming of God's eternal kingdom.
- Not all prophets receive visions, but when they do, the visions are directly from God and must be interpreted in light of His purposes. Dreams and visions alone do not make someone a prophet unless they come from God and are consistent with biblical truth.

16. True Prophets Are Often Reluctant or Fearful of the Responsibility

Many true prophets initially express reluctance, fear, or a sense of inadequacy when called by God. This reflects their deep awareness of the weight and responsibility of their role:

- **Moses (Exodus 4:10)**: When God called Moses to be His prophet, Moses tried to decline, saying he was not eloquent and slow of speech.
- **Jeremiah 1:6** : *"Then I said, 'Ah, Lord God! Truly I do not know how to speak, for I am only a boy.' "*

- **Jonah (Jonah 1:3)**: Jonah famously fled from God's command to go to Nineveh, showing his reluctance to take on the prophetic task.
- A true prophet does not seek the role for personal gain or ambition. They often feel inadequate and only fulfill their mission through God's enabling power.

17. True Prophets Are Aware of God's Holiness and Their Own Sinfulness

When called by God, many prophets have a deep sense of God's overwhelming holiness and their own unworthiness:

- **Isaiah 6:5** : *"And I said, 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!' "*
- This humility and awareness of God's holiness distinguish true prophets, who understand the gravity of representing God's voice.

18. True Prophets Speak of Both Judgment and Hope

A balanced prophetic message in Scripture includes both warnings of judgment and promises of hope, restoration, or salvation:

- **Jeremiah 29:10-11** : *"For thus says the Lord: Only when Babylon's seventy years are completed will I visit you, and I will fulfill to you my promise and bring you back to this place. For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope."*
- **Amos 9:11** : After proclaiming judgment on Israel, Amos also foretells the restoration of David's fallen kingdom.
- True prophets do not simply declare doom and destruction. They also proclaim God's mercy and His plans for redemption, reflecting the full character of God as both just and merciful.

19. True Prophets Are Recognized by Other Prophets or Spiritual Authorities

In some cases, other prophets or spiritual leaders in the community will affirm the calling of a prophet:

- **1 Samuel 3:20** : *"And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the Lord."*

- **Acts 13:1-3** : The prophets and teachers in the church of Antioch laid hands on Paul and Barnabas, commissioning them for their mission after the Holy Spirit directed them.
- While a prophet's primary validation comes from God, their legitimacy may also be recognized by other godly leaders in the community.

■20. True Prophets Demonstrate Patience and Endurance

True prophets often experience trials, suffering, and rejection but remain faithful to God's calling despite these difficulties. This patience and endurance in the face of hardship is a mark of a genuine prophet:

- **James 5:10** : *"As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord."*
- **Hebrews 11:36-38** : The "Hall of Faith" chapter highlights how many prophets and righteous people endured persecution: *"Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—of whom the world was not worthy."*
- A true prophet endures suffering while remaining steadfast in their mission, trusting in God to sustain them.

21. True Prophets Bring Glory to God, Not Themselves

The ultimate purpose of a true prophet is to bring glory to God, not to seek personal fame or recognition. Their message and actions point to God's greatness, not their own:

- **John 7:18** : *"The one who speaks on their own seeks their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him."*
- True prophets humble themselves, ensuring that the focus remains on God's power, holiness, and love. They do not seek personal credit or honor, but direct all praise to God.

22. True Prophets Call for Social Justice and Compassion

Many biblical prophets emphasize justice, fairness, and compassion for the poor and marginalized. True prophets often speak against societal injustice and call for ethical living:

- **Micah 6:8** : *"He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"*
- **Isaiah 1:17** : *"Learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow."*
- A hallmark of true prophets is their concern for justice and righteousness in society, reflecting God's heart for the oppressed and vulnerable.

23. True Prophets Show Genuine Love for God's People

A true prophet deeply loves the people they are sent to, even when they must deliver difficult or challenging messages. They do not take pleasure in declaring judgment but often grieve over the consequences of people's disobedience:

- **Jeremiah 9:1** : *"O that my head were a spring of water, and my eyes a fountain of tears, so that I might weep day and night for the slain of my poor people!"*
- **Hosea 11:8** : In this passage, God expresses His deep love for Israel, even though He must bring judgment upon them: *"How can I give you up, Ephraim? How can I hand you over, O Israel? [...] My heart recoils within me; my compassion grows warm and tender."*
- True prophets reflect this kind of love and compassion for God's people. Even when they rebuke, it comes from a heart that longs for restoration and reconciliation.

24. True Prophets May Foretell Both Immediate and Distant Future Events

Prophets often speak about both short-term events and long-term, even eschatological (end-time) events. A true prophet's message may have layers of meaning that unfold over time:

- **Isaiah 7:14** : The prophecy of the virgin giving birth to a son, fulfilled both in Isaiah's immediate context and ultimately in the birth of Jesus Christ.
- **Daniel 9:24-27** : Daniel's prophecy about the "Seventy Weeks" has implications both for Israel's return from exile and for future messianic events.
- A true prophet's message may not always be immediately clear, as it can contain both near-term fulfillments and distant future realities. However, both must align with God's overall redemptive plan.

25. Prophets May Face Divine Correction or Discipline

Even true prophets are not immune to mistakes or human weakness. When they stray from God’s direction, they are often corrected by God:

- **Jonah 4:9-11** : After Jonah's anger over God's mercy to Nineveh, God corrects him, teaching Jonah about divine compassion.
- **Moses (Numbers 20:12)**: Despite being a faithful prophet, Moses was disciplined for striking the rock rather than speaking to it as God commanded.
- While a prophet may stumble, their overall trajectory is one of obedience, and they humbly accept God’s correction when necessary.

■26. Prophets Serve God’s Covenant Purpose

True prophets consistently uphold and remind people of God’s covenant relationship with His people. Their messages often call for a return to covenantal faithfulness, reminding the people of their obligations to God:

- **Malachi 2:7** : *"For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts."*
- **Hosea 6:6** : *"For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings."*
- The true prophet upholds God’s covenant with His people, urging obedience to His laws and renewing their commitment to faithfulness. The focus is always on maintaining or restoring the covenant relationship between God and humanity.

27. Prophets Call for Worship of the One True God

True prophets consistently call people to exclusive worship of Yahweh (Hebrew: יְהוָה, pronounced *YHWH*, "Adonai"). They oppose idolatry and false gods, urging people to abandon false worship:

- **Elijah (1 Kings 18:21)**: *"Elijah then came near to all the people and said, 'How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him.' But the people did not answer him a word."*
- **Jeremiah 2:11** : *"Has a nation changed its gods, even though they are no gods? But my people have changed their glory for something that does not profit."*

- A true prophet points people to worship the true God and often calls out idolatry, false gods, and other spiritual compromises.

28. Prophets are Stewards of Divine Revelation, Not Their Own Ideas

True prophets convey God’s message, not their personal ideas or opinions. They are stewards of divine revelation:

- **2 Peter 1:20-21** : *"First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God."*
- **Jeremiah 23:16** : *"Thus says the Lord of hosts: Do not listen to the words of the prophets who prophesy to you; they are deluding you. They speak visions of their own minds, not from the mouth of the Lord."*
- The true prophet’s message is not self-originated. It is received directly from God and delivered faithfully, without alteration.

29. Prophets Often Operate Within the Community of Faith

True prophets often function within the context of the community of believers, being a part of and serving the broader faith community. They are not isolated voices but speak to the community for its edification:

- **1 Samuel 3:19-21** : Samuel was established as a prophet within Israel, and his words were recognized by the community as coming from God.
- **Acts 11:27-28** : The prophet Agabus predicted a famine, and the early Christian community responded by providing relief to those in need.
- While prophets may face rejection, they typically have a role within the community, helping to guide, encourage, or warn God's people.

30. Prophets and the Messianic Promise

Many prophets in the Bible pointed to the coming of the Messiah, the ultimate fulfillment of God's redemptive plan. They foreshadowed or explicitly predicted the coming of Jesus Christ:

- **Isaiah 53** : Isaiah famously prophesied the suffering servant, a figure who Christians understand to be Jesus, the Messiah.
- **Deuteronomy 18:18-19** : God promises to raise up a prophet like Moses, which is fulfilled in Jesus (according to the New Testament).

- **John 1:45** : *"Philip found Nathanael and said to him, 'We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.' "*
- True prophets, especially in the Old Testament, point forward to the coming of Christ, the ultimate Prophet, Priest, and King. Their messages often contain messianic undertones, highlighting God's salvation plan.

31. True Prophets Promote Unity in the Faith

True prophets do not divide the community of believers but seek to bring unity under God’s truth. False prophets, on the other hand, often lead to division and confusion:

- **Ephesians 4:11-13** : *"The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God."*
- **1 Corinthians 14:33** : *"For God is a God not of disorder but of peace. As in all the churches of the saints."*
- True prophets contribute to the edification and unity of the church, guiding people into a clearer understanding of God's will.

32. Prophets Are Ultimately Judged by God

Finally, a true prophet is accountable to God. Whether their message is received or rejected by people, they must ultimately answer to God, who judges their faithfulness:

- **Ezekiel 33:7-9** : *"So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, 'O wicked ones, you shall surely die,' and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand."*
- **James 3:1** : *"Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness."*
- True prophets are held accountable by God for the accuracy and faithfulness of the message they deliver. Their ultimate judgment comes from God, not people.

Chances of any new Scripture/Revelation/Prophet?

Luke 16:16

"The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone is strongly urged to enter it."

Matthew 21:33-41 is the parable of the wicked tenants:

33 "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country.
34 When the harvest time had come, he sent his slaves to the tenants to collect his produce.
35 But the tenants seized his slaves and beat one, killed another, and stoned another.
36 Again he sent other slaves, more than the first; and they treated them in the same way.
37 Finally he sent his son to them, saying, 'They will respect my son.'
38 But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.'
39 So they seized him, threw him out of the vineyard, and killed him.
40 Now when the owner of the vineyard comes, what will he do to those tenants?"
41 They said to him, "He will put those wretches to a miserable death and lease the vineyard to other tenants who will give him the produce at the harvest time."

In this parable:

The landowner represents God (*θεός*, *Theós*).
The vineyard often symbolizes Israel.
The tenants are the religious leaders of Israel.
The son clearly symbolizes Jesus, indicating that He would be rejected and killed.

Hebrews 1:1-2:

"Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds."

Galatians 1:8:

"But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed!"

Gospel is **εὐαγγέλιον** (*euangélion*), meaning "good news."

John 3:17:

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

Good News (Gospel) in the Christian faith:

The Coming of the Kingdom of God:

Matthew 4:17 :

"From that time Jesus began to proclaim, 'Repent, for the kingdom of heaven has come near.'"

Forgiveness of Sins:

Romans 3:23-25 :

"Since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith."

Victory over Death:

1 Corinthians 15:3-4 :

"For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures."

Peace and Reconciliation:

Colossians 1:20-22 :

"And through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil

deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him."

Salvation by Faith:

Ephesians 2:8-9 :

"For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— not the result of works, so that no one may boast."

This good news is the everlasting covenant. Entire scripture foreshadowed it. And if you don't believe in this covenant and trust on older covenant you are in trouble:

In **Deuteronomy 18:18-19 God told Moses**:

"I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable."

Isaiah 5:1–7, **vineyard** imagery that represents Israel is described:

Isaiah 5:1–7:

1 Let me sing for my beloved my love song concerning his vineyard:
My beloved had a vineyard on a very fertile hill.
2 He dug it and cleared it of stones,
and planted it with choice vines;
he built a watchtower in the midst of it,
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded wild grapes.

3 And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.
4 What more was there to do for my vineyard
that I have not done in it?
When I expected it to yield grapes,
why did it yield wild grapes?

5 And now I will tell you
what I will do to my vineyard.
I will remove its hedge,

and it shall be devoured;
I will break down its wall,
and it shall be trampled down.
6 I will make it a waste;
it shall not be pruned or hoed,
and it shall be overgrown with briers and thorns;
I will also command the clouds
that they rain no rain upon it.

7 For the vineyard of the Lord of hosts
is the house of Israel,
and the people of Judah
are his pleasant planting;
he expected justice,
but saw bloodshed;
righteousness,
but heard a cry!

In this passage, God speaks through Isaiah to express His disappointment with Israel. Despite providing everything necessary for it to flourish in righteousness, the vineyard (Israel) yields "wild grapes" (symbolic of injustice and unrighteousness). This metaphor is foundational for understanding Jesus' **Parable of the Tenants** in Mark 12:1–12, as Jesus builds on the prophetic tradition, highlighting Israel's rejection of God's messengers and ultimately His Son.

Mark 12:1–12:

1 Then he began to speak to them in parables. "A man planted a vineyard, put a fence around it, dug a pit for the winepress, and built a watchtower; then he leased it to tenants and went to another country.
2 When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard.
3 But they seized him, beat him, and sent him away empty-handed.
4 And again he sent another slave to them; this one they beat over the head and insulted.
5 Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed.
6 He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.'
7 But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.'
8 So they seized him, killed him, and threw him out of the vineyard.
9 What then will the owner of the vineyard do? He will come and

destroy the tenants and give the vineyard to others.
10 Have you not read this scripture: ‘The stone that the builders rejected
has become the cornerstone;
11 this was the Lord’s doing,
and it is amazing in our eyes’?”

12 When they realized that he had told this parable against them, they wanted to arrest him, but they feared the crowd. So they left him and went away.

■Explanation

In this parable:

- The **vineyard** represents Israel, based on imagery from the Hebrew Scriptures, especially Isaiah 5:1–7.
- The **owner** is God, who establishes the vineyard (Israel) and entrusts it to **tenants** (the religious leaders).
- The **servants** sent by the owner symbolize the prophets whom Israel repeatedly rejected, mistreated, and killed.
- The **beloved son** represents Jesus, the Son of God, who is ultimately rejected and killed.
- The **owner’s response** to the tenants signifies the judgment that will come upon those who reject God's Son and the invitation extended to others.

The **stone** in verses 10–11 (quoting Psalm 118:22–23) refers to Jesus as the foundation that people reject, but whom God establishes as the cornerstone of faith. This parable directly confronts the religious leaders, leading them to recognize the warning but hesitate to act openly against Jesus due to the crowd’s support.

Psalm 118:22–23:

22 The stone that the builders rejected
has become the chief cornerstone.
23 This is the Lord’s doing;
it is marvelous in our eyes.

■Explanation

In this passage, the **rejected stone** symbolizes something (or someone) dismissed by human judgment but exalted by God’s plan. In Jesus' **Parable of the Tenants**

(Mark 12:1–12), He quotes this psalm to reveal His role as the cornerstone of God's kingdom. Although rejected by the religious leaders, Jesus becomes the foundation of a new covenant and community. The phrase "the Lord's doing" highlights the divine authority behind this reversal, emphasizing that it is "marvelous" because it demonstrates God's sovereignty and redemptive purposes beyond human expectations.

In Isaiah 5:1–7, the vineyard is a powerful metaphor for Israel, describing God's care and provision for His people and His deep disappointment in their failure to produce the expected fruits of justice and righteousness. This metaphor is expanded in Jesus' **Parable of the Tenants** (Mark 12:1–12), where He uses a similar image to emphasize the unfaithfulness of Israel's leaders and the consequences of rejecting God's prophets and, ultimately, His Son. Here's a deeper look at how the vineyard imagery is developed and reinforced through these passages:

1. **God's Loving Investment in Israel**:

In Isaiah 5:1–2, the vineyard is described as carefully planted on a "very fertile hill," with stones cleared, choice vines planted, and a watchtower and winepress installed. This represents God's abundant provision and preparation for Israel to thrive spiritually. Similarly, in Jesus' parable, the vineyard owner (God) sets up everything for the tenants to succeed. This emphasis on preparation symbolizes God's intention and hope for Israel to grow into a just and righteous nation.

2. **Unfaithful Response of the People**:

Isaiah speaks of God's disappointment as the vineyard yields "wild grapes" (Isaiah 5:4) instead of the fruit He desired. This disappointment reflects Israel's failure to uphold justice and righteousness, the very purpose for which God chose and blessed them. In Jesus' parable, the tenants (Israel's leaders) show a similar unfaithfulness by mistreating and killing the owner's servants and finally his son. The rejection of God's messengers in both passages underscores the resistance of Israel's leaders to divine correction and their neglect of covenant responsibilities.

3. **Rejection of God's Messengers and Son**:

In the parable, the tenants escalate their rebellion by first mistreating and killing the owner's servants, who represent the prophets God sent throughout Israel's history (such as Elijah, Jeremiah, and others). Finally, they reject and kill the owner's beloved son, symbolizing Jesus Himself. This parallels Isaiah's message that Israel's rejection of God's call to justice would lead to consequences. Jesus'

parable thus functions as a prophetic message about the leaders' coming rejection of the Messiah and its repercussions.

4. **Judgment and Transfer of Blessing**:

Both Isaiah and Jesus conclude their accounts with a forewarning of judgment. Isaiah prophesies that the vineyard will be laid waste (Isaiah 5:5–6) because it failed to produce justice and righteousness. In Jesus' parable, the owner declares that the vineyard will be taken from the unfaithful tenants and given to others, pointing to the transfer of God's blessings to those who will be faithful. This symbolizes God's intention to extend His kingdom beyond Israel's leaders to include faithful followers, including Gentiles, who accept Jesus and bear spiritual fruit.

5. **The Rejected Stone as the Cornerstone**:

Jesus concludes the parable by quoting Psalm 118:22–23, which describes a stone rejected by builders that becomes the cornerstone. This stone is Jesus, whom the religious leaders will reject but whom God will establish as the cornerstone of a new, inclusive covenant community. This allusion reinforces the prophetic theme that, despite rejection, God's purpose will be fulfilled through Jesus, the "stone" chosen by God to establish the foundation of His kingdom.

Together, these passages illustrate God's longstanding relationship with Israel, His desire for a faithful community committed to justice, and the fulfillment of His purposes through Jesus. This combination of parable and prophecy shows that even when rejected, God's plan is unstoppable, pointing to the ultimate hope of redemption through Christ.

Matthew 24:14:

"And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come."

Explained

1. Context of Matthew 24

In Matthew 24, Jesus is speaking to His disciples on the Mount of Olives. This chapter is often called the "Olivet Discourse," where Jesus discusses the **end times** and signs of His second coming. Verse 14 is a key part of this prophecy.

2. "Good News of the Kingdom"

The term **"good news"** or **"gospel"** refers to the message of salvation through Jesus Christ. The **"kingdom"** represents God's sovereign rule over all creation, which Jesus came to establish. This kingdom is both present now (through believers) and will be fully realized at Jesus' second coming.

3. "Proclaimed Throughout the World"

The message of the gospel is to be shared **globally**. Jesus emphasizes the **universal mission** of spreading this good news, highlighting that it must reach **every nation**. The Greek term for "world" used here is **οἰκουμένη (oikoumenē)**, referring to the inhabited earth, implying all people groups.

4. "As a Testimony to All Nations"

The gospel serves as a **testimony** — a witness of God's truth, grace, and justice. It means that everyone, regardless of race or background, will have the chance to hear this message. The Greek word for **"nations"** is **ἔθνη (ethnē)**, meaning all ethnic groups, not just political nations.

5. "Then the End Will Come"

This part signals that the global proclamation of the gospel is one of the **final signs** before the "end," referring to the **second coming of Christ** and the final judgment. It indicates that God's plan will only be completed once every group has had the opportunity to hear the gospel.

Key Takeaways:

- The **mission of the Church** is to spread the gospel worldwide.
- The proclamation of the gospel is a sign of the **approaching end times**.
- God desires all people to have the opportunity to know about His kingdom before the final judgment.

Trinity

An Amazing Fact: Science tells us that light is con- stituted of three primary rays, or groups of wave- lengths. Clearly distinct from each other, none of them without the others could be light. Each ray has its own separate function. The first originates, the second illuminates, and the third consum- mates. The first ray, often called invisible light, is neither seen nor felt. The second is both seen and felt. The third is not seen but is felt as heat.

Like light, our “One God” is revealed in the three distinct persons of the Father, Son, and Holy Spirit. “For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one” (1 John 5:7).

Churches have split and wars have even been fought over the issues that surround the nature of the Godhead.

Perplexity over God’s nature is not new. Since creation, man has diligently sought to

understand and explain Him. In the book of Job, Zophar uttered the cry of each human heart when he declared,

Job 11:7-8 :

> "Can you find out the deep things of God?
> Can you find out the limit of the Almighty?
> It is higher than heaven—what can you do?
> Deeper than Sheol—what can you know?"

Explanation:

These verses are spoken by **Zophar**, one of Job’s friends, as part of his rebuke to Job. Zophar is challenging Job, questioning whether human beings can truly understand the infinite nature of God (Hebrew: אֱלוֹהַּ, *'Eloah'*). He highlights the impossibility of fully comprehending God's wisdom, power, and plans, which transcend human knowledge and experience.

- **Verse 7**: Zophar asks if it's possible for Job (or any person) to understand the profound mysteries of God (*Eloah*). The term "deep things of God" refers to God’s wisdom and purpose, suggesting they are beyond human grasp.
- **Verse 8**: He emphasizes God's knowledge and existence as being greater than the heavens and deeper than Sheol (the underworld or the grave,

Hebrew: שְׁאוֹל, (*She'ol*), meaning that God's ways are entirely beyond human reach or understanding.

Zophar's point is that, in light of God's vastness, humans must acknowledge their limitations. His argument serves to challenge Job's desire for answers and justification from God, implying that Job should humble himself instead of questioning the divine.

The study of God is without rival—the highest subject any mortal can ever even attempt to approach or contemplate. Because God defines Himself as everlasting and the ultimate power, presence, and knowledge, this field of study is deeper, wider, and broader than any other.
The term **YHWH** (יהוה) is the tetragrammaton, a four-letter name for God in the Hebrew Bible. It is considered the most sacred name of God in Jewish tradition. The letters in Hebrew are **Yod (י), He (ה), Vav (ו), He (ה)**, and because Hebrew originally did not include written vowels, the exact pronunciation is debated. The most common scholarly reconstruction is **"Yahweh"**, though Jewish tradition often substitutes this with **"Adonai"** (meaning "Lord") during readings.

The name **YHWH** is derived from the Hebrew verb **"hayah" (היה)**, meaning "to be" or "to exist."

"I AM" is a key interpretation of **YHWH**. This understanding comes primarily from **Exodus 3:14**, where God reveals His name to Moses as **"Ehyeh Asher Ehyeh"** (אֶהְיֶה אֲשֶׁר אֶהְיֶה), which is often translated as **"I AM WHO I AM"** or **"I WILL BE WHO I WILL BE."**

The first-person form **"Ehyeh"** (אֶהְיֶה) means **"I AM"** or **"I WILL BE"** in Hebrew. YHWH, while not a direct translation, is closely related to the same root, **hayah** (היה), meaning **"to be."** Therefore, when God uses **"I AM"** (Ehyeh), He emphasizes His self-existence, eternal presence, and unchanging nature, whereas **YHWH** in third-person form would mean **"He is"** or **"He will be."**

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:9). Finite human minds will never be able to fully understand everything about the eternal God. Like Moses, when he came into God's presence, we must take off our shoes, "for the place whereon thou standest is holy ground" (Exodus 3:5). By laying aside our pre-conceived ideas, opinions and sectarian training, we can go directly to God's Word and learn what He has chosen to reveal about Himself.

Isaiah 9:6, in which the Messiah (or the promised Son) is called “The everlasting Father,” is used to provide biblical support for one person God believers (Those who believe Jesus is the Father). The Oneness doctrine, however, overlooks the fact that the Son came to earth to reveal the true character of God the Father to a world groping in spiritual blindness.

The Inaccessibility of God's Physical Presence in the Bible: A Study of Key References

Throughout the Bible, God's holiness is portrayed as something so intense and pure that humans cannot approach Him too closely without grave consequences. Various passages highlight the restrictions placed upon individuals when encountering the physical presence of God, emphasizing the vast chasm between divine holiness and human frailty. This article explores several key biblical references that illustrate this concept.

1. Mount Sinai: A Boundary Set by God (Exodus 19:12-13)

One of the most notable instances where people were physically restricted from approaching God occurs during the Israelites' journey in the wilderness. In **Exodus 19:12-13**, as the people gather at Mount Sinai to receive the law, God gives a direct command to Moses:

> "You shall set limits for the people all around, saying, ‘Be careful not to go up the mountain or to touch the edge of it. Any who touch the mountain shall be put to death. No hand shall touch them, but they shall be stoned or shot with arrows; whether animal or human being, they shall not live.’ When the trumpet sounds a long blast, they may go up on the mountain."

In this passage, God’s presence descends upon the mountain in fire and cloud, accompanied by thunder and lightning. However, the people are strictly forbidden from coming too close to the mountain. The boundary signifies the immense holiness of God, a holiness that no unmediated human presence could endure. Violating this boundary would result in death, either by stoning or arrows, indicating the severity of disobeying God’s command regarding His physical presence.

2. The Face of God: A Vision Too Holy to Endure (Exodus 33:20)

Another passage that stresses the danger of direct physical proximity to God comes in **Exodus 33:20**. After the incident of the golden calf, Moses intercedes for

the people and asks God to show him His glory. God responds with a stark warning:

> "But," he said, "you cannot see my face, for no one shall see me and live."

In this verse, God's face is synonymous with His full glory and essence. Humans, in their fallen state, cannot withstand the full revelation of God's holiness. Even Moses, who had a uniquely close relationship with God, could not see His face. Instead, God allows Moses to see His "back" as He passes by, a veiled revelation of His presence that Moses could endure. This reinforces the idea that direct physical exposure to God's presence is lethal to mortals, who cannot bear the fullness of His divine nature.

3. Isaiah's Vision: Overwhelmed by God's Holiness (Isaiah 6:5)

In **Isaiah 6:1-5**, the prophet Isaiah experiences a vision of God seated on a throne, with the heavenly beings around Him crying out, "Holy, holy, holy is the Lord of hosts." In response to this overwhelming vision, Isaiah cries out:

> "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!" (Isaiah 6:5)

Isaiah's reaction reflects the typical response of human beings when confronted with the holiness of God. He is immediately aware of his sinfulness and unworthiness to stand in God's presence. Though this is a vision and not a physical encounter, the intensity of God's holiness leaves Isaiah feeling as though he might be destroyed.

4. The Tabernacle and the Temple: Restricted Access to God's Presence

The concepts of limited physical access to God's presence are further emphasized in the structures of the Tabernacle and the Temple. In both, the **Holy of Holies**—the innermost part of the sanctuary where God's presence dwelled—was off-limits to everyone except the high priest, and even then, only once a year on the Day of Atonement. **Leviticus 16:2** provides a warning to Aaron, the high priest:

> "The Lord said to Moses: Tell your brother Aaron not to come just at any time into the holy place inside the curtain before the mercy seat that is upon the ark, or he will die, for I appear in the cloud upon the mercy seat."

This passage underscores the idea that God's presence, symbolized by the cloud above the mercy seat, was so holy that even the high priest could not casually enter. Only through specific rituals of purification and only at the appointed time could Aaron approach God. This reflects the structured and guarded access humanity had to God's holy presence.

5. New Testament Revelation: God's Holiness in the Person of Christ

While the Old Testament passages highlight the physical separation between God and humans due to His holiness, the New Testament offers a transformative perspective. **John 1:14** reveals that "the Word became flesh and lived among us," referring to Jesus Christ, who is God in human form. In Jesus, the divine became accessible in a way previously unimaginable. Yet, even in His incarnate form, God's holiness is still evident. For example, in **Matthew 17:6**, when the disciples witness the transfiguration of Jesus, they fall to the ground in fear upon hearing the voice of God:

> "When the disciples heard this, they fell to the ground and were overcome by fear."

Although God made Himself accessible through Christ, the awe and reverence associated with His presence persisted. Christ's incarnation bridged the gap between God and humanity, yet His divine nature still evoked the same reverence and fear.

6. Moses and the Burning Bush: Holy Ground (Exodus 3:5)

In **Exodus 3**, Moses encounters God in the form of a burning bush, where God calls out to him. The first thing God tells Moses is to maintain a distance and remove his sandals:

> "Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.'" (Exodus 3:5)

Here, the holiness of God's presence even transforms the surrounding area, making it sacred. Moses is commanded to keep a respectful distance and acknowledge the sanctity of the moment by removing his sandals. This event reveals that when God manifests His presence, even indirectly through a burning bush, His holiness makes the place too sacred for ordinary human interaction.

7. Nadab and Abihu: The Danger of Unauthorized Access (Leviticus 10:1-2)

The deaths of **Nadab and Abihu** in **Leviticus 10:1-2** are a dramatic example of the consequences of approaching God in an unauthorized way:

> "Now Aaron's sons Nadab and Abihu each took his censer, put fire in it, and laid incense on it; and they offered unholy fire before the Lord, such as he had not commanded them. And fire came out from the presence of the Lord and consumed them, and they died before the Lord."

This passage shows that even priests who were permitted to serve in God's presence had to follow strict procedures. The "unholy fire" offered by Nadab and Abihu demonstrates their failure to approach God with the appropriate reverence, resulting in their immediate death. This reinforces the idea that God's presence is not to be taken lightly, and only those who follow His specific guidelines can safely approach Him.

8. Uzzah and the Ark of the Covenant (2 Samuel 6:6-7)

Another striking example of the physical danger of approaching God's presence improperly is the story of **Uzzah** in **2 Samuel 6:6-7**. As the Ark of the Covenant (which symbolized God's presence among the Israelites) was being transported, it started to tip over, and Uzzah instinctively reached out to steady it:

> "When they came to the threshing floor of Nacon, Uzzah reached out his hand to the ark of God and took hold of it, for the oxen shook it. The anger of the Lord was kindled against Uzzah; and God struck him there because he reached out his hand to the ark, and he died there beside the ark of God."

Though Uzzah's act seems well-intentioned, it violated the sacredness of the Ark. This tragic incident highlights the seriousness of approaching or touching anything associated with God's presence in an unauthorized manner. Uzzah's death illustrates the idea that God's holiness is not something humans can approach without divine permission.

9. The Transfiguration: Overwhelmed by God's Glory (Matthew 17:1-6)

In the New Testament, the **Transfiguration of Jesus** presents a powerful moment where God's divine glory becomes visibly manifest. In **Matthew 17:1-6**, Jesus takes Peter, James, and John to a high mountain, where He is transfigured before

them, and His face shines like the sun. As they witness this glory, a cloud overshadows them, and a voice from the cloud says, "This is my Son, the Beloved; with him I am well pleased; listen to him!" The disciples' reaction is immediate:

> "When the disciples heard this, they fell to the ground and were overcome by fear." (Matthew 17:6)

This event mirrors the Old Testament experiences of encountering God's presence, where fear and reverence dominate the human response. Though the disciples were with Jesus, the manifestation of God’s glory left them physically overwhelmed and afraid.

10. The Call of Ezekiel: A Vision Too Overwhelming (Ezekiel 1:28)

In **Ezekiel 1**, the prophet Ezekiel sees an extraordinary vision of God's glory, represented by complex imagery involving wheels, living creatures, and a throne. At the climax of this vision, Ezekiel sees "the appearance of the likeness of the glory of the Lord":

> "Like the bow in a cloud on a rainy day, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell on my face, and I heard the voice of someone speaking." (Ezekiel 1:28)

Ezekiel's immediate response is to fall on his face, overwhelmed by the sheer magnitude of the vision. Similar to Isaiah, Ezekiel’s reaction illustrates the unbearable weight of encountering God’s glory, even in a vision. His physical response reflects a common biblical theme: humans cannot stand in the presence of God's holiness.

11. The Death of Korah's Followers: God's Presence in Judgment (Numbers 16:35)

In **Numbers 16:35**, following the rebellion of Korah against Moses and Aaron, God demonstrates the danger of opposing His appointed leaders and approaching His presence unworthily. After the ground swallows up Korah and his followers, fire from God consumes 250 men who had offered unauthorized incense:

> "And fire came out from the Lord and consumed the two hundred fifty men offering the incense." (Numbers 16:35)

This narrative reinforces the same principle seen in Leviticus 10—the holiness of God cannot be approached flippantly or in opposition to His commands. God's physical presence in judgment is seen here as a consuming fire.

12. The Throne Room of Heaven: John's Vision in Revelation (Revelation 1:17)

Finally, in the book of Revelation, the apostle John is given a vision of the glorified Christ and the heavenly throne room. In **Revelation 1:17**, when John sees Jesus in His full glory, he reacts with immediate fear:

> "When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, 'Do not be afraid; I am the first and the last...'" (Revelation 1:17)

John's reaction to seeing the glorified Jesus mirrors the responses of the Old Testament prophets to their encounters with God. His falling "as though dead" signifies how overwhelming God's presence can be, even in visions. Though John is reassured by Christ, his initial response is consistent with the biblical pattern of fear and awe in the presence of the divine.

13. The Angel of the Lord at Manoah's Sacrifice (Judges 13:20-22)

In **Judges 13**, Manoah and his wife are visited by an angel of the Lord, who tells them that they will have a son, Samson. When Manoah offers a sacrifice to the Lord, the angel ascends in the flames of the altar. This supernatural event terrifies Manoah, prompting him to say:

> "And Manoah said to his wife, 'We shall surely die, for we have seen God.'" (Judges 13:22)

Though they did not die, Manoah's fear is rooted in the common biblical belief that no one can see God and live. His reaction reveals the deep awareness of the dangers of encountering God's holiness directly, even when mediated through an angelic figure.

14. Solomon's Dedication of the Temple: The Glory of the Lord Fills the Temple (1 Kings 8:10-11)

When King Solomon dedicates the temple in **1 Kings 8:10-11**, the glory of the Lord descends upon it in a visible way:

> "And when the priests came out of the holy place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord."

In this passage, the physical manifestation of God's glory is so overwhelming that the priests are unable to perform their duties. The cloud is a symbol of God's presence, and its intensity prevents even those closest to God's service from remaining in His presence. This event demonstrates that even in sacred spaces, where God's presence was expected, His glory could be too overwhelming for human beings.

15. Jacob Wrestles with God: Fear of Seeing God's Face (Genesis 32:30)

In **Genesis 32:24-30**, Jacob has an intense, all-night wrestling encounter with a mysterious figure, later revealed to be God. After the struggle, Jacob names the place Peniel, saying:

> "So Jacob called the place Peniel, saying, 'For I have seen God face to face, and yet my life is preserved.'" (Genesis 32:30)

Jacob's astonishment at surviving the encounter with God reinforces the idea that seeing God's face is dangerous for mortals. His naming of the place Peniel (meaning "the face of God") acknowledges the extraordinary nature of the event, while his survival is portrayed as an act of divine mercy.

16. Moses' Radiant Face: Reflecting God's Glory (Exodus 34:29-30)

After spending time in God's presence on Mount Sinai, Moses' face becomes radiant due to the glory of the Lord. In **Exodus 34:29-30**, this glory is so intense that the Israelites are afraid to come near him:

> "Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him."

This incident demonstrates that even being in close proximity to God can affect a person's physical appearance, in this case, making Moses' face shine with reflected divine glory. The people's fear at seeing Moses shows how even indirect encounters with God's holiness were overwhelming for them.

17. Mount Horeb and Elijah: God's Presence in the Gentle Whisper (1 Kings 19:11-13)

In **1 Kings 19:11-13**, Elijah encounters God at Mount Horeb (Sinai). Elijah expects God in powerful manifestations—wind, earthquake, and fire—but instead, God appears in a gentle whisper. Despite the subdued manner of the encounter, Elijah's response is still one of awe and reverence:

> "Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave."

Elijah covers his face, an act of reverence and protection, as he senses the presence of God. Though God's manifestation is quieter than expected, Elijah's reaction emphasizes that even in a gentler encounter, God’s presence is still overwhelming and must be approached with awe and respect.

18. Isaiah’s Call: The Temple Filled with Smoke (Isaiah 6:4-5)

In the prophet Isaiah’s call vision in **Isaiah 6:1-5**, he sees the Lord seated on a throne, high and exalted, and the whole temple fills with smoke. His immediate reaction is one of fear and unworthiness:

> "And the pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said, ‘Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!’" (Isaiah 6:4-5)

Isaiah’s encounter with the holy God leads him to a deep awareness of his sinfulness. The smoke filling the temple adds to the dramatic effect of God’s overwhelming presence, which leaves Isaiah in awe and fear. This shows that encountering God directly leads to an immediate realization of one's unworthiness in His holy presence.

19. The Earthquake at the Crucifixion (Matthew 27:51-54)

During the crucifixion of Jesus, nature responds dramatically to His death. In **Matthew 27:51-54**, the moment Jesus dies, the earth shakes, rocks split, and the temple veil is torn in two:

> "At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'"

The centurion and others are terrified, acknowledging the divine nature of what just happened. This reaction to the dramatic signs accompanying Jesus' death illustrates how even at a distance, God's intervention in physical events (such as the earthquake and the tearing of the temple curtain) creates fear and awe.

Conclusion: The Majesty and Inaccessibility of God's Presence

The biblical theme of humans being unable to physically approach God's presence reveals a consistent and profound truth about the holiness of God. Throughout both the Old and New Testaments, we encounter numerous instances in which God's overwhelming holiness and glory demand reverence, fear, and awe. From the earliest encounters like those of Moses at the burning bush and the people of Israel at Mount Sinai, to later visions experienced by prophets like Isaiah and Ezekiel, the message is clear—God's presence is not to be taken lightly.

These 19 passages demonstrate that direct access to God is fraught with danger for sinful humanity. Whether encountering God's presence through visions, fire, smoke, the Ark of the Covenant, or even through the manifestation of divine glory in the person of Jesus, the response is always the same: humans fall on their faces, shield their eyes, or express fear of death. This consistent reaction underscores the vast gulf between God's holiness and human sinfulness. Even priests, prophets, and chosen leaders could not approach God without careful preparation or divine permission, and any failure to do so resulted in severe consequences, such as the deaths of Nadab, Abihu, and Uzzah.

In each of these instances, God's physical presence serves as both a revelation of His majesty and a reminder of the limitations of humanity. Whether through the cloud filling the temple at Solomon's dedication, the smoke in Isaiah's vision, or the earthquake at Jesus' crucifixion, God's presence often overwhelms nature itself, symbolizing His supreme power. Even when God appears in a more subtle form, like the gentle whisper to Elijah, the prophet's instinctive response is still to cover his face in reverence.

God's sacred name, **YHWH (יהוה)**, is reflective of this divine inaccessibility. The unpronounceable nature of the name itself serves as a symbol of God's holiness, further emphasizing the need for reverence and careful approach when coming before the Creator.

Despite this profound sense of inaccessibility, the New Testament brings a transformative message. Through Jesus Christ, the divine glory and presence of God come closer to humanity, but even then, awe and fear remain constant responses. Peter, James, and John fall on their faces at the transfiguration, and the centurion at the crucifixion declares, "Truly this man was God's Son!" The holiness of God, now revealed in Christ, still evokes deep reverence.

In conclusion, the Bible offers a clear and powerful portrayal of God's holiness, which is so great that human beings cannot approach it without divine mediation. These 19 references remind us that God's presence, though awe-inspiring and life-giving, is also dangerous and overwhelming due to the stark difference between His holiness and our sinfulness. The Bible's portrayal of this reality calls for humility, reverence, and worship in the presence of the Holy One.

So without The Word taking flesh it would have been difficult for us.
Jesus prayed to His Father in Gethsemane, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world" (John 17:5, 6). Jesus is the only one who could reveal the Father, because He express image of the Father.

Luke 10:22

> "All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

In this verse, Jesus emphasizes the unique relationship between Himself and God the Father. The Father has entrusted everything to the Son, and only the Son truly knows the Father. Likewise, the Father is the only one who fully knows the Son. Jesus highlights that access to this knowledge and understanding of God is only possible through His own revelation. This passage underlines the divine authority of Jesus and His role as the mediator between God and humanity.

Hebrews 1:3

> "He is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high."

This verse in Hebrews presents Jesus as the radiance of God's glory and the exact representation of God's nature. It asserts that Jesus embodies the full essence of God, sustaining the universe by His word. After completing the work of purification for sins through His sacrifice, Jesus takes a position of authority, sitting at the right hand of God. This passage underscores the divinity of Christ and His central role in both creation and redemption.

Thus when the disciples asked Christ what the Father was like, He could say, “He that hath seen me hath seen the Father” (John 14:9). Jesus so mirrored the character of the Father that He perfectly reflected Him, hence the title “The Everlasting Father.” Another reason Jesus is called the Everlasting Father is because this world and everything in it was created through Christ. So in a very real sense, Jesus is our father.

Hebrews 1:2

> "but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds."

This verse highlights the supremacy of Jesus, God’s Son, through whom God has spoken in the last days. Unlike the earlier times when God communicated through prophets, now He speaks directly through His Son. The verse also points to Jesus as the appointed heir of everything and the agent of creation, indicating His preeminence and divine authority over all things, including the creation of the universe.

John 1:3

> "All things came into being through him, and without him not one thing came into being. What has come into being"

This verse in John's prologue identifies Jesus (the Word) as the divine agent through whom all things were made. Nothing in existence came into being apart from Him, affirming His role in the creation of everything. This highlights the divine nature of Jesus and His active participation in creation, underscoring His central role in the universe's existence and order.

Isaiah 9:6 is the only place in the Bible where Jesus is called the Father. Keep in mind that Jesus also calls Himself the Son of man, our brother, our shepherd, our friend, and our priest. To build a doctrine on one Scripture is as foolish as building a house on top of a single fence post. The Bible physically separates the Father and the Son repeatedly. While Christ was on earth, He referred to His Father in heaven. "My Father which is in heaven" (Matthew 10:32). He always directed His prayers heavenward to the Father and stated that the Father had His own individual will; "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). "Father, into thy hands I
commend my spirit" (Luke 23:46). Then after He died and rose again, He ascended to "the right hand of God" (Romans 8:34). This indicates the Father has a separate presence.
In fact, Jesus said that He wasn't the Father more than 80 times. While always remaining one in purpose and origin, Jesus and the Father are clearly separate and distinct persons. And on more than one occasion, the Father spoke to Jesus from heaven. "And suddenly a voice came from heaven, saying, 'This is My beloved Son, in whom I am well pleased'" (Matthew 3:17).
Jesus is revealed as the Eternal Creator and not a created being (John 1:1–4). As we compare Scripture definitions for God with the Bible record of Jesus, we see the characteristics of Jehovah (יְהוָה, YHWH) are also ascribed to Jesus. Note these powerful examples:

- **He is self-existent** (John 1:1–4; 14:6); only God is self-existent (Psalm 90:2):
    - **John 1:1–4**: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was

life, and the life was the light of all people" (Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος).

- **John 14:6**: "Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'"
- **Psalm 90:2**: "Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God."

- **Jesus defines Himself as eternal & all-powerful .**

    - **Revelation 1:8**: "I am the Alpha and the Omega, the beginning and the end, says the Lord God, who is and who was and who is to come, the Almighty" (Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὦ, λέγει κύριος ὁ Θεός).

- **He is, and has, eternal life** (1 John 5:11, 12, 20):

    - **1 John 5:11–12**: "And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life."
    - **1 John 5:20**: "And we know that the Son of God has come and has given us understanding so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life."

- **He created all things** (John 1:3):

    - **John 1:3**: "All things came into being through him, and without him not one thing came into being."
    - **Genesis 1:1**: "In the beginning God created the heavens and the earth."
    - **Colossians 1:16**: "For in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him."

- **The Father even calls Jesus God.**

    - **Hebrews 1:8**: "But of the Son he says, 'Your throne, O God, is forever and ever, and the righteous scepter is the scepter of your kingdom.'"

- **Jesus is able to forgive sin** (Luke 5:20, 21); The Bible says only God can forgive sin (Isaiah 43:25):

    - **Luke 5:20–21**: "When he saw their faith, he said, 'Friend, your sins are forgiven you.' Then the scribes and the Pharisees began to question, 'Who is this who is speaking blasphemies? Who can forgive sins but God alone?'"
    - **Isaiah 43:25**: "I, I am He who blots out your transgressions for my own sake, and I will not remember your sins."
- **Jesus accepted worship that according to the Ten Commandments is reserved only for the Almighty** (Matthew 14:33):
    - **Matthew 14:33**: "And those in the boat worshiped him, saying, 'Truly you are the Son of God.'"
    - **Matthew 28:9**: "Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshiped him."
    - **John 20:26–29**: "A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!'"
- **Even the angels worship Jesus**:
    - **Hebrews 1:6**: "And again, when he brings the firstborn into the world, he says, 'Let all God's angels worship him.'"
- **The Scriptures also teach that only God knows the thoughts of a man's heart** (1 Kings 8:39):
    - **1 Kings 8:39**: "Then hear in heaven your dwelling place, forgive, act, and render to all whose hearts you know, according to all their ways (for only you know what is in every human heart)."
    - **John 2:25**: "and needed no one to testify about anyone; for he himself knew what was in everyone."
    - **John 1:48**: "Nathanael asked him, 'Where did you come to know me?' Jesus answered, 'I saw you under the fig tree before Philip called you.'"
- **Through the Spirit, Jesus is omnipresent**:
    - **Matthew 28:20**: "And remember, I am with you always, to the end of the age."

    - **Acts 18:10**: "for I am with you, and no one will lay a hand on you to harm you, for there are many in this city who are my people."
- **He has power to give life, and even resurrected Himself**:
    - **John 10:18**: "No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again."
    - **John 11:25**: "Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live.'"

Jesus' enemies understood and recog- nized His claim of equality with the Father God. When He boldly proclaimed, "I and my Father are one," Jewish leaders were outraged and sought to execute Him. They understood unequivocally that Jesus was claiming to be God Himself. "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (John 10:30, 33).

The Jews even attempted to stone Christ when He assumed the self-existent title of Jehovah used at the burning bush. Jesus said to them, "'Most assuredly, I say to you, before Abraham was, I AM.' Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by" (John 8:58).

The Jews understood that Jesus claimed equality with God, when He said "'My Father worketh hitherto, and I work.' Therefore the Jews sought the more to kill him, ... but said also that God was his Father, making Himself equal with God" (John 5:17, 18).

In Isaiah, the Redeemer, who is identified as Jesus Christ in the New Testament (Galatians 4:4, 5), declares that the **"Lord God and His Spirit"** are responsible for sending Him on His mission of redemption:

- **Isaiah 48:16–17** :
    - **Verse 16**: "Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Lord GOD and His Spirit have sent Me."
    - **Verse 17**: "Thus says the Lord, your Redeemer, the Holy One of Israel: 'I am the Lord your God, who teaches you to profit, who leads you by the way you should go.'"
- **Galatians 4:4–5** :

- **Verse 4**: "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law."
- **Verse 5**: "to redeem those who were under the law, that we might receive the adoption as sons."

The names for God found in Genesis and elsewhere tell us volumes about our Creator. “And God said, Let us make man in our image, after our likeness” (Genesis 1:26). The Hebrew word here for God is Elohim. It is a plural noun that is used more than 2,700 times in the Old Testament. This means that inspired authors preferred to use Elohim about 10 times more than the singular form “El” (singular) when they described God. Even in the Old Testament book of Daniel, we see a picture of the Father and the Son as two separate persons.

“I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him” (Daniel 7:13).

The Son of man, Jesus, is seen coming before the Ancient of Days—who is, obviously, God the Father.

The New Testament writings are sprinkled with this concept of one God with three united, fully divine persons. The apostle Paul wrote that there were three divine persons: “There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:4–6).

Paul frequently referred to the three separate persons of the Godhead. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (2 Corinthians 13:14). “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:14).

Revelation opens by introducing the three persons of the Godhead. “From the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever” (Revelation 1:4–6).

In addition, we clearly see three distinct persons at the baptism of Jesus. “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matthew 3:16,17).

If Jesus is the only person in the Godhead, where did the voice come from that declared, “This is my beloved Son”? Did He trisect Himself into a voice from heaven, the dove wafting down through the sky, and His body on the bank of the river? No. This was not simply a clever act of holy smoke and mirrors, but rather a regal reunion revealing the truth of the trinity. And on top of this, it is through the shared authority of these three persons that we are commissioned to baptize. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19).

Most of the confusion regarding the number of beings composing the Godhead springs from a simple misunderstanding of the word “one.” Simply put, “one” in the Bible does not always mean numerical quantity. Depending on the Scripture, “one” can often mean unity.

We see this principle established very early in Scripture. “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Genesis 2:24, emphasis added). “One flesh” here does not mean that a married couple melt into one human after their wedding, but rather they are to be united into one family.

Jesus prayed that the apostles would be one, saying, “And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one” (John 17:22, 23).

We need to keep in mind that when Moses said, “The LORD is one,” Israel was surrounded with polytheistic nations that worshiped many gods that were constantly involved in petty bickering and rivalry (Deuteronomy 6:4), whereas the God who created is composed of three separate beings who are perfectly united in their mission of saving and sustaining their creatures. As the Spirit is executing the will of both the Father and Son, it is His will also.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” (1 John 5:7). Granted, it is a brain exercise to grasp that one God (“He”) is also, and equally, “They.” Like one rope with three united strands, the three persons of the Father, Son, and Spirit make up the one God.

Though there is nothing in this world that adequately illustrates God, Paul declares the “invisible things of him from the creation of the world” can help us understand “his eternal power and Godhead” (Romans 1:20). The truth that God is a “tri-unity” of two invisible persons (Father and Spirit) and one visible person (Jesus) is evident even in creation.

The universe is composed of three struc- tures: space, matter, and time. Of these three, only matter is visible. Space requires length, height, and width to constitute space. Each dimension is separate and distinct in itself, yet the three form space—

if you remove height, you no longer have space. Time is also a tri- unity of past, present, and future. Two are invisible (past and future), and one visible (present). Each is separate and distinct, as well as essential for time to exist. Man is also a "tri- unity," having physical, mental, and spiritual components (body, soul & spirit). Again, two are invisible (mental and spiritual) and one visible (physical). Cells compose the fundamental structural unit of all living organisms. All organic life is made up from cells that consist of three primary parts: the outer wall, the cytoplasm, and the nucleus. If any one is removed, the cell dies.
In each of these examples, the removal of any one component results in the demise of the whole. In like manner, the Godhead contains three distinct persons: Father, Son, and Holy Spirit. Each is God, yet there is one God. The removal of one person destroys the unity of the whole.

Ephesians 4:6

"one God and Father of all, who is above all and through all and in all."

- This verse is part of Paul's exhortation to the church to maintain unity. **"One God"** emphasizes the monotheistic belief that there is only one God, who is the Father of all. The phrase highlights God's transcendence ("above all"), immanence ("through all"), and presence ("in all"). It underscores that God is sovereign and active in all creation and in the lives of believers.

Titus 2:13

"while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ."

- This verse is a powerful statement about the deity of Christ. The phrase **"our great God and Savior, Jesus Christ"** affirms that Jesus is not just a savior but is also recognized as God Himself. In Greek, the construction of this phrase follows the Granville Sharp rule, which indicates that both "God" and "Savior" refer to the same person, Jesus Christ. This verse is a clear testament to the divinity of Jesus.

Acts 5:3-4

"Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? ... You did not lie to us but to God!'"

- In this passage, Peter confronts Ananias for lying about the sale of property. Peter first says that Ananias lied to the **Holy Spirit** (verse 3) and then says

that he lied to **God** (verse 4). This shows that Peter equates the Holy Spirit with God, providing a strong foundation for the belief in the divinity of the Holy Spirit within the Trinity.

Even the gospel story illustrates the inter- dependency of threes. The sanctuary had three places: the Courtyard, the Holy Place, and the Most Holy Place. There are three stages of salvation: justification, sanctification, and glorification.

1. The Courtyard (Justification)

- **The Courtyard** represents **justification**, the initial stage of salvation where a believer is made right with God through Christ's sacrifice. In the Old Testament sanctuary, the animal sacrifices pointed to Jesus' atoning death.
- **Justification** occurs when we are declared righteous through faith in Jesus. Romans 5:1 says, **"Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ."** This is the moment of spiritual rebirth, where we receive forgiveness and are cleansed of our sins.
- The **laver**, symbolizing cleansing, points to **baptism**, which represents the washing away of sins. Titus 3:5 states, **"He saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit."**

2. The Holy Place (Sanctification)

- **The Holy Place** symbolizes **sanctification**, the ongoing process of being transformed into Christ's likeness by the Holy Spirit. This is the daily walk with God, where we grow in holiness through prayer, study, and witnessing.
- **Sanctification** is described in John 17:17, where Jesus prays, **"Sanctify them in the truth; your word is truth."** This highlights the ongoing role of God's Word in our spiritual growth, much like the **table of showbread** in the sanctuary represented spiritual nourishment.
- The **lampstand**, symbolizing the light of the believer's witness, is reflected in Matthew 5:14-16: **"You are the light of the world… Let your light shine before others, so that they may see your good works and give glory to your Father in heaven."**

- The **altar of incense**, representing prayer, is tied to Revelation 8:3-4: **"The smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel."** This signifies the power of prayer in our sanctification.

- Sanctification is a lifelong process, as Paul describes in 1 Thessalonians 4:3, **"For this is the will of God, your sanctification."**

3. The Most Holy Place (Glorification)

- **The Most Holy Place** symbolizes **glorification**, the final stage of salvation. This occurs when believers are transformed and fully restored at the Second Coming of Christ.

- **Glorification** is described in Romans 8:30, **"And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified."** This refers to the future state when believers will be perfected and made like Christ.

- Philippians 3:21 speaks to the transformation of our bodies: **"He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself."**

- Ultimately, glorification means dwelling with God forever, as Revelation 21:3-4 promises: **"See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes."**

In Isaiah 6:3, the angels around God's throne cry "Holy, Holy, Holy" three times—once for the Father, once for the Son, and once for the Holy Spirit.
Almost all of the Scriptures used by those who reject the trinity to portray Jesus as a "lesser god" spring from a basic failure to understand the incarnation. Jesus, God the Son, laid aside or veiled the full dimension of His divinity when He came to earth. How else could He live as God among men?
"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3).
"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).
"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no

reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5–8).

We also clearly see that before and after His incarnation, Jesus beams again with undimmed divine glory. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Hebrews 2:9). If God the Son had not veiled His glory when He came to earth, man could not have endured His brilliant presence, much less learned from His example.

As we consider the mysteries of the Godhead, we notice that there seems to be an order of authority concerning the three persons in the trinity. Keep in mind that while all three are the same in properties and attributes, and equal in power and glory, it appears that the Father is recognized as the ultimate authority. "And ye are Christ's; and Christ is God's" (1 Corinthians 3:23). "But I would have you know, that … the head of Christ is God" (1 Corinthians 11:3). The Son constantly receives His glory, power, throne, and prerogatives as Judge from the Father (John 3:35; John 5:22). Indeed, it was God the Father that "gave" the Son. In fact, while it might not be wrong, we are never told to pray to Jesus or the Spirit—but instead to the Father in the name of the Son. Yet just because the Father seems to have supreme authority, it does not in any way diminish from the divinity of Jesus and the Spirit.

The Father wants to glorify the Son. The Son lives to glorify the Father, and the Spirit lives to glorify the Father and Son.

John 17:1, 5

- **John 17:1** :

  "After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that the Son may glorify you.'"

  - In this verse, Jesus is beginning His "High Priestly Prayer." He asks the Father to glorify Him, meaning to reveal His divine nature through the crucifixion and resurrection, so that through this, the Son can glorify the Father by fulfilling His purpose on earth.

- **John 17:5** :

  "So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed."

- Here, Jesus refers to His preexistence, affirming His divine nature as the eternal Son of God. He is asking to be restored to the glory He shared with the Father before creation, emphasizing His eternal relationship with the Father.

John 16:14

- **John 16:14** :

  "He will glorify me, because he will take what is mine and declare it to you."

  - In this passage, Jesus is speaking about the Holy Spirit, who will come after His departure. The Holy Spirit's role is to glorify Christ by revealing and communicating the truth about Him to the disciples, continuing His work and mission. The Spirit will draw attention to Christ and make His teachings clear to His followers.

John 13:31, 32

- **John 13:31** :
  "When he had gone out, Jesus said, 'Now the Son of Man has been glorified, and God has been glorified in him.'"

  - This is said just after Judas leaves to betray Jesus. Jesus declares that His impending suffering, death, and resurrection will glorify Him as the "Son of Man," and in this glorification, God the Father will also be glorified. His crucifixion will be the ultimate revelation of God’s love and justice.
- **John 13:32** :

  "If God has been glorified in him, God will also glorify him in himself and will glorify him at once."

  - Jesus here affirms that because God is glorified in the Son’s work of salvation (through His death and resurrection), the Father will, in turn, glorify the Son. This mutual glorification between Father and Son points to their intimate relationship and shared divine purpose in the salvation of humanity.

  The Father wants to glorify the Son.

- **John 17:1**: “Father, the hour has come; glorify your Son so that the Son may glorify you.”

- **John 13:31**: “Now the Son of Man has been glorified, and God has been glorified in him.”

The Son lives to glorify the Father.

- **John 17:5**: “So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.”
- **John 13:32**: “If God has been glorified in him, God will also glorify him in himself and will glorify him at once.”

The Spirit lives to glorify the Father and the Son.

- **John 16:14**: “He will glorify me, because he will take what is mine and declare it to you.”

The Scriptures compare Holy Spirit to everything from wind and fire, to a dove, water, and even a defense attorney!
The Holy Spirit leads and guides. “However, when He, the Spirit of truth, has come, He will guide you into all truth” (John 16:13). It would have been very easy for Jesus to simply say, “When it comes,” but Jesus called the Holy Spirit “He” more than 15 times.
The Holy Spirit also comforts. “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (John 14:16). Jesus promised before His ascension that He was sending another helper; paraclete is the Greek word that signifies a multi-sided personal ministry as counselor, advocate, helper, comforter, ally, and supporter

John 14:16-17

- **John 14:16** :

  "And I will ask the Father, and he will give you another Advocate, to be with you forever."

  - In this verse, Jesus promises to send the **Holy Spirit** (referred to here as the "Advocate," or **Paraclete**), who will remain with the disciples forever. This emphasizes the Spirit's ongoing presence and support in the lives of believers.
- **John 14:17** :

  "This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you."

- Jesus identifies the Holy Spirit as the **Spirit of truth**, highlighting His role in guiding believers into truth. The world cannot receive the Spirit because it is spiritually blind, while the disciples, who have a relationship with Christ, already know Him. This points to the transformative relationship believers will have with the Holy Spirit, who will dwell within them.

John 14:26

- **John 14:26** :

  "But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you."

  - Here, Jesus reiterates the role of the Holy Spirit as a teacher and reminder. The Spirit will help the disciples understand Jesus' teachings and recall them when needed, ensuring they remain anchored in the truth of His words even after His departure.

John 15:26-27

- **John 15:26** :

  "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf."

  - Jesus again emphasizes the Spirit's role as the **Advocate** who testifies about Him. This highlights the Spirit's purpose to affirm and proclaim the truth about Jesus, reinforcing the relationship between the Father, the Son, and the Holy Spirit.
- **John 15:27** :

  "And you also are to testify because you have been with me from the beginning."

  - Jesus calls His disciples to also testify about Him, indicating that their experience with Him equips them to share His truth. This connection underscores the mission of the disciples to witness to the work and identity of Christ.

John 16:7-15

- **John 16:7** :

  "Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you."

  - Jesus explains that His departure is necessary for the coming of the Holy Spirit. The Spirit's arrival will empower and guide the disciples in ways they cannot fully comprehend while Jesus is present with them.
- **John 16:8** :

  "And when he comes, he will prove the world wrong about sin and righteousness and judgment."

  - The Holy Spirit will convict the world concerning sin, righteousness, and judgment, acting as a moral compass that reveals God’s standards and exposes wrongdoing.
- **John 16:9-11** :

  "About sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned."

  - These verses elaborate on the Spirit's role in addressing the world's understanding of sin (unbelief in Christ), righteousness (Jesus' departure and exaltation), and judgment (the defeat of Satan).
- **John 16:12-13** :

  "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come."

  - Jesus acknowledges that there is much more for the disciples to understand, but they are not yet ready. The Holy Spirit will guide them into all truth, ensuring they receive divine revelation and understanding of God's will.
- **John 16:14-15** :

"He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you."

- The Spirit's role is to glorify Jesus by revealing His truth to the disciples. The intimate relationship within the Trinity is highlighted, showing that all that belongs to the Father also belongs to the Son, and the Spirit's work is to communicate this to believers.

John 16:7, 8:
"It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has comes, He will convict the world."
It is obvious from this text that the Holy Spirit would be more personally present after Jesus ascended. If the Holy Spirit is mere energy, there is simply no explanation or logic to why He would not come unless Jesus left.
The Holy Spirit can even be grieved (Ephesians 4:30):
And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption.
"Then the Spirit said to Philip, 'Go near and overtake this chariot'" (Acts 8:29).
Computer programs exist that can reproduce speech, but they cannot create inspired thought. The Holy Scriptures were inspired by the Holy Spirit (2 Peter 1:21):
Because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.
We also read in Revelation 1:4, 5, a prayer for grace and peace from the Father, the Spirit, and Jesus Christ.

Revelation 1:4-5

- **Revelation 1:4** :

  "John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne."

- **Revelation 1:5** :

  "And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood,"

We must ask, would John have put the Spirit between the Father and the Son if he had not regarded the Spirit as a divine intelligence in the same sense as they are?
If the Holy Spirit is simply some divine force, then why is it even more offensive to blaspheme against the Holy Spirit, and even more fatal, than speaking against the Son?
“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come” (Matthew 12:31, 32).
By definition, blasphemy is “a contemptuous or profane act, utterance, or writing against God.” By this simple deduction, the Holy Spirit must be God! This is also why Peter said that to lie to the Holy Spirit is to lie to God. Acts 5:3, 4:
“But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land?'”“While it remained unsold, did it not remain your own? And after it was sold, were not the proceeds at your disposal? How is it that you have contrived this deed in your heart? You did not lie to us but to God!’”
The Holy Spirit can be a witness. Hebrews 10:15:
“And the Holy Spirit also testifies to us, for after saying, 'This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,'”
In any court of the world, only living beings can be called witnesses. Finally, the Holy Spirit is said to have His own mind. Romans 8:27:
And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.
We can clearly see the Holy Spirit is not simply a force, but the third divine person of the Godhead. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all” (2 Corinthians 13:14).

13 LOVE AT CALVARY

he truth of the triune God can also be found in the gospel itself. In essence, when we consider John, we read that God the Father so loved the world that He sent God the Son that we might be born of God the Spirit:

John 3:8

- **Verse**:
  “The wind blows where it chooses, and you hear the sound of it, but

you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

- **Explanation**:
  In this verse, Jesus compares the work of the Holy Spirit to the wind. Just as the wind is invisible yet evident by its effects, so too is the work of the Spirit in the lives of believers. This highlights the mysterious and sovereign nature of the Holy Spirit's work in bringing about spiritual rebirth and transformation.

John 3:13

- **Verse**:
  "No one has ascended into heaven except the one who descended from heaven, the Son of Man."

- **Explanation**:
  Here, Jesus emphasizes His unique authority and identity as the Son of Man. He alone has come down from heaven, and therefore, He has the authority to speak about heavenly things. This statement also underscores the incarnation, affirming that Jesus, fully divine, entered into the human experience to reveal God's truth.

John 3:16

- **Verse**:
  "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."

- **Explanation**:
  This verse is one of the most well-known passages in the Bible and encapsulates the core message of the Gospel. It reveals God's profound love for humanity and His willingness to sacrifice His only Son for their salvation. The promise of eternal life through belief in Jesus underscores the central theme of faith and redemption in Christian theology.

John 3:17

- **Verse**:
  "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

- **Explanation**:
  Jesus clarifies His mission: He came not to condemn humanity but to provide a path to salvation. This highlights the grace and mercy of God, emphasizing that through Christ, there is an opportunity for redemption rather than judgment. It encourages believers to view Jesus as a source of hope and salvation.

Key Themes:

- **The Work of the Holy Spirit**: The mysterious and sovereign nature of the Spirit's work in bringing about spiritual rebirth.
- **The Authority of Christ**: Jesus' unique role as the one who has descended from heaven, giving Him the authority to reveal divine truth.
- **God's Love and Salvation**: The profound love of God demonstrated through the sacrifice of Jesus, offering eternal life to all who believe.
- **Purpose of Christ's Coming**: Jesus' mission was to save rather than to condemn, showcasing the grace of God in providing salvation to the world.

Before earth's creation, the triune God discussed the potential of man's rebellion and fall. And there, before man was formed, it was decided that Jesus would leave the throne of heaven and become humanity's substitute.

Revelation 13:8

- **Verse**:
  "And all the inhabitants of the earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb that was slain."

- **Explanation**:
  This verse speaks of a future time when people will worship the beast, a symbol of opposition to God and His authority. It emphasizes the distinction between those who follow the beast and those whose names are written in the **book of life**—the record of those who belong to God and will receive eternal life through faith in Jesus Christ. The phrase **"from the foundation of the world"** indicates that God's plan for salvation was established before the creation of the world, highlighting His sovereignty and foreknowledge. The reference to **"the Lamb that was slain"** points to Jesus' sacrificial death, emphasizing His role in redemption.

1 Peter 1:19-20

- **Verse 19**:

  “But with the precious blood of Christ, like that of a lamb without defect or blemish.”

- **Verse 20**:

  “He was destined before the foundation of the world, but was revealed at the end of the ages for your sake.”

- **Explanation**:
  In these verses, Peter emphasizes the significance of Christ's sacrificial death. The **“precious blood of Christ”** signifies the value and importance of Jesus’ sacrifice, which was perfect and without sin (represented by **“a lamb without defect or blemish”**). This imagery connects back to the sacrificial system in the Old Testament, where lambs were offered for atonement.

The phrase **“destined before the foundation of the world”** reaffirms the idea that God had a plan for redemption in place from the very beginning. It highlights the intentionality of Christ's coming and sacrifice, which was revealed at the right time in history (**“at the end of the ages”**), fulfilling God's redemptive plan for humanity.

If Jesus was merely a created super-being, then His death for man’s redemption is no better than an angel dying for us. If Christ is not deity itself, then any angel or sinless created being could have served the purpose. This would have virtually sustained Satan’s charge that God is selfish by demonstrating that He is only willing to sacrifice His creation and not Himself.
Sin causes separation from the Creator. Isaiah 59:2:
"But your iniquities have separated you from your God; your sins have hidden his face from you so that he does not hear."
The iniquities of the human race were placed upon the Son of God. Isaiah 53:6:
"All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all."
When Jesus hung on the cross, suffering for our sins, every fiber of His being was torn as the eternal relationship with His Father and Spirit was ripped apart. In agony He cried out, “My God [for the Father], my God [for the Spirit], why hast thou forsaken me?” (Matthew 27:46). If there had been only one person in the

Godhead, there would not have been this excruciating pain of separation to wring the
life out of the heart of Jesus.

The real risk in the redemption plan, besides the loss of man, was the breakup of the Godhead. Yet the Godhead was still willing to take this fragmenting risk for the salvation of man. This reveals the depth of God's amazing love.

Standing on the shores of time, I am trying to get into this little finite mind things which are infinite. Likewise, let us be content things that we cannot yet know. If you read old testament you will understand how little Jews know today without the new testament about God.

It would be pompous and preposterous to pretend that we understand everything about God.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Romans 11:33).

Nevertheless, there is much about God that is revealed for our blessing.

"The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever" (Deuteronomy 29:29).

What is revealed is that this teaching of the trinity must be important to God. The ministry of Jesus both begins and ends with an emphasis on the three persons in the Godhead. The Father, Son, and Spirit are present at Jesus' baptism and when He ascends to heaven. Jesus commanded His followers to baptize in the name of Father, Son, and Holy Spirit.

The testimony of Scripture indicates that the Godhead can neither be separated into three Gods nor merged into one person. This three-in-one not only created us, but they love us and devised an amazing plan to save a lost world from sin to restore us to His presence in paradise.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen" (2 Corinthians 13:14).

Matthew 28:19:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Acts 2:38. According to the translation, it states:

"Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven, and you will receive the gift of the Holy Spirit.'"

Acts 8:16 : *"for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus."*

Acts 10:48 : *"So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days."*

Acts 19:5 : *"On hearing this, they were baptized in the name of the Lord Jesus."*

Romans 6:3-4 : *"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life."*

Matthew 1:21 : ***"She will bear a son, and you are to name him Jesus, for he will save his people from their sins."***

The name **Yeshua** is a shortened form of **Yehoshua (יְהוֹשֻׁעַ)**, meaning **"YHWH (the Lord) is salvation."** It emphasizes God as the source of salvation, fulfilled through Jesus.

The name **Yeshua (יֵשׁוּעַ)**, often rendered as **Jesus** in English, has a profound meaning rooted in Hebrew. It is derived from the Hebrew verb **"yasha" (יָשַׁע)**, which means "to save" or "to deliver." Thus, **Yeshua** translates to **"The Lord saves"** or **"Salvation of the Lord."**

In Greek, the name **Yeshua** was transliterated as **Iēsous (Ἰησοῦς)**, which became **Jesus** in English through Latin.

Isaiah 7:14

Translation:

"Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son and shall name him Immanuel."

- **Immanuel (עִמָּנוּ אֵל - *ʿImmanu El*):** This Hebrew name means **"God is with us."**

Fulfillment:
In the New Testament, **Matthew 1:23** cites this verse when referring to Jesus' birth:
"'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,' which means, 'God is with us.'"

Isaiah 9:6

Translation:
"For a child has been born for us, a son given to us; authority rests upon his shoulders, and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Prophetic Titles of Jesus:

1. **Wonderful Counselor (פֶּלֶא יוֹעֵץ - *Pele Yoetz*):** Reflecting His wisdom and guidance.
2. **Mighty God (אֵל גִּבּוֹר - *El Gibbor*):** Declaring His divine power and strength.
3. **Everlasting Father (אֲבִי-עַד - *Avi Ad*):** Signifying eternal care and presence.
4. **Prince of Peace (שַׂר שָׁלוֹם - *Sar Shalom*):** Emphasizing His role in bringing peace and reconciliation.

What have you learned? Read the last 2 pages again and again if you haven't made a sincere conclusion.

Colossians 1:15: *"He is the image of the invisible God, the firstborn of all creation."*

John 14:9:*"Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"*

Hebrews 1:3: *"He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word."*

The phrase **"exact imprint"** (Greek: **χαρακτὴρ** - *charaktēr*), conveys that Jesus is the precise and perfect representation of God's nature.

■The Promise of a Son

1 The Lord [YHWH, יְהוָה, Yahweh] appeared to Abraham by the oaks of Mamre,
as he sat at the entrance of his tent in the heat of the day. **2** He looked up and saw
three men standing near him. When he saw them, he ran from the tent entrance to
meet them and bowed down to the ground. **3** He said, “My lord, if I find favor with
you, do not pass by your servant. **4** Let a little water be brought, and wash your
feet, and rest yourselves under the tree. **5** Let me bring a little bread, that you may
refresh yourselves, and after that you may pass on, since you have come to your
servant.” So they said, “Do as you have said.”

6 And Abraham hastened into the tent to Sarah and said, “Make ready quickly
three measures of choice flour, knead it, and make cakes.” **7** Abraham ran to the
herd and took a calf, tender and good, and gave it to the servant, who hastened to
prepare it. **8** Then he took curds and milk and the calf that he had prepared and set
it before them, and he stood by them under the tree while they ate.

9 They said to him, “Where is your wife Sarah?” And he said, “There, in the tent.”
10 Then one said, “I will surely return to you in due season, and your wife Sarah
shall have a son.” And Sarah was listening at the tent entrance behind him. **11** Now
Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after
the manner of women. **12** So Sarah laughed to herself, saying, “After I have grown
old and my husband is old, shall I have pleasure?” **13** The Lord [YHWH] said to
Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I
am old?’ **14** Is anything too wonderful for the Lord [YHWH]? At the set time I
will return to you, in due season, and Sarah shall have a son.” **15** But Sarah denied,
saying, “I did not laugh,” for she was afraid. He said, “Oh yes, you did laugh.”

■Abraham Intercedes for Sodom

16 Then the men set out from there, and they looked toward Sodom, and Abraham
went with them to set them on their way. **17** The Lord [YHWH] said, “Shall I hide
from Abraham what I am about to do, **18** seeing that Abraham shall become a great
and mighty nation, and all the nations of the earth shall be blessed in him? **19** No,
for I have chosen him, that he may charge his children and his household after him
to keep the way of the Lord [YHWH] by doing righteousness and justice, so that
the Lord [YHWH] may bring about for Abraham what he has promised him.” **20**

Then the Lord [YHWH] said, “How great is the outcry against Sodom and Gomorrah and how very grave their sin! **21** I must go down and see whether they have done altogether according to the outcry that has come to me, and if not, I will know.”

22 So the men turned from there and went toward Sodom, while Abraham remained standing before the Lord [YHWH].

Key Observations:

1. **Human-like Characteristics of the Visitors:**
    - They had feet to be washed and consumed physical food, appearing in human form.
    - Abraham referred to one of them as “my LORD” showing reverence.
2. Verse 21 says LORD is going to Sodom and Gomorrah next.

Key Theological Insights:

1. **The Lord Appeared as a Man:**
    - In Genesis 18, one of the three visitors is explicitly identified as the Lord (Hebrew: YHWH), suggesting a theophany—God appearing in human form.
    - Abraham interacted directly with the Lord, who ate food and spoke with him.

■Genesis 19:1–3 (NRSVue)

> *The two angels arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. Then they said, “You may be on your way early,” but Lot replied, “No, I will spend the night in the square.”*

In this account, two angels arrive in Sodom, and Lot, thinking they are merely men, meets them.

■Comparison: Genesis 18 vs. 19

In Genesis 18, three men appeared to Abraham, one of whom is later identified as the LORD (YHWH, יְהוָה). By Genesis 19, only two angels go to Sodom. The

narrative prompts the question: **Where is the third man, the LORD? LORD is with Abraham in Genesis 18, and going to Sodom and Gomorrah next.**

■Genesis 18:22–25 (NRSVue)

> *So the men turned from there and went toward Sodom, while Abraham remained standing before the LORD. Then Abraham came near and said, "Will you indeed sweep away the innocent along with the guilty? Suppose there are fifty innocent within the city; will you then wipe out the place and not forgive it for the sake of the fifty innocent who are in it? Far be it from you to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?"*

Here, Abraham intercedes with the LORD, who is clearly identified as the Judge of all the earth.

■Genesis 18:26–33

Abraham continues his plea, reducing the count from 50 righteous people to just 10, asking the LORD to spare the city for their sake. In verse 33, it concludes:

> *"***26** *And the Lord [YHWH] said, "If I find at Sodom fifty righteous in the city, I will forgive the whole place for their sake."* **27** *Abraham answered, "Let me take it upon myself to speak to my lord, I who am but dust and ashes.* **28** *Suppose five of the fifty righteous are lacking? Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there."* **29** *Again he spoke to him, "Suppose forty are found there." He answered, "For the sake of forty I will not do it."* **30** *Then he said, "Oh, do not let my lord be angry if I speak. Suppose thirty are found there." He answered, "I will not do it if I find thirty there."* **31** *He said, "Let me take it upon myself to speak to my lord. Suppose twenty are found there." He answered, "For the sake of twenty I will not destroy it."* **32** *Then he said, "Oh, do not let my lord be angry if I speak just once more. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it."* **33** *And the Lord [YHWH] went his way, when he had finished speaking to Abraham, and Abraham returned to his place."*

The LORD, who had been present in human form, departs after the conversation. LORD departs to Sodom and Gomorrah as told in Genesis 18:21. (**21** I must go

down and see whether they have done altogether according to the outcry that has come to me, and if not, I will know.)

■Genesis 19:24 (NRSVue)

> *“Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.”*

This verse uniquely describes **the LORD on Earth** bringing down fire and brimstone **from the LORD in heaven**. This dual reference to "the LORD" is significant and has implications for understanding the nature of God in this narrative.

Genesis 19:25–27 (NRSVue)

> *And he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and what grew on the ground. But Lot’s wife, behind him, looked back, and she became a pillar of salt.*
>
> *Abraham went early in the morning to the place where he had stood before the LORD.*

The Lord on Earth and in Heaven:

- In Genesis 19:24, it is written:
  “Then the Lord rained on Sodom and Gomorrah sulfur and fire from the Lord out of heaven.”
- This verse implies a distinction between the Lord present on Earth and the Lord in heaven, aligning with Trinitarian interpretations of God’s nature.

■Observations:

1. **Genesis 18–19 shows the LORD appearing in human form.** The LORD converses with Abraham, departs to Sodom, and is directly involved in the judgment.
2. **The LORD acts both on Earth and from heaven.** The text suggests a distinction in presence but unity in action, a concept that aligns with Trinitarian theology.

The Black Stone

JESUS WARNS US ABOUT SATAN'S THRONE, THE MARK AND THE IMAGE HISTORY OF THE FALSE WORSHIP BLACKSTONE AND WICKED HOUSE

Zechariah Saw the Wicked House in Babylon Long Before Mohammad Created Islam. About 520 BC Zechariah Saw a Basket of Wickedness Going to a House in Babylon to be Built in the Future:

Zechariah 5:6-11

6 *“And I said, ‘What is it?’ He said, ‘This is the basket that is going forth.’” And he said, “This is their iniquity in all the land.”*
7 *And behold, the leaden cover was lifted, and there was a woman sitting in the basket! And he said, “This is Wickedness.” So he thrust her back into the basket and pressed down the leaden weight on its opening.*
8 *Then I lifted my eyes and saw, and behold, two women coming forward. The wind was in their wings; they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.*
9 *Then I said to the angel who talked with me, “Where are they taking the basket?”*

10 *He said to me, “To the land of Shinar, to build a house for it. When it is ready, they will set the basket there on its base.”*

In Revelation Chapter 2, Jesus warns us Pergamum is where Satan lives and has his throne. To both the churches at Ephesus and Pergamum, Jesus tells them He hates the practices of the Nicolaitans. Later in Revelation Chapter 13, Jesus warns us to avoid the image and mark of widespread false worship that will occur sometime in the future. Jesus warns us eight times to avoid this mark, and another eight times to avoid this image. There is a strong connection between all these warnings and the Blackstone.

Revelation 2:6

6 “You hate the practices of the Nicolaitans, which I also hate.”

Revelation 2:12-13

12 “To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword.

13 I know where you live—where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, not even in the days of Antipas, my faithful witness, who was put to death in your city—where Satan lives."

Revelation 13:14-16

14 Because of the signs it was given power to perform on behalf of the first beast, it deceived the inhabitants of the earth. It ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

15 The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed.

16 It also forced all people, great and small, rich and poor, free and slave, to receive a mark on their right hands or on their foreheads.

In stark contrast to the Blackstone of false doctrine--Jesus gives the Whitestone of truth (Revelation 2:17):

"Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers I will give some of the hidden manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it."

When the Book of Revelation Was Written Pergamum Was Where Satan Lived—Satan Later Moved His Throne to the Wicked House Mentioned in ***Zechariah 5:11.*** The church at Pergamum was one of the seven churches in Asia Minor (Turkey) that Jesus addressed in the opening chapters in Revelation. Jesus tells us Satan had his throne in Pergamum (Rev 2:13), warned that some there hold to the teaching of Balaam- who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality. **Revelation 2:14:**

"But I have a few things against you: You have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the people of Israel, so that they would eat food sacrificed to idols and practice fornication."

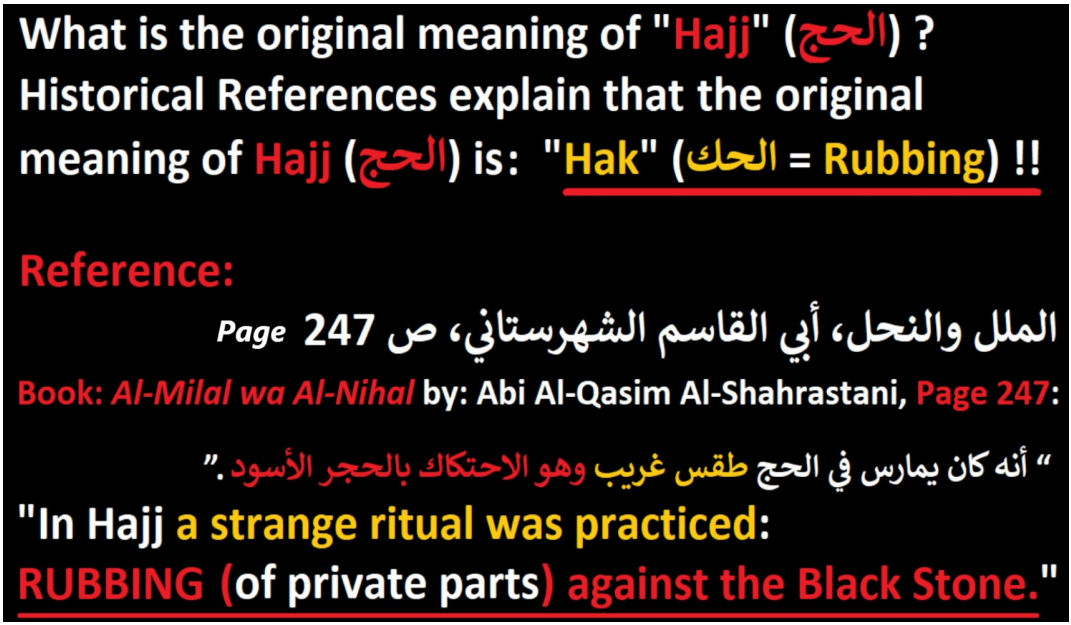
In the Old Testament, Balaam's role is connected to leading Israel into sin:

Numbers 25:1-3 : "While Israel was staying at Shittim, the people began to have sexual relations with the women of Moab. These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. Thus

Israel yoked itself to the Baal of Peor, and the Lord’s anger was kindled against Israel."

Numbers 31:16 : "These women here, on Balaam’s advice, made the Israelites act treacherously against the Lord in the affair of Peor, so that the plague came among the congregation of the Lord."

Here, it is revealed that Balaam advised Balak, the king of Moab, to lead Israel into sin by using Moabite women to seduce the Israelites into idolatry and sexual immorality. This action caused God's judgment on Israel, resulting in a deadly plague. This passages describes how the Israelites were led into idolatry and immoral behavior by associating with the Moabite women, leading them to worship the false god Baal of Peor.


What is the original meaning of "Hajj" (الحج) ?
Historical References explain that the original meaning of Hajj (الحج) is: "Hak" (الحك = Rubbing) !!
Reference:
Page 247 الملل والنحل، أبي القاسم الشهرستاني، ص
Book: Al-Milal wa Al-Nihal by: Abi Al-Qasim Al-Shahrastani, Page 247:
" أنه كان يمارس في الحج طقس غريب وهو الاحتكاك بالحجر الأسود."
"In Hajj a strange ritual was practiced:
RUBBING (of private parts) against the Black Stone."

Jesus warned some others who hold to the false teaching of the Nicolaitans. **Revelation 2:15:**

"So you also have some who hold to the teaching of the Nicolaitans."

The Nicolaitans are believed to have been a heretical group within the early church, promoting immoral behavior and compromising with pagan practices, possibly including idolatry and sexual immorality. Their teachings were seen as corrupt and contrary to Christian ethics, much like the teachings of Balaam.

Pergamum was the ancient capital of Asia before Ephesus. Pergamum was a city in northwest Asia Minor (Turkey today). Pergamum was the religious center of the province and it boasted many temples. It also had the great altar of Zeus. Thus, it

was a very idolatrous city, being filled with statues and altars, and it also held a Blackstone meteorite that was worshiped as the female goddess Cybele, and a similar female goddess Artemis was worshiped at Ephesus.

False God Temple Ruins in Pergamum

Pergamum Worshiped Cybele--the Blackstone Meteorite

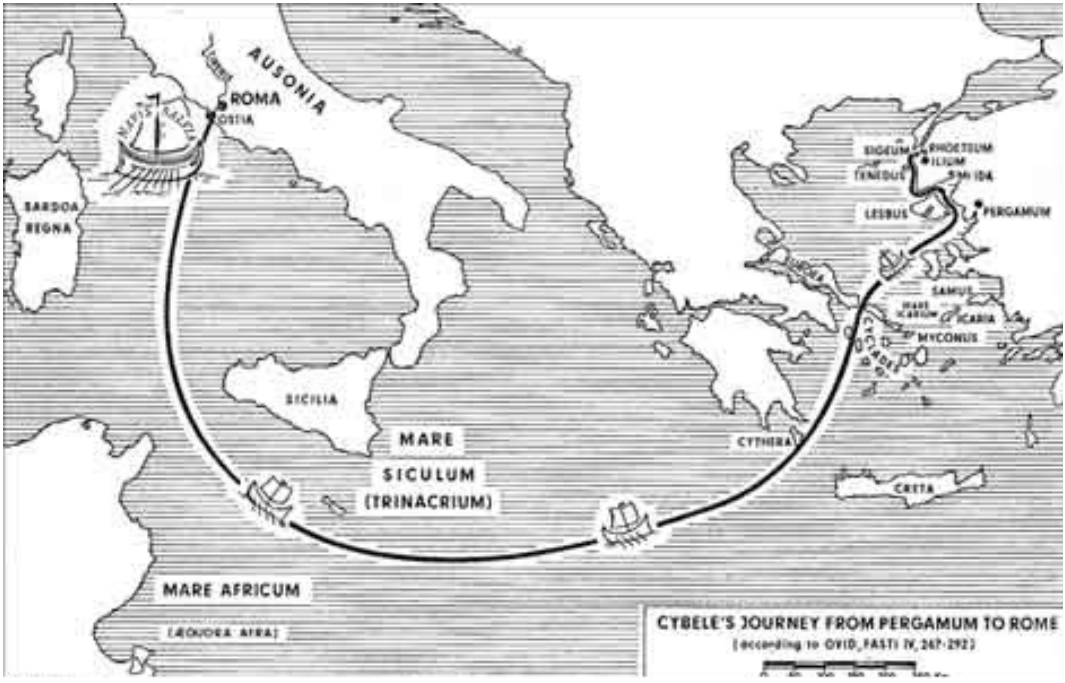
Cybele was the mythological ancient Mother of the Gods, a primal nature goddess worshipped with immoral sexual rites in the mountains of central and western Anatolia (Turkey). The Greeks identified her with their own mother of the gods--the Titaness Rhea. The most sacred manifestation of Cybele worship was a Blackstone meteorite that was said “to have been a stone from heaven.”

When Cyrus the Great conquered Babylon in 457 BC, he forced the pagan Babylonian priesthood to flee westward — to Pergamum in present day Turkey. In 204 BC, the king of Pergamum sent the great mother goddess Cybele--in the shape of a meteoric Blackstone--from Pergamum to Rome.

In 204 BC Rome determined that it must possess this particular manifestation of the goddess, a black meteorite. The origins of the worship of the Roman Great

Mother (“Magnus Mater”) are ascribed to a crisis in war time. During Hannibal’s invasion of Italy in 204 BC, the Romans followed a Sibylline prophecy that the enemy could be expelled and conquered if the “Idaean Mother” were brought to Rome, together with her sacred symbol, a black stone reputed to have fallen from the heavens. The Romans imported the goddess meteorite Blackstone from Asia Minor, where she was worshipped under the names of both Cybele and the Great Mother (the Greek word for “great” is Megale; hence the “Megalesian” games in her honor).

The goddess's connection with victory in war (as the motivation for importing her) is strengthened by the location of her temple beside the Temple of Victory, which was in fact her home with the Blackstone until her own temple was finished.



Sea Route of the Blackstone from Pergamum to Rome

When the ship carrying the Blackstone approached the mouth of the Tiber, Publius Cornelius Scipio sailed out, as required, to the offshore waters to receive the goddess from her priests, and he brought her in to the shore where the leading matrons of Rome were waiting to receive the goddess.

Passing the Blackstone hand to hand in unbroken succession, the women sent the sacred Blackstone on its way to Rome. The entire city poured out to watch. Incense-burners were placed at the

doorways of homes all along the route, and when the stone passed, they lit incense and prayed that the goddess would enter Rome willingly and look upon them favorably. The matrons brought her to the Temple of Victory on the Palatine on April 12, her holy day, and a crowd of people brought the goddess gifts; a banquet for the gods was held, as well as games called the Megalesia.

The last account of the Blackstone meteorite's physical appearance was written over 500 years after

it had been moved to Rome. Arnobius of Sicca (who died in around 330 AD), was an early Christian writer who spoke out against Pagans, recorded seeing the stone in his work, Against the Pagans-- Adversus Nationes. Where the Blackstone meteorite went after the early 4th century AD is not known until a Blackstone meteorite was placed by Mohammad in the Kaaba (Mecca) in the early 7th century.

Idolatry of "Sacred Stone from Heaven" at Ephesus:

In the Book of Acts we find a detailed description of a hostile Ephesus crowd surrounding the Apostles. The pagan crowd worshipped the female goddess Artemis and her "sacred" meteorite stone.

Acts 19:23-41

23 About that time there arose a great disturbance about the Way. 24 A silversmith named Demetrius, who made silver shrines of Artemis, brought in a lot of business for the craftsmen there. 25 He called them together, along with the workers in related trades, and said: "You know, my friends, that we receive a good income from this business. 26 And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that gods made by human hands are no gods at all. 27 There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited; and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."

28 When they heard this, they were furious and began shouting: "Great is Artemis of the Ephesians!" 29 Soon the whole city was in an uproar. The people seized Gaius and Aristarchus, Paul's traveling companions from Macedonia, and all of them rushed into the theater together. 30 Paul wanted to appear before the crowd, but the disciples would not let him. 31 Even some of the officials of the province, friends of Paul, sent him a message begging him not to venture into the theater.

32 The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there. 33 The Jews in the crowd pushed Alexander to the front, and they shouted instructions to him. He motioned for silence in order to make a defense before the people. 34 But when they realized he was a Jew, they all shouted in unison for about two hours: “Great is Artemis of the Ephesians!”

35 The city clerk quieted the crowd and said: “Fellow Ephesians, doesn’t all the world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven? 36 Therefore, since these facts are undeniable, you ought to calm down and not do anything rash. 37 You have brought these men here, though they have neither robbed temples nor blasphemed our goddess. 38 If, then, Demetrius and his fellow craftsmen have a grievance against anybody, the courts are open and there are proconsuls. They can press charges. 39 If there is anything further you want to bring up, it must be settled in a legal assembly. 40 As it is, we are in danger of being charged with rioting because of what happened today. In that case we would not be able to account for this commotion, since there is no reason for it.” 41 After he had said this, he dismissed the assembly.

Temples Ruin of the False Goddess Artemis in Ephesus

In Ephesus, a great temple was built in her honor, which became one of the "Seven Wonders of the Ancient World". The temple of Artemis at Ephesus endured well into the third century AD, but its importance began to lessen with the expansion of Christianity. The temple was finally destroyed by the Goths around 262 AD, and very little of it remains today. Around the fifth century, a statue of the goddess near the marketplace was taken down by a Christian and replaced with a cross. On the base was an inscription stating that he had “removed the deceitful image of the demon Artemis.”

Who Were the Nicolaitans?

We do not know a lot about the Nicolaitans. We do know Jesus hated what they did. Jesus seldom used the word “hate.” Whatever the Nicolaitans did must really offend the true God. From the first and second commandments we know the false worship of idols angers the true God. The Nicolaitans were mentioned in Revelation twice--in the letters to the church at Ephesus and to the church at Pergamum. The only other thing that Pergamum and Ephesus had in common was they both worshipped a Blackstone meteorite that fell from the heaven. They both associated this Blackstone with the female goddess Artemis and Cybele. We also know Satan's throne was at Pergamum at the time when Revelation was written.

The Greek for Nicolaitans is composed of two words meaning "subduing" and "the people". "Islam" in Arabic means "submission of the people" to Allah. It is possible the Nicolaitans taught that the people should worship the Blackstone and

be subdued by it or in submission to it. Since Satan's throne was in Pergamum, the people were in submission to Satan.

Some commentators believe the Nicolaitans encouraged each other to commit sexual immorality and to eat things offered to idols. Whichever theory is true, it is certain that the deeds of the Nicolaitans were an abomination to Christ. They, like the Gnostics and other false teachers, abused the doctrine of grace and tried to introduce Satanic false doctrine in its place (2 Peter 2:15, 19, Jude 1:4)

2 Peter 2:15

"They have left the straight road and have gone astray, following the road of Balaam son of Bosor, who loved the wages of doing wrong."

• Context: This passage refers to false teachers who, like Balaam, were motivated by greed and were leading others astray for personal gain. Balaam's story (from Numbers) serves as a warning about the dangers of loving profit over righteousness.

2 Peter 2:19

"They promise them freedom, but they themselves are slaves of corruption; for people are slaves to whatever masters them."

• Context: This verse describes how false teachers offer the illusion of freedom, often through moral or spiritual license, but they themselves are enslaved by their own corrupt desires. It underscores the irony that those who promise liberation are actually in bondage to sin.

Jude 1:4

"For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ."

• Context: Jude warns about individuals who have infiltrated the Christian community, distorting God's grace to justify immoral behavior. These false teachers turn grace into a license for sin, thus denying the true authority of Jesus.

Satan's Throne in Mecca Will Be Destroyed in One Hour

Revelation chapters 17-18 give a detail description of the coming destruction of "the great city." While some think this city is Rome, it is almost certain this city is Mecca, which holds the Kaaba Blackstone image today.

Revelation 17:1-2

1 One of the seven angels who had the seven bowls came and said to me, “Come, I will show you the punishment of the great prostitute, who sits by many waters. 2 With her the kings of the earth committed adultery, and the inhabitants of the earth were intoxicated with the wine of her adulteries.”

Revelation 17:18

18 "The woman you saw is the great city that rules over the kings of the earth.”

Revelation 18:9-10

9 “When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her. 10 Terrified at her torment, they will stand far off and cry:

“‘Woe! Woe to you, great city, you mighty city of Babylon! In one hour your doom has come!’"

Narrated Ata:

I heard Jabir bin `Abdullah in a gathering saying, "We, the companions of Allah's Messenger (ﷺ) assumed the state of Ihram to perform only Hajj without `Umra." Jabir added, "The Prophet (ﷺ) arrived (at Mecca) on the fourth of Dhul-Hijja. And when we arrived (in Mecca) the Prophet (ﷺ) ordered us to finish the state of Ihram, saying, "Finish your Ihram and go to your wives (for sexual relation)." Jabir added, "The Prophet did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, "When there remains only five days between us and the Day of `Arafat he orders us to finish our Ihram by sleeping with our wives in which case we will proceed to `Arafat with our male organs dribbling with semen?' (Jabir pointed out with his hand illustrating what he was saying). Allah's Messenger (ﷺ) stood up and said, 'You (People) know that I am the most Allah-fearing, the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the Hadi with me, I would have finished my Ihram as you will do, so finish your Ihram. If I had formerly known what I came to know lately, I would not have brought the Hadi with me.' So we finished our Ihram and listened to the Prophet (ﷺ) and obeyed him." (See Hadith No. 713, Vol. 2)

Reference : Sahih al-Bukhari 7367
In-book reference : Book 96, Hadith 94
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 464

It was narrated that Jabir bin 'Abdullah said:

"We began our Talbiyah for Hajj only with Allah's Messenger (ﷺ), and we did not mix it with 'Umrah. We arrived in Makkah when four nights of Dhul-Hijjah had passed, and when we had performed Tawaf around the Ka'bah and Sa'y between Safa and Marwah, the Messenger of Allah (ﷺ) commanded us to make it 'Umrah, and to come out of Ihram and have relations with our wives. We said: 'There are only five (days) until 'Arafah. Will we g out to it with our male organs dripping with semen?' The Messenger of Allah (ﷺ) said: 'I am the most righteous and truthful among you, and were it not for the sacrificial animal, I would have exited Ihram.' Suraqah bin Malik said: 'Is this Tamattu' for this year only or forever?' He said: 'No, it is forever and ever.'"

Grade: **Sahih** (Darussalam)

Reference : Sunan Ibn Majah 2980
In-book reference : Book 25, Hadith 99
English translation : Vol. 4, Book 25, Hadith 2980

Hisham narrated on the authority of his father that the Arabs with the exception of Hums who were Quraish, and their descendants, circumambulated the House naked. They kept circumambulating In this state of nudity unless the Hums supplied to them the clothes. The male provided (clothes) to the male and the female provided clothes to the female. And the Hums did not get out of Muzdalifa, whereas the people (other than the Quraish) went t o 'Arafat. Hisham said on the authority of his father who related from 'A'isha (Allah be pleased with her) who said:

Hums are those about whom Allah, the Exalted and Glorious, revealed this verse:" Then hasten to where the people hasten." She (further) said: The people hastened on from 'Arafat, whereas Hums hastened from Muzdalifa, and said: We'do not hasten but from Haram. But when this (verse) was revealed:" Hasten on from that (place) where the people hasten on," they (the Quraish) then went to 'Arafat.

Reference : Sahih Muslim 1219b
In-book reference : Book 15, Hadith 164
USC-MSA web (English) reference : Book 7, Hadith 2808
(deprecated numbering scheme)

Ibn Abbas reported:

During the pre-Islamic days women circumambulated the Ka'ba nakedly, and said: Who would provide cloth to cover the one who is circumambulating the Ka'ba so that she would cover her private parts? And then she would say: Today will be exposed the whole or the part and what is exposed I shall not make it lawful. It was in this connection that the verse was revealed:" Adorn yourself at every place of worship" (vii. 31).

Reference	: Sahih Muslim 3028
In-book reference	: Book 56, Hadith 29
USC-MSA web (English) reference	: Book 43, Hadith 7179

7.31 Kathir - Ibn Al Kathir

Allah commands taking Adornment when going to the Masjid

This honorable Ayah refutes the idolators' practice of performing Tawaf around the Sacred House while naked. Muslim, An-Nasa'i and Ibn Jarir, (the following wording is that of Ibn Jarir) recorded that Shu`bah said that Salamah bin Kuhayl said that Muslim Al-Batin said that Sa`id bin Jubayr said that Ibn `Abbas said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow." Allah said in reply,

خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

(Take your adornment to every Masjid,) Al-`Awfi said that Ibn `Abbas commented on:

خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

(Take your adornment to every Masjid) o"There were people who used to perform Tawaf around the House while naked, and Allah ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts people were commanded to wear their best clothes when performing every prayer." Mujahid, `Ata', Ibrahim An-Nakha`i, Sa`id bin Jubayr, Qatadah, As-Suddi, Ad-Dahhak and Malik narrated a similar saying from Az-Zuhri, and from several of the Salaf. They said that this Ayah was revealed about the idolators who used to perform Tawaf around the House while naked. This Ayah (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and `Id prayers. It is also recommended for men to wear perfume for prayer, because it is adornment, and to use Siwak for it is part of what completes adornment. The best color for clothes is white, for Imam Ahmad narrated that Ibn `Abbas said that the Messenger of Allah said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمُ الْإِثْمِدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»

(Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.) This Hadith has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imam Muslim. Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said, "Hasan Sahih."

Mohammad First Prayed Towards Jerusalem—Then Changed to the Kaaba Blackstone in Mecca.

According to the Quran, Allah later told the Mohammed to change the Qibla (“prayer direction”) as he failed to attract Jews.

Quran 2:142 The foolish among the people will ask, “Why did they turn away from the direction of prayer they used to face?” Say, O Prophet, “The east and west belong only to Allah. He guides whoever He wills to the Straight Path.”

Quran 2:143 And so We have made you believers an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those rightly guided by Allah.

What Is the Wicked House Called the Kaaba—“The House of Allah”?

Muslims believe that Abraham—known as “Ibrahim” in the Islamic tradition—and his son, Ishmael, constructed the Kaaba in Mecca. It is called the House of Allah. This story is false. Abraham was never within 200 miles of Mecca.

Walking around the Ka’bah naked is Baal worship at its core, which uses sexual acts by male and female temple prostitutes to arouse Baal, who then would eject rain to make Mother Earth fertile and crops abundant.

Mohammad Placed the Blackstone in the Kaaba—The House of Allah The Blackstone is a meteorite set into the eastern corner of the Kaaba. This relic according to Muslim tradition, dates back to the time of Adam and Eve. But there is no proof that this is true.

Mohammad came to Mecca after a fire damaged the Kaaba. The citizens couldn’t agree on where to place the Blackstone and decided to ask the next person to walk through the city gates to make the decision. That person turned out to be Mohammad who set the Blackstone into the center of the House, where it is worshipped by millions of Muslims to this day.

Islamic tradition holds that it fell from heaven as a guide for Adam and Eve to build an altar.

About 610 AD Mohammad Placed the Blackstone in the Kaaba House

The False Prophet Sets Up the Image

Revelation tells us the false prophet (Mohammad) who set up this image (Kaaba) in the house of the Lah.

Revelation 13:14-15

14 Because of the signs it was given power to perform on behalf of the first beast, it deceived the inhabitants of the earth. It ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed.

"It": This refers to the second beast, which is introduced in Revelation 13:11. The second beast is often associated with false religion or false prophecy, working in conjunction with the first beast to deceive people. It is sometimes called the "false prophet" (as referenced in Revelation 16:13, 19:20, 20:10).

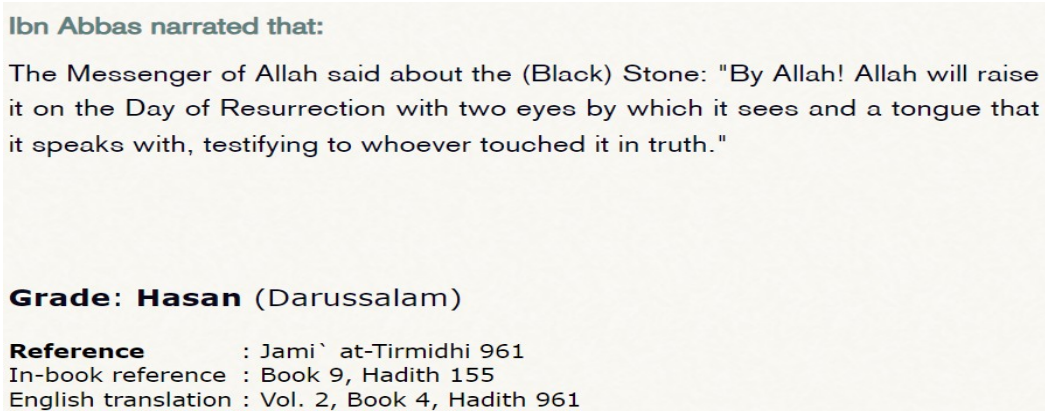
"The inhabitants of the earth": This phrase refers to humanity, especially those who are spiritually aligned with worldly and rebellious powers rather than with God. In the context of Revelation, it often contrasts with the faithful followers of Christ, also called the saints.

"Make an image for the beast": The second beast persuades people to create an image or representation of the first beast. The image could symbolize a physical idol or system of worship set up to honor the first beast. It is reminiscent of Old Testament idolatry (e.g., the golden calf in Exodus 32).

"The beast that had been wounded by the sword and yet lived": This refers to the first beast, introduced in Revelation 13:1-3, which represents a powerful kingdom or empire (often interpreted as a symbol of corrupt worldly authority). The phrase about the beast being "wounded by the sword and yet lived" recalls the earlier description of a mortal wound that was healed, symbolizing a counterfeit resurrection. This healing captivates people, causing them to marvel and follow the beast.

"Allowed to give breath to the image": The second beast has the ability to animate the image of the beast, giving it the appearance of life. The term "breath" in this context is significant because, in the Bible, breath (Greek: pneuma) often symbolizes life, but here it is a deceptive imitation of true life from God. This might represent a false or artificial sense of spiritual power or authority.

"The image of the beast could even speak": This animation of the image, enabling it to speak, highlights the deceptive nature of the second beast's influence. The "speaking image" could symbolize how false religions, ideologies, or systems of power can influence people as if they had life or divine authority, even though they are merely a counterfeit.


Ibn Abbas narrated that:

The Messenger of Allah said about the (Black) Stone: "By Allah! Allah will raise it on the Day of Resurrection with two eyes by which it sees and a tongue that it speaks with, testifying to whoever touched it in truth."

Grade: Hasan (Darussalam)

Reference : Jami` at-Tirmidhi 961
In-book reference : Book 9, Hadith 155
English translation : Vol. 2, Book 4, Hadith 961

"Cause those who would not worship the image of the beast to be killed": The second beast enforces worship of the image of the beast, and those who refuse are threatened with death. This recalls historical instances of forced worship or allegiance to rulers, such as during the Roman Empire or even earlier events like the story of Shadrach, Meshach, and Abednego, who refused to worship Nebuchadnezzar's golden image in Daniel 3.

The Quran falsely says, and most Muslims have been taught, that Abraham (or perhaps even Adam) built or at least used the Kaaba. Muslims also expect the Kaaba Blackstone to speak in the last days. Zechariah makes clear the house of wickedness in Babylon (the Kaaba) will be built sometime in the future after him. (Zechariah 5:10 “Where are they taking the basket?” I asked the angel who was speaking to me. 11 He replied, “To the country of Babylonia to build a house for it. When the house is ready, the basket will be set there in its place.”)

Most scholars believe Abraham lived around 1800 BC. Zechariah lived long after Abraham around 520 BC. Thus the Kaaba house (image of the beast) was built not in the time of Abraham, but much later. In fact it was Mohammad--the false prophet--who set up the Kaaba house image. (Revelation

13: 14-15 “It ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed.”)

Three Trillion Prayers Annually to the Wicked House

All 1.5 billion Muslims in the world must pray five times a day while precisely facing the Kaaba Blackstone. That is about 3 trillion prayers a year to Antichrist (those who reject the Father and the Son). “Qibla” is the direction that should be faced when a Muslim prays. It is fixed exactly to the coordinates of the Kaaba in Mecca. Most mosques contain a wall niche, known as mihrab, that indicates the Qibla direction.

Quran 2:125

“We made the House a place of return for the people and a place of security. And take, O believers, from the standing place of Abraham a place of prayer. And we charged Abraham and Ishmael, saying, "Purify My House for those who perform Tawaf and those who are staying there for worship and those who bow and prostrate in prayer.”

Tawaf (literally circling) is one of the Islamic rituals of pilgrimage. During the Hajj (pilgrimage) Muslims are to go around the Kaaba (House of Allah) seven times in a counterclockwise direction.

Quran 3: 96-97

"Indeed, the first House of worship established for mankind was that at Mecca – blessed and a guidance for the worlds. In it are clear signs such as the standing

place of Abraham. And whoever enters it shall be safe. And due to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way."

Abraham Zechariah Mohammad Kaaba

1800 BC--------520 BC----------610 AD

Mecca Is Not an Ancient Town

The early history of Mecca is still largely disputed, as there are no unambiguous references to it in ancient literature prior to the rise of Islam. This makes it certain Abraham was never in Mecca. The Roman Empire took control of part of the Hejaz in 106 AD, ruling cities such as Hegra (now known as Mada'in Saleh), located to the north of Mecca. Even though detailed descriptions were established of Western Arabia by Rome, such as by Procopius, there are no references of a pilgrimage and trading outpost such as Mecca. The first direct mention of Mecca in external literature occurs in 741 AD in the Byzantine-Arab Chronicle.

Given the inhospitable environment and lack of historical references in Roman, Persian and Indian sources, historians have cast doubt on the claim that Mecca was a major historical trading outpost. There is no historical or archaeological evidence that suggests that Mecca ever existed before around the 4th century A.D., when migrants from Yemen initially settled the area.

physician and a camel-driver;[30] I condemn the camel-driver more than the others, who were mere conjurors, jugglers and cheats.' He allowed [commerce with] sisters, mothers and daughters; he broke The Black Stone in two, and put the pieces on the two sides of a latrine pit; when he squatted over the pit, he put his feet one on each half of the stone; he commanded public cursing of the

The book of Government or Rile for Kings by Nizam al Mulk PDF page 255 book page 230

In Muhammad's time the black stone was inntact. But in the year **930 CE** (318 AH) the Qarmatians (a radical Islamic sect) stole the black stone and broke it into pieces and toilet on it till **952 CE** (341 AH) and then returned it. 95% of the intact black stone is lost. It is now sealed on a new silver encasing with the 5% of the actual stone fragments, embedded in a black cement-like substance so that nobody could know 95% of it was lost and toileted on for 23 years. There are **eight visible fragments** of varying sizes, with the largest being about 2 cm in diameter.

Saudi don't spread this information. Qarmatians killed 30,000 pilgrims and destroyed the Kaaba, putting dead people into the Zamzam well and even killing inside the Kaaba. In the history Kaaba was destroyed multiple times, some partially and some completely. But unlike the story of Sura al Fil verse 3, Ababil birds never came to rescue- proving it was fabricated.

Narrated Abu Raja Al-Utaridi:

We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abu Raja' added: When the Prophet (ﷺ) sent with (Allah's) Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, i.e. to Musailima al-Kadhdhab.

Reference	: Sahih al-Bukhari 4376, 4377
In-book reference	: Book 64, Hadith 401
USC-MSA web (English) reference	: Vol. 5, Book 59, Hadith 661

The God of Abraham, Isaac and Jacob designated Jerusalem as the site of His Temple and Holy Mountain. Today we worship Jesus in the "Heavenly Jerusalem." (Hebrews 12:22)

Kitab al-Hawi fi Tafsir al-Quran, Chapter Al Baqarah, Aya 126-129 Interpretation:

وقيل: بناه من خمسة أجبل طور سينا، وطور زيتا، ولبنان، والجودي، وأسسه من حراء. وجاءه جبريل بالحجر

الأسود من السماء. وقيل: تمخض أبو قبيس فانشق عنه، وقد خبئ فيه في أيام الطوفان وكان ياقوتة بيضاء من

الجنة، فلما لمسته الحيض في الجاهلية اسودّ. وقيل كان إبراهيم يبنى وإسماعيل يناوله الحجارة {رَبَّنا} أى

يقولان ربنا. وهذا الفعل في محل النصب على الحال، وقد أظهره عبد اللهّ في قراءته، ومعناه: يرفعانها قائلين

*……..**it was a white jewel that Adam took out of Paradise and used to wipe his tears, for after he left Paradise, his tears did not stop for two thousand years, until he returned to it and Iblis was no (longer) able to do anything to him. I said to him: Abu al-Hajjaj, why and how did it turn black? He replied: Menstruating women were touching it in the Jahiliyyah…..***

Till this day wearing undergarment in hajj is not permissible and all the ritual of hajj before Islam remains same.

Dala'il al-Nubuwwah by al- Bayhaqi, vol 2, Makkah: Dar al-Baz Publishers, p. 381 Imam Abu Nu'aym narrates the practice of Anas RA, with his chain, who said: 'The Messenger of Allah used to pray salah at his house and made it long. Once, He [urinated in the well], which was situated inside the house. Anas said: 'there was no well in Madinah which [tasted more cool and sweet] than it'. He said: 'when the sahabah come to my house I [serve them with the sweet water] of that well. In the era of jahiliyyah it was known as al-Barud, 'the cool well'''.

ALLAH EXTENDS A HAND: ISLAM'S BLACK STONE IDOL

According to Islamic traditions, the black stone is supposed to be Allah's right hand which he permits his followers to touch and kiss:

"… When we reached *Rukn Aswad* (the Black Stone) he said, "O Abu Muhammad, "What (command) has reached you regarding this Black Stone?' Ata' said: Abu Huraira related to me that he heard Allah's Messenger saying, "He who touches it, in fact touches THE HAND OF THE MERCIFUL (Allah).'…"

Grade: Da'if (Darussalam) (*Sunan Ibn-I-Majah (Imam Abu Abdullah Muhammad b. Yazid Ibn-I-Maja Al-Qazwini)*, English version by Muhammad Tufail Ansari [Kazi Publications, Lahore (Pakistan), 1st edition 1995], Volume IV, Chapter NO. XXXII: Excellence of *Tawaf* (Circumambulation), Hadith Number 2957, p. 252: https://sunnah.com/ibnmajah:2957; capital emphasis mine)

Sufi scholar Gibril F. Haddad notes:

"The Black Stone is the right hand of Allah Most High." Ibn Qutayba in *Ta' wil Mukhtalif al-Hadith* (1972 ed. p. 215=1995 ed. p. 198, 262) said that it was a saying of Ibn 'Abbas and relates a saying of 'A'isha that the Black Stone is the depository of the covenant of human souls with Allah on the Day of Promise (*alastu bi rabbikum*). He interprets the Black Stone as representing the place where one declares one's pledge of fidelity to the Sovereign. Ibn Hajar in *Fath al-Bari* (1959 ed. 3:463 #1520) cites al-Khattabi's and al-Muhibb al-Tabari's similar interpretations. Al-Qurtubi said in *al-Asna fi Sharh Asma' Allah al-Husna* (2:90-91): "It means that the Black Stone has the standing (*manzila*) of the Right Hand of Allah.

metaphorically speaking." (*Problematic hadiths and various questions*: source)

And:

"… Ibn Furak said that he embarked on the study of kalam because of the hadith reported from the Prophet: 'The Black Stone is Allah's right hand'[1] which a *mutakallim* explained to his satisfaction in contrast to the *fuqaha'*."

[1] Narrated from Ibn 'Abbas, Jabir, Anas, and others by Ibn Abi 'Umar al-Ma'dani in his *Musnad*, al-Tabarani, al-Suyuti in his *Jami' al-Saghir* (1:516 #3804-3805), Ibn 'Asakir in *Tarikh Dimashq* (15:90-92), and others. It is considered *da'if* (weak) by Ibn al-Jawzi, Ibn 'Adi, and Albani, while others considered it forged. Cf. Al-Ahdab, *Zawa'id Tarikh Baghdad* (5:321-323 #949). **However, al-'Ajluni in his *Kashf al-Khafa'* stated that it is *sahih* as a halted report from 'Ibn Abbas** as narrated by al-Quda'i in the wording: "The Corner [of the Black Stone] (*al-rukn*) is Allah's right Hand on earth…," **and declared it *hasan* as a hadith of the Prophet**. Its mention in the *Reliance of the Traveller* (p. 835b) as "narrated by al-Hakim, who declared it *sahih*, from 'Abd Allah ibn 'Amr," is incorrect. (*Islamic Doctrines & Beliefs: Allah's Names and Attributes (Al-Asma' wa al-Sifat), Excerpts, Al-Bayhaqi* [As-Sunna Foundation of America, Damascus 1998], translation and notes by Shaykh Gibril Fouad Haddad, Volume 4, p. 27; bold emphasis mine)

"As for the saying reported from the Prophet: 'The Black Stone is Allah's right hand,'202 if established as true, then it is interpreted figuratively according to the doctrinal necessity that Allah is neither spatially confined anywhere nor divisible, and the fact that the senses witness that the Black Stone is not really the right hand of Allah. Therefore, the hadith is taken variously to mean prosperity, blessing, acceptance, and the context of the Muslims pledge of loyalty to their Creator. Yet Ibn Rajah relates that Ibn al-Fa'us al-Hanbali (d. 521) would say: "The Black Stone is Allah's Right Hand in reality *(haqiqatan)*,' for which he was nicknamed 'The Stony' *(al-Hajari)*.203 Ibn Furak writes that he embarked on a study of *kalam* because of this hadith.204 Ibn Qutayba said that it was actually a saying of Ibn 'Abbas, and he relates a saying of 'A'isha that the Black Stone is the depository of the covenant of human souls with Allah on the Day of Promise *(alastu bi rabbikum)*.205 Ibn Hajar cites al-Khattabi's and al-Muhibb

al-Tabari's interpretations of the Black Stone as representing the place where one declares one's pledge of fidelity to the Sovereign.[206]

[202] Narrated from Ibn 'Abbas, Jabir, Anas, and others by Ibn Abi 'Umar al-Ma'dani in his *Musnad*, al-Tabarani, al-Suyuti in his *Jami' al-Saghir* (1:516 #3804-3805), Ibn 'Asakir in *Tarikh Dimashq* (15:90-92), and others. It is considered *da'if* (weak) by Ibn al-Jawzi, Ibn 'Adi, and Albani, while others considered it forged. Cf. Al-Ahdab, *Zawa'id Tarikh Baghdad* (5:321-323 #949). **However, al-'Ajluni stated that it is *sahih* as a halted report from 'Ibn Abbas** as narrated by al-Quda'i in the wording: "The Corner [of the Black Stone] (*al-rukn*) is Allah's right Hand on earth…," **and declared it *hasan* as a hadith of the Prophet**. Its mention in the *Reliance of the Traveller* (p. 835b) as "narrated by al-Hakim, who declared it *sahih*, from 'Abd Allah ibn 'Amr," is incorrect. (Ibid., p. 83; bold emphasis mine)

Seeing that Allah's very own hand can materialize in creation as an actual physical stone this silences any claim on the part of Muslims that God could not or would not become a man. After all, if Allah's limb can become a stone without this diminishing his deity then there is no logical objection to the true God becoming a physical human being while still retaining all of his essential divine attributes:

There even are narrations where Muhammad is reported to have said that he actually saw his lord, i.e. Allah, appear in visible shape:
Narrator: AbdurRahman ibn A'ish

Allah's Messenger said: **I saw my Lord**, the Exalted and Glorious **in the most beautiful form**. He said: What do the Angels in the presence of Allah contend about? I said: Thou art the most aware of it. **He then placed his palm between my shoulders and I felt its coldness in my chest** and I came to know what was in the Heavens and the Earth. He recited: `Thus did we show Ibrahim the kingdom of the Heavens and the Earth and it was so that he might have certainty.' (6:75)

Darimi reported it in a mursal form and Tirmidhi also reported. (Al-Tirmidhi Hadith 237 https://www.alim.org/hadith/tirmidi/237/; bold emphasis mine)

Jami` at-Tirmidhi

47 Chapters on Tafsir

Narrated Mu'adh bin Jabal: "One morning, the Messenger of Allah was prevented from coming to us for Salat As-Subh, until we were just about to look for the eye of the sun (meaning sunrise). Then he came out quickly, had the Salat prepared for. The Messenger of Allah performed the Salat, and he performed his Salat in a relatively quick manner. When he said the Salam, he called aloud with his voice saying to us: 'Stay in your rows as you are.' Then he turned coming near to us, then he said: 'I am going to narrate to you what kept me from you this morning: I got up during the night, I performed Wudu and prayed as much as I was able to, and I dozed off during my Salat, and fell deep asleep. **Then I saw my Lord, Blessed and Most High, in the best of appearances**. He said: 'O Muhammad!' I said: '**My Lord here I am my Lord!**' He said: 'What is it that the most exalted group busy themselves with?' I said: 'I do not know Lord.' And He said it three times." He said: "**So I saw Him place His Palm between my shoulders, and I sensed the coolness of His Fingertips between my breast**. Then everything was disclosed for me, and I became aware. So He said: 'O Muhammad!' I said: 'Here I am my Lord!'..."

Grade: Hasan (Darussalam)

English translation: Vol. 5, Book 44, Hadith 3235

Arabic reference: Book 47, Hadith 3543 (sunnah.com https://sunnah.com/urn/742690; emphasis mine)

4 Prayer

(8b) Chapter: Mosques and places of Prayer – Section 2

'Abd ar-Rahman b. 'A'ish reported God's Messenger as saying: **I saw my Lord in the most beautiful form**, and He said, "What do the

angels near My presence dispute about?" I replied," Thou knowest best." **Then He placed the palm of His hand between my shoulder-blades** and I felt the coolness of it between my nipples! Then I knew what was in the heavens and the earth. And he recited, "Thus did We show Abraham the kingdom of the heavens and the earth, and it was so that he might have certainty (Al-Qur'an; 6:75)."

Darimi transmitted it in mursal form.

Reference: Mishkat al-Masabih 725

In-book reference: Book 4, Hadith 154 (sunnah.com https://sunnah.com/mishkat:725; emphasis mine)

4 Prayer

(8c) Chapter: Mosques and places of Prayer – Section 3

Mu'adh b. Jabal said: God's Messenger was detained one morning from observing the prayer with us till the sun had almost appeared over the horizon. He then came cut quickly, and when the iqama had been uttered he conducted the prayer in a shortened form; then when he had given the salutation he called out to us saying, "Keep to your rows as you were." Then turning to us he said, "I shall tell you what detained me from you this morning. I got up during the night, performed ablution, and prayed what I could; but during my prayer I dozed and was overcome, and there **and then I saw my Lord in the most beautiful form**. He addressed me by name, and when I replied, 'At Thy service, my Lord,' He asked, 'What do the angels near My presence dispute about?' and I replied that I did not know. He asked it three times. **Then I saw Him put the palm of His hand between my shoulder-blades, so that I experienced the coolness of His fingers between my nipples** so everything became clear to me and I attained knowledge. He then addressed me by name, and when I replied, 'At Thy service, my Lord.'..."

Ahmad and Tirmidhi transmitted it, and Tirmidhi said, "**This is a HASAN SAHIH tradition. I asked Muhammad b. Isma'il (Al-Bukhari) about this tradition, AND HE SAID IT IS A SAHIH TRADITION**."

Reference: Mishkat al-Masabih 748

In-book reference: Book 4, Hadith 176 (sunnah.com https://sunnah.com/mishkat:748; emphasis mine)

If Allah can therefore appear in a visible body then there is no logical reason why Muslims cannot accept the possibility of the true God becoming a man without ceasing to be God.

As God's only inspired Scriptures testifies in regards to the Lord Jesus:

Colossians 1:15-20

15 He is the image of the invisible God, the firstborn of all creation;
16 for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him.
17 He himself is before all things, and in him all things hold together.
18 He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything.
19 For in him all the fullness of God was pleased to dwell,
20 and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

The aorist verb κατοικῆσαι (*katoikēsai*) could be taken as an ingressive, in which case it refers to the incarnation and may be translated as "begin to dwell, to take up residence." It is perhaps better, though, to take it as a constative aorist and simply a reference to the *fact* that the fullness of God dwells in Jesus Christ. This is a permanent dwelling, though, not a temporary one, as the present tense in Colossians 2:9 makes clear:

"For in him all the fullness of deity lives in bodily form,"

The present tense in this verse (“lives”) is significant. Again, as was stated in the note on 1:19, this is not a temporary dwelling, but a permanent one. Paul’s point is polemical against the idea that the fullness of God dwells anywhere else, as the Gnostics believed, except in Christ alone. At the incarnation, the second person of the Trinity assumed humanity, and is forever the God-man.

To make matters worse, besides being Allah’s right hand on the earth the black stone is in reality the one true savior of Muslims since it both atones for their sins by absorbing them, and shall come to life on the day of judgment in order to intercede for everyone that use to kiss and touch it!

Part III

The Black Stone is the right hand of Allah on Earth

Among the virtues of the Black Stone, is that it is the right hand of Allah Most High on Earth, as Ibn ʿAbbās said(This ḥadīth is weak (ḍaʿīf) and elevated, şaḥīḥ mawqūf (sound and stopped), if it is confirmed by Ibn ʿAbbās, it is elevated and attributed to the Prophet, so no opinion or interpretation will be accepted): **This corner is the right hand of Allah on Earth**(This ḥadīth is not a ḥadīth about the characteristics of Allah, please read carefully Ibn Taymiya (m) in his comment on the word of Ibn ʿAbbās in *Majmūʿ al-Fatāwā* (397-398/6); already quoted.) **with which he greets His servants**(Ibn Ḥajar al-Haythamī said in *az-Zawājir* (399/1): “Those who touch them are blessed.”) **, a greeting of a man for his brother.**(Reported by al-Azraqī in *Akhbār makka*, (323/1), and al-Fākihī in *Akhbār makka* (89/1), n°20, Ibn Ḥajar said in *al-maţālib al-ʿāliya* (432/6) it was a mawqūf (stopped) şaḥīḥ (sound))

Words of scholars regarding the meaning of this ḥadīth:

1. Al-Khaţţābī said: The meaning of this, is that whoever greeted the stone on Earth, has done a pact with Allah, like the pact the kings used with whom wanted special attribution or alliance, by greetings or by clapping hands for swearing allegiance, or like the kissing of the hand of a servant to his master; or with elders, by analogy.(*Maʿālim as-sunan*, al-Khaţţābī (446/1). See: *sharḥ as-sunna*, al-Baghawī (114/7))

2. Al-Muḥibb aţ-Ţabarī said: All the kings used to give their right hand to any newcomer for them to kiss; it is the same for a pilgrim, when he enters the Sanctuary, it is a tradition for him that the first thing he has to do is to kiss the right hand of his King, which descended especially for that, and for Allah is the highest attribute.(*Fatḥ al-Bāri*’, Ibn Ḥajar (255/2)…)…

Part IV

Touching the Black Stone expiates sins

Touching and stroking the Black Stone expiates sins, only minor ones. Concerning the major ones, true repentance is necessary as the following ḥadīths explain:

1. ʿAbd Allah Ibn Ubayd Ibn ʿUmayr narrated he heard his father telling Ibn ʿUmar: **Why is it I see you touching only these two corners: the Black Stone and the Yemeni Corner? Ibn ʿUmar answered: I do so because I heard Allah's Messenger saying: Touching both of them removes sins** (The sins: minor ones. It is permitted to touch both of them. Fayḍ al-qadīr (521/2))**.**(Reported by Aḥmad in *al-musnad* (3/2), H. 4462. Al-Albānī authenticated it due to corroborating narrations in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (26/2) H. 1139)

2. In another version: **Passing one's hand over them removes**(Expiates: i.e. reduces, cancels. See: *Fayḍ al-qadīr* (95/2)) **mistakes.**(Reported by an-Nasā'ī (221/5), H. 2919. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (319/2), H. 2919)

3. Ibn ʿUbayd Ibn ʿUmayr narrated from his father: **Ibn ʿUmar used to compete with others to touch both corners (i.e. the corner of the Black Stone and the Yemeni Corner) in a way the like of which I have never seen any one of the companions of the Prophet do. I said to him: O Abū ʿAbd ar-Raḥmān! You compete with others to touch both corners in a way the like of which I have never seen any one of the companions of the Prophet do. He said: Yes, I do. I heard Allah's Messenger say: Passing the hand over them expiates sins.**(Reported by at-Tirmidhī (292/3), H. 959. Authenticated by al-Albānī in *Ṣaḥīḥ at-Tirmidhī* (491/1), H. 959)

4. Ibn ʿUmar narrated: the Prophet said: **Passing one's hand over the Yemeni Corner and the Black Corner truly removes sins**(In this version the Prophet insisted (truly). See: *Fayḍ al-qadīr* (95/2))**.**(Reported by Aḥmad in *al-musnad* (89/2), H.5621. Authenticated by al-Albānī in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (27/2), H. 1139)

Part V

Testimony of the Black Stone in favour of those who touch it righteously

Among the virtues of the Black Stone is that Allah Most High will raise it up on the Day of Resurrection, it will have two eyes with which it will see, and a tongue with which it will talk, and it will give witness in favour of everyone

who touched it righteously in this world; among the ḥadīths concerned by this matter:

1. Ibn ʿAbbās narrated: Allah's Messenger said: **This Stone has a tongue and two lips and it will bear witness on the Day of Resurrection to those who touched it righteously** (Touched it rightfully: in obedience to Allah, following the Sunna, it is not praising the stone itself. See: *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229-230/9))**.** (Reported by Aḥmad in *al-musnad* (266/1), H. 2398. Authenticated by al-Albānī in *Ṣaḥīḥ aljāmiʿ* (436/1) H. 2184)

2. Ibn ʿAbbās narrated: Allah's Messenger said: **This (Black) Stone would come**(It will come easily, See: *Fayḍ al-qadīr* (345/5)) **on the Day of Resurrection, having two eyes to see therewith, and a tongue to speak therewith, to bear witness**(It will testify in their favour. See: *Mirqāt al-mafātīḥ sharḥ mishqāt al-maṣābīḥ*, (229-230/9) ʿUmdat al-Qāri (341/9), *Tuḥfa al-'uḥūdhī* (31/4).) **to those who touched it righteously.**(Reported by ad-Dārimī in his *sunan* (63/2), H. 1839, and Ibn Māja (982/2), H. 2944. Authenticated by al-Albānī in *Ṣaḥīḥ Ibn Māja* (24/3) H. 2400.)

3. Ibn ʿAbbās narrated: Allah's Messenger said about the Stone: **By Allah! Allah will raise**(Allah will raise it or revive it: yabʿathannahou with the meaning of making it appear. Albaʿth, resurrection, concerns dead people. The Prophet informed us that Allah is capable of giving life to the stone in order to speak; He will provide it with organs for bearing witness; as dead people are dust and bones and will be resurrected, the two stones will receive life. See: *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229/9), *Tuḥfa al-'uḥūdhī* (31/4)) **it on the Day of Resurrection, having two eyes to see therewith**(Two eyes to see therewith: it will know who touched it. See: *Tuḥfa al-'uḥūdhī* (31/4))**, and a tongue to speak therewith, to bear witness to those who touched it righteously.**(Reported by at-Tirmidhī (294/3), H. 961, who made it good (ḥassan). Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (493/1), H. 961)

4. ʿAbd Allah Ibn ʿAmrū Ibn al-ʿĀṣ narrated: Allah's Messenger said: **The Black Stone will come on the Day of Judgment larger than Abū Qubays**(Abū Qubays is a mount; it overlooks the Great Mosque at Mecca. Its foothill is aṣ-Ṣafā'. The name was given after a man from Madhḥija known as ḥaddād Yukanna Abū Qubays, who is said to have been the first to build on it. The mount was named al-amīn before, as the Stone was stored in it. See: al-ʿabbāb az-zākhir (162/1))**, having a tongue and two lips.**(Reported by Aḥmad in his *musnad* (211/2), H. 6978 and Ibn Khuzayma in his *Ṣaḥīḥ* (221/4), H. 2737. Al-Albānī said about it ḥassan (good) due to corroborating narrations in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (29/2), H. 1145)

<u>The ḥadīths are clear:</u>

Such ḥadīths are to be taken as they are: Allah almighty is certainly able to give sight and the ability to speak to inanimate objects. The bodies are

alike; the phenomena accepted by some can actually be accepted by others. Indeed, Allah is able to do all things.

The people who have in their heart the sickness of philosophy – may Allah protect us – say this is a symbol of the reward of the person who touched the Stone, and that his effort is not wasted. Al-Bayḍāwī surprisingly said: "The most probable meaning is this one! Even if we can accept the apparent meaning." This is not surprising for someone prone to philosophizing about interpreting the Qur'ān and explaining the ḥadīths, may Allah forgive him.(*Tuḥfa al-'uḥūdhī, al-Mubārkfawrī* (31/4), *Mirqāt al-mafātīḥ sharḥ mishkāt al-maşābīḥ* (229230/9). (Ibid., pp. 134-136)) (Mahmud Ibn Ahmad al Dosary, *Virtues of the Ka'ba* [http://en.alukah.net/Library/0/8099/1/virtues%20of%20the%20ka'ba/], pp. 39-40, 43-47)

Isn't it ironic that Muslims find it objectionable that Jesus Christ, the sinless Son of God, could be the Savior of the world by bearing the punishment of our sins on the cross and making intercession for all those who believe in him, while having no problem believing something similar in regards to an inanimate stone?

If smothering a black stone for the forgiveness of sins isn't a blatant case of idolatry then nothing can ever be considered idolatrous.

The Temple Mount in Jerusalem

Psalm 122

1 I rejoiced with those who said to me, "Let us go to the house of the Lord." 2 Our feet are standing in your gates, Jerusalem. 3 Jerusalem is built like a city that is closely compacted together.4 That is where the tribes go up— the tribes of the Lord—to praise the name of the Lord according to the statute given to Israel. 5 There stand the thrones for judgment, the thrones of the house of David. 6 Pray for the peace of Jerusalem: "May those who love you be secure. 7 May there be peace within your walls and security within your citadels." 8 For the sake of my family and friends, I will say, "Peace be within you." 9 For the sake of the house of the Lord our God, I will seek your prosperity.

This psalm was penned by David for the use of the people of Israel, when they came up to Jerusalem to worship at the three solemn feasts. It was in David's time that Jerusalem was first chosen to be the city where God would record his name. It

being a new thing, this, among other means, was used to bring the people to be in love with Jerusalem, as the holy city, though it was but the other day in the hands of the Jebusites.

See the joy with which they were to go up to Jerusalem (v. 1, v. 2). Notice the great esteem they were to have of Jerusalem (v. 3-5). The great concern they were to have for Jerusalem, and the prayers they were to put up for its welfare (v. 6-9).

Likewise, Jesus described Jerusalem as the home of God.

Luke 19: 41-44

41 As he approached Jerusalem and saw the city, he wept over it 42 and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. 4 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. 44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”

What Does the Bible Say about the Direction of Prayer?

Does the Bible teach about the direction of prayer? As it happens, no specific instructions are given. In one case, we find Daniel praying toward Jerusalem (Daniel 6:10). Most other times, we find direction irrelevant. In fact, the prophet Jonah prayed from inside the great fish while it swam around in any number of directions (Jonah 2:1).

Direction of prayer isn’t mentioned in various Biblical passages on prayer such as Psalm 32:6 or Matthew 26:39.

Psalm 32:6

"Therefore let all who are faithful offer prayer to you; at a time of distress, the rush of mighty waters shall not reach them."

- **Context**: This psalm, attributed to David, emphasizes the importance of confessing sins and seeking God. It assures the faithful that God is a refuge in times of trouble. The "rush of mighty waters" symbolizes overwhelming challenges or distress, suggesting that those who trust in God will be protected.

Matthew 26:39

"And going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want, but what you want.'"

- **Context**: This verse occurs in the Garden of Gethsemane, just before Jesus' arrest. It illustrates Jesus' deep anguish and human desire to avoid suffering while simultaneously submitting to the will of the Father. The "cup" symbolizes the impending suffering and death that Jesus was about to face, representing the weight of sin and judgment that He would bear.

But even more to the point, Jesus Himself gives instructions for prayer, and direction is never mentioned. Jesus only mentions location in that He tells us to find a place of seclusion (**Matthew 6:6**): *"But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."* Jesus Himself finds a place of privacy for prayer (**Matthew 14:23**): *"And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone."* Through the rest of His teachings, never once is direction of prayer of any significance. In fact, He specifically points out that the place of worship is of no consequence (**John 4:21**): *"Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.'"*. Does it matter? Is direction of prayer just a difference in the details or is there something bigger here that is being missed?

One thing Jesus tells us is that He will make His abode within us (**John 14:23**): *"Jesus answered, 'Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them.'"* Jesus tells us He will send the Holy Spirit to us. It is this Holy Spirit who helps us to pray when words escape us (**Romans 8:26**): *"Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words."* Jesus tells us specifically that when we gather in His name, He is there (**Matthew 18:20**): *"For where two or three are gathered in my name, I am there among them."* In fact, He makes sure we know that His presence is always with us (**Matthew 28:20**): *"And remember, I am with you always, to the end of the age."* Those who pray earnestly know personally how the LORD meets them wherever they are, in whatever place and time we come to Him in prayer. The reason our direction of prayer is of no consequence is because Jesus is right there with us when we pray!

Second possibility: The Journey of the Black Stone: From Phoenician Times to Arabia

■The Black Stone and the Idea of Divine Presence

The later Imperial era of Pagan Rome was marked by frequent civil wars, which often culminated in the rise of new emperors and dynasties. One notable figure from this tumultuous period was Septimius Severus, a successful contender who became emperor and founded the Severan Dynasty. Severus was married to a Syrian priestess connected to the worship of the Black Stone, tying his lineage to an exotic and mystic religious tradition.

■The Rise of Elagabalus

In 218 CE, this connection came into sharper focus when a 14-year-old boy, Elagabalus, ascended to the throne as the new emperor of Rome. Known to history by the same name as the deity he served, Elagabalus was also the high priest of the cult of the Black Stone, a sacred relic central to his family's religious practices [The god Elagabal (or El-Gabal) in Emesa (modern-day Homs, Syria)].

Elagabalus was initially venerated at Emesa in Syria, where the Arab Emesan dynasty acted as its priests. The name is the Latinised form of the Arabic "Ilah al-Jabal" ("إله الجبل"), the Emesene manifestation of the deity, which is Arabic for "God of the Mountain."[The Journal of Juristic Papyrology, volume 23, page 116: "und mit palmyrenischer Inschrift "Gott Berg" steht die umstrittene Etymologie des Namens "Elagabal" (ilah ha-gabal) fest"] Elagabalus was the religious "lord", or Ba'al, of Emesa.[Ball, Warwick (2016). Rome in the East: The Transformation of an Empire. Routledge. p. 37. ISBN 9780415717779.] The deity successfully preserved Arab characteristics, both in his names and representations.[Bowman, Cameron, Garnsey (2008). The Cambridge Ancient History: Volume 12, The Crisis of Empire, AD 193-337. Cambridge University Press. p. 502. ISBN 9780521850735.]

Elagabalus did not merely bring his foreign religion to Rome—he elevated it above all others. Upon arriving in the city, he transported the Black Stone and its associated priests and constructed a grand temple called the Elagabalium to house it. A temple called the Elagabalium was built on the east face of the Palatine Hill to house the holy stone of the Emesa temple, **a black conical meteorite**. [Herodian, *Roman History* V.5 Archived 2015-11-04 at the Wayback Machine]

Herodian writes of that stone: [Herodian, Roman History V.3]

> This stone is worshipped as though it were sent from heaven; on it there are some small projecting pieces and markings that are pointed out, which the people would like to believe are a rough picture of the sun, because this is how they see them.

To further assert the dominance of his deity, he ordered the relocation of sacred relics from other Roman temples to the Elagabalium. Worship of these gods was subsequently redirected to take place under the roof of his temple, in the name of El-Gabal, the sun god represented by the Black Stone.

He reportedly also declared that Jews, Samaritans and Christians must transfer their rites to his temple so that it "might include the mysteries of every form of worship". [Augustan History, Life of Elagabalus 3]

Herodian also related that Elagabalus forced senators to watch while he danced around his deity's altar to the sound of drums and cymbals,[Herodian, Roman History V.5 Archived 2015-11-04 at the Wayback Machine] and at each summer solstice celebrated a great festival, popular with the masses because of food distributions, during which he placed the holy stone on a chariot adorned with gold and jewels, which he paraded through the city [Herodian, Roman History V.6 Archived 2015-11-04 at the Wayback Machine.]:

> A six horse chariot carried the divinity, the horses huge and flawlessly white, with expensive gold fittings and rich ornaments. No one held the reins, and no one rode in the chariot; the vehicle was escorted as if the god himself were the charioteer. Elagabalus ran backward in front of the chariot, facing the god and holding the horses' reins. He made the whole journey in this reverse fashion, looking up into the face of his god.

■According to Cassius Dio, the Emperor also tried to bring about a union of Roman and Syrian religion under the supremacy of his deity, which he placed even above Jupiter,[Cassius Dio, Roman History LXXX.11] and to which he assigned either **Astarte, Minerva or Urania, or some combination of the three, as wife.** [Herodian, Roman History V.6 Archived 2015-11-04 at the Wayback Machine.]

> (Do you remember 3 dayghters of Al-Lah: Al-Lat, Al-Manat, Al-Uzza? Want to know who they are?)
>
> At-Tabaraani reported in a Hadeeth with a chain that has some weakness and which was narrated by Abu Buraydah about Allaah's Saying (which means): {…previously married and virgins}[Quran 66:5], that Allaah promised his Prophet that He will marry him to the virgin Maryam Bint

Imraan and the previously married woman Aasyah Pharaoh's wife." This Hadeeth with this chain of narrators is Dha'eef (weak).

Also, Ibn 'Asaaker reported that Ibn 'Umar said: "(the angel) Jibreel came to the Prophet and Khadeejah passed by, so Jibreel said: "Allaah is greeting her and giving her glad tiding of a home for her made of gold in Paradise between Maryam Bint Imraan's home and Aasyah Bint Muzaahim's one." But its chain of narrators is Dha'eef (weak).

Reference : Sahih al-Bukhari 3769
In-book reference : Book 62, Hadith 114
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 113

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) said, "Many amongst men attained perfection but amongst women none attained the perfection except Mary, the daughter of `Imran and Asiya, the wife of Pharaoh. And the superiority of `Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals."

■Religious Outrage in Rome

For the Romans, this was nothing short of sacrilege. The elevation of an Eastern sun god over Jupiter, the chief deity of the Roman pantheon, was deeply offensive. Elagabalus’s annual religious rituals further exacerbated tensions. These ceremonies involved placing the Black Stone on a driverless chariot, which was paraded through the streets of Rome. The emperor himself would lead this procession, running backward in reverence to the stone. Ultimately, his rule ended violently, as political and military forces turned against him, leading to his assassination in 222 CE.

After Elagabalus's assassination in 222 CE, the sacred Black Stone was returned to its sanctuary in Syria. There, his family lineage retained the priesthood over the cult of Elagabal for several decades, ensuring the continuity of its worship. With the rise of Christianity as a dominant force and the subsequent persecutions of non-Christian pagan religions, the Black Stone's safety within Roman Syria became increasingly tenuous. For a time, the city of Emesa (modern-day Homs), the heart of the Black Stone's cult, resisted these changes. While other Syrian cities, such as Antioch, embraced Christianity, Emesa held out. Early Christian bishops were even forced to operate outside the city limits, as they had no jurisdiction within Emesa. Eventually, Christianity's dominance expanded into the city, and the Black Stone was no longer secure.

■Disappearance and Migration of the Black Stone

The historical record regarding the Black Stone grows sparse at this point, leaving room for speculation. It was likely removed from Emesa in secret before Christian authorities gained full control. Given the fervent anti-pagan sentiment of the late Roman Empire, the stone would have needed to leave the empire entirely to remain safe.

The Arabian deserts, long a haven for traditional pagan beliefs, became a plausible refuge. Numerous Kaabas in these deserts served as sanctuaries for pagan gods and stones. The late 300s and 400s CE marked a peak in Christian intolerance toward pagan practices, forcing many such artifacts to flee to the relative safety of these regions.

■The Black Stone in the Kaaba

The narrative then intersects with the rise of Islam. By the 500s CE, the Quraysh tribe, Muhammad's family clan, had assumed control of Kaaba (in Petra), establishing it as a center of pilgrimage. At this time, the Kaaba housed numerous pagan idols, including a central black stone that may have been the same one associated with Elagabalus.

When Muhammad conquered Kaaba (in Petra) in the 7th century, he ordered the destruction of all idols within the Kaaba, sparing only a select few, including the Black Stone. This moment marked the stone's transition into Islamic tradition, where it became a central element of pilgrimage rituals. Pilgrims circumambulate the Kaaba, mirroring Muhammad's reported actions, solidifying the Black Stone's place as Islam's holiest relic.

■The Abbasids and Mecca

The Abbasids recognized the Black Stone's immense symbolic and practical value. By securing it, they redirected pilgrimage routes and reoriented the religious focus toward Mecca. This strategic move elevated Mecca to the center of the Islamic world after the Abbasids rose to power in 749.

■The Abbasids and the Shift to Mecca

Ibn al-Zubayr's journey led him north to what is now Baghdad, known then as Stethman. This region was under the influence of the Abbasids, a rising political power. The Abbasids saw an opportunity: possessing the Black Stone would attract pilgrims, as it was believed that wherever the Black Stone was, the faithful would gather.

Recognizing its religious and political value, the Abbasids secured the Black Stone and shifted its significance to Mecca. This move transformed Mecca into a central religious hub, cementing its status when the Abbasids came to power in 749.

■The Creation of a Backstory

Despite the Black Stone's newfound importance in Mecca, the Abbasids faced a challenge: there was no cohesive historical narrative to support its centrality. To resolve this, they commissioned works that retroactively constructed a backstory.

One of the most significant efforts was the biography of the Prophet Muhammad by Ibn Ishaq, written around 765. However, this biography was far from perfect and faced criticism for inconsistencies. About 70 years later, Ibn Hisham revised Ibn Ishaq's work, admitting he discarded parts he found unappealing and included what suited the narrative.

What most people don’t realize is that the biography widely used today isn’t even Ibn Ishaq’s or Ibn Hisham’s original work. It was reconstructed in the 19th century by Gustav Wüstenfeld, a German scholar who pieced it together between 1858 and 1860 using materials from various libraries across Germany.

This compilation became the basis for Alfred Guillaume’s English translation, which is now the standard reference worldwide. Notably, this reconstruction emerged only 160 years ago, underscoring the relatively modern origins of what is considered early Islamic history.

■The Role of Al-Bukhari

By the 9th century, the Abbasids further shaped Islamic tradition through figures like Al-Bukhari, who compiled the hadith (sayings and actions of the Prophet). Al-Bukhari reportedly began with 600,000 hadiths but deemed only 7,397 authentic—about 2% of the total. The remaining 98%, nearly 595,000 hadiths, were discarded or lost, a reflection of the Abbasids’ rigorous control over religious texts and narratives.

This large-scale censorship reveals the Abbasids’ intent to consolidate power and influence by shaping religious doctrines and historical accounts.

The Black Stone's resilience is remarkable. It has been damaged, burned, and shattered multiple times, most notably:

In **683 CE** during the **Second Fitna**, an early Islamic civil war. This was when the Umayyad forces, under the command of Yazid I, besieged Mecca, where Abdullah ibn al-Zubayr had declared his caliphate in opposition to the Umayyads. During

the siege, a fire broke out, accidentally setting ablaze the wooden structure (the covering and supports around the Kaaba). The intense heat caused some of the stones of the Kaaba to crack and shatter into several pieces. Following the incident, Abdullah ibn al-Zubayr supervised the reconstruction of the Kaaba. To preserve and hold the fragments together, he bound the pieces with silver, creating the initial inlay.

The **Qarmatians** seized the **Black Stone (Al-Hajar Al-Aswad)** in **930 CE** during a raid on Mecca. The group, a radical Isma'ili Shi'a sect led by Abu Tahir al-Jannabi, attacked the city during the Hajj pilgrimage, massacred thousands of pilgrims, and desecrated the Kaaba.

They removed the Black Stone and took it to their base in **Al-Ahsa** (in modern-day eastern Saudi Arabia). The stone was kept there for approximately **22 years in active toilet** before being returned to Mecca in **952 CE**, following diplomatic negotiations and possibly a ransom payment. They returned eight pebbles (approximately 5%) of the destroyed stone, requiring further binding with silver. It also required cementing with black cement so that none could know the history that the solid stone is gone and 95% are missing. Since then, the silver frame has been periodically replaced or repaired by later rulers to maintain the integrity of the size.

■A Fascinating Legacy

This enigmatic relic continues to inspire awe and devotion. Five times a day, prayers from around the globe are directed toward the Kaaba and the Black Stone. Whether a meteorite, a piece of sacred history, or a relic of the sun god Elagabal, its significance transcends time and culture. The reverence it commands and the rituals surrounding it offer a mesmerizing glimpse into humanity's enduring quest for connection with the divine. Now check the highlighted portion again and read.

Writings, by St John of Damascus, The Fathers of the Church, vol. 37 (Washington, DC: Catholic University of America Press, 1958), pp. 153-160. Posted 26 March, 2006.

(Saint John’s monumental work, the Fount of Knowledge, part two entitled Heresies in Epitome: How They Began and Whence They Drew Their Origin. Saint John (+ 749) is considered one of the great Fathers of the Church, and his writings hold a place of high honor in the Church. His critique of Islam “the heresy of the Ishmaelites,” is very important):

> They furthermore accuse us of being idolaters, because we venerate the cross, which they abominate. And we answer them: ‘How is it, then, that you rub

> yourselves against a stone in your Ka'ba and kiss and embrace it?' Then some of them say that Abraham had relations with Agar upon it, but others say that he tied the camel to it, when he was going to sacrifice Isaac. And we answer them: 'Since Scripture says that the mountain was wooded and had trees from which Abraham cut wood for the holocaust and laid it upon Isaac, [Genesis 22:6] and then he left the asses behind with the two young men, why talk nonsense? For in that place neither is it thick with trees nor is there passage for asses.' And they are embarrassed, but they still assert that the stone is Abraham's. Then we say: 'Let it be Abraham's, as you so foolishly say. Then, just because Abraham had relations with a woman on it or tied a camel to it, you are not ashamed to kiss it, yet you blame us for venerating the cross of Christ by which the power of the demons and the deceit of the Devil was destroyed.' This stone that they talk about is a head of that Aphrodite whom they used to worship and whom they called Khabár. Even to the present day, traces of the carving are visible on it to careful observers.

A **baetyl** (/ˈbiːtɪl/; also *betyl*), literally "house of god," is a sacred stone (sometimes believed to be a meteorite) that was venerated and thought to house a god or deity.
["Baetyl". *Livius*. Retrieved 2024-05-16.]

The most famous example is the **Omphalos**, stored in the Temple of Apollo at the Greek town of Delphi.
[Doniger, Wendy (2000). *Merriam-Webster's Encyclopedia of World Religions*. Springfield, Mass.: Merriam-Webster, p. 106. ISBN 0-87779-044-2.]

The Emesa temple to the sun god Elagabalus featured a baetyl at its center, depicted on Roman coins from the 3rd century AD.

The term "baetyl" was used in ancient Near Eastern sources in the form of "beth-el," as well as in Greek and Roman sources as "baitylos." In the former, the term referred to names of gods or places. Examples include **Bethel**, a location described in the Hebrew Bible, and the deity **Bethel**,
[Hyatt, J. Philip (1939). "The Deity Bethel and the Old Testament". *Journal of the American Oriental Society*, 59(1): 81–98. doi:10.2307/593947. JSTOR 593947.]
who was mentioned in texts like *Esarhaddon's Treaty with Ba'al of Tyre* and the *Elephantine papyri*.

In the latter, the word described a round stone that had fallen from the sky (i.e., a meteorite).
[Hyatt, J. Philip (1939). "The Deity Bethel and the Old Testament". *Journal of the American Oriental Society*, 59(1): 81–98. doi:10.2307/593947. JSTOR 593947, pp. 44–46.]

The term "baetyl" derives from the Greek *baetylus/baitylos* (βαίτυλος), itself derived from the Semitic term *byt'l* ("beth-el," "house of god"), where it appears to have referred to open-air sanctuaries.
[Gaifman, Milette (2008). "The Aniconic Image of the Roman Near East". In Kaizer, Ted (ed.). *The Variety of Local Religious Life in the Near East in the Hellenistic and Roman Periods*. Brill.]
[Wenning, Robert (2001). "The Betyls of Petra". *Bulletin of the American Schools of Oriental Research*, 324(1): 79–85. doi:10.2307/1357633. JSTOR 1357633, p. 80.]

(Kaaba did not have any roof.)

■Ancient Greece

The first Greek usage of the term *baitylos* appears in a first-century text, but only as the name of a slave, not as a stone or a god. The next usage, also from the first century, is found in the *Phoenician History* by **Philo of Byblos**, where it refers to the name of one of the sons of Ouranos and Gaia. Philo then describes a magical stone he calls a *baitylia*, which was invented when Ouranos first rained them from heaven (making it a meteorite). This is a common mythological etiology for the origins of these sacred stones.
[Wenning, Robert (2001). "The Betyls of Petra". *Bulletin of the American Schools of Oriental Research*, 324(1): 79–85. doi:10.2307/1357633. JSTOR 1357633, p. 80.]

(Kaaba's black stone also came down from heaven, according to Muslim scriptures.)

Philo's discussion is extant only in quotations from **Eusebius**, who lived in the fourth century.
[Wenning, Robert (2001). "The Betyls of Petra". *Bulletin of the American Schools of Oriental Research*, 324(1): 79–85. doi:10.2307/1357633. JSTOR 1357633, pp. 51–52.]

Another first-century reference comes from **Pliny the Elder**, who describes the *baitylos* in the following manner:
[Wenning, Robert (2001). "The Betyls of Petra". *Bulletin of the American Schools of Oriental Research*, 324(1): 79–85. doi:10.2307/1357633. JSTOR 1357633, pp. 53–54.]

> Sotacus distinguishes also two other varieties of the stone, a black and a red, resembling axe-heads. According to him, those among them that are

black and round are supernatural objects; and he states that thanks to them cities and fleets are attached and overcome, their name being baetuli while the elongated stones are cerauniae.

A much later reference occurs in the works of Damascius, a 6th-century Neoplatonist, according to later quotations of his text by Photios I of Constantinople in his *Bibliotheca*. There, it is described as a spherical stone that originated from the sky and was discovered by a certain man named Eusebius. Eusebius finds that this stone is prophetic and becomes its interpreter.
[Wenning, Robert (2001). "The Betyls of Petra". Bulletin of the American Schools of Oriental Research. 324 (1): 79–85. doi:10.2307/1357633. JSTOR 1357633. p.54]

■Ancient Rome

It is only in the Later Roman Empire and in the period of late antiquity that the term *baitylos* came to take on connotations that combined its association with divinity from the Semitic tradition with its function as an object in the Greek tradition. This fusion was a product of the dual influence of both Semitic and Greek traditions on the Roman Near East, particularly in northern Syria and Lebanon.
[Wenning, Robert (2001). "The Betyls of Petra". Bulletin of the American Schools of Oriental Research. 324 (1): 79–85. doi:10.2307/1357633. JSTOR 1357633. pp.55–57]

■In Material Sources

Ancient Near East

Depiction of Jacob's Dream Sleeping on a Stone at Bethel
Painting by José de Ribera

In the study of the ancient Near East, the term *baetyl* is broadly used to describe cultic stones.

- Evidence for such cultic stones comes from the Neolithic temple site of Tas-Silġ.
  [Vella, Horatio C. R., in Archaeology and Fertility Cult in the Ancient Mediterranean, p. 315, 1986, Gruner, ISBN 9789027272539]

- Texts from the Amorite site Mari, where the term *sikkanum* designated a stone used in cultic ceremony.
  [Durand, Jean-Marie (2019). "Le Culte Des Bétyles Dans La Documentation Cunéiforme Dʾ Époque Amorrite" (PDF). In Römer, Thomas; Gonzalez, Hervé; Marti, Lionel (eds.). Représenter dieux et hommes dans le Proche-Orient ancien et dans la Bible. pp. 15–37.]
- The *huwasi* stones installed into the temples and open-air sanctuaries of the Hittites.
- Among the Phoenicians, the term *baetyl* is typically used to refer to a fairly small object that is ovoid or conical.
  [Durand, Jean-Marie (2019). "Le Culte Des Bétyles Dans La Documentation Cunéiforme Dʾ Époque Amorrite" (PDF). In Römer, Thomas; Gonzalez, Hervé; Marti, Lionel (eds.). Représenter dieux et hommes dans le Proche-Orient ancien et dans la Bible. pp. 15–37. p.80]

Some early stelae from Phoenicia depict ovoid-shaped objects, which may prefigure the later appearance of actual *baetyls*. (See the silver housing of the Kaaba stone, which is also ovoid or conical.)
[Durand, Jean-Marie (2019). "Le Culte Des Bétyles Dans La Documentation Cunéiforme Dʾ Époque Amorrite" (PDF). In Römer, Thomas; Gonzalez, Hervé; Marti, Lionel (eds.). Représenter dieux et hommes dans le Proche-Orient ancien et dans la Bible. pp. 15–37. pp.86, 90]

In Phoenician theogony as described by Philo of Byblos, there was a god named Baitylos, who was one of the four sons of Ouranos.
[Hyatt, J. Philip (1939). "The Deity Bethel and the Old Testament". Journal of the American Oriental Society. 59 (1): 81–98. doi:10.2307/593947. JSTOR 593947.]

The Meccan sanctuary, the Kaaba, has been referred to in pre-Islamic Arabic poetry as "God's house" (*bayt allāh*). According to later sources, the Black Stone (a baetyl) was moved to this location from a nearby mountaintop to augment the sacred nature of the site when the area was under the control of the Quraysh.
[Sinai, Nicolai (2023). Key Terms of the Qur'an: A Critical Dictionary. Princeton University Press. pp. 148–149.]

Such baetyls can be described with the Arabic term *nuṣub* (pl. *anṣāb*), typically referring to sacrificial stone altars. This term is distinct from others like *ṣanam* and *watham*, which refer to manufactured statues or idols.
[Sinai, Nicolai (2023). Key Terms of the Qur'an: A Critical Dictionary. Princeton University Press. pp. 302–304.]

Some historians have compared the Black Stone to the description of a black, rounded stone said to have descended from heaven, as described by Herodian. *[Herodian, referenced in secondary sources.]*

■Ancient Greece and Rome

Greece: The Omphalos of Delphi

In ancient Greek religion and mythology, the term *baetyl* was specially applied to the Omphalos of Delphi ("navel").

- This stone was believed to be the one swallowed by Cronus, who feared misfortune from his children, after it was substituted for his infant son Zeus by Gaea.
- Carefully preserved at Delphi, the stone was anointed with oil daily and, on festive occasions, was covered with raw wool.
  [Doniger, Wendy (2000). Merriam-Webster's Encyclopedia of World Religions. Springfield, Mass.: Merriam-Webster. p. 106. ISBN 0-87779-044-2.]

Rome: The Baetyl of Cybele and the Elagabalium

1. **The Stone Effigy of Cybele** (*Mater Idaea Deum*):
   - Ceremoniously brought from Pessinus in Asia Minor in 204 BCE.
   - *[Incorporates text from a publication now in the public domain: Chisholm, Hugh, ed. (1911). "Baetylus". Encyclopædia Britannica. Vol. 3 (11th ed.). Cambridge University Press. pp. 191–192.]*
2. **The Baetyl of Elagabalus**:
   - Emperor Elagabalus (reigned 218–222 CE) came from Syria and was already the hereditary high priest of the god Elagabalus.
   - Once made emperor, he ceremoniously brought the god's conical meteorite baetyl to Rome and built the Elagabalium to house it.

The Baetyl of Aphrodite at Palaepaphos

According to Tacitus, the simulacrum of the goddess at the temple of Aphrodite Paphia, at her mythological birthplace in Paphos, Cyprus, was a rounded object, approximately conical or shaped like a *meta* (a turning post on a Roman circus). Tacitus noted that "the reason for this is obscure."
[Tacitus. Histories. Vol. 2. Translated by Moore, Clifford H. Cambridge,

Massachusetts: Harvard University Press. pp. 164–165. ISBN 0-674-99039-0. OCLC 11108482.]

It is possible, as P.M. Bellamare suggests, that the stone was broken by Byzantine Christians. But this is speculation in the lack of any historical or archaeological evidence about the later fate of the black stone

> As for the black stone, it was quietly shipped back to Syria and reinstalled in the temple of Emesa. It was probably smashed to pieces when the temple was converted into a Christian church, some time in the 4th century. The site, now occupied by a mosque, has never been excavated. All that remians of the mysterious black stone are ancient texts and a collection of iconographic documents, mostly coins.
> Bellamare 1996, p. 288

■Conclusion

The journey of the Black Stone—from its Phoenician origins to its central role in Mecca—reveals the interplay of religion, politics, and historical narrative. Its transformation into a symbol of divine presence and its integration into Islamic tradition underscore the profound influence of human agency in shaping religious history. While the Black Stone's story is shrouded in mystery and reconstruction, its enduring significance remains a testament to its powerful symbolism.

You further might be seeing these references as a response from Muslims:

Genesis 28:18-19 :

> *So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it. He called that place Bethel, but the name of the city was Luz at the first.*

The place Jacob named **Bethel** (Hebrew: בֵּית־אֵל, pronounced *Beit-El*, meaning "House of God") was previously called **Luz**. Its exact historical location is associated with a site about 10 miles north of Jerusalem, near the modern town of Beitin in the West Bank.

Jethro, known as the high priest of Midian, a region mentioned in the Bible located in the northwestern part of the Arabian Peninsula, near the eastern shores of the Gulf of Aqaba and the Sinai Peninsula, is an important figure in the Hebrew Bible. He is introduced in **Exodus 2:16–21** and plays a significant role in the life of

Moses. Jethro, also referred to as **Reuel** or **Hobab** in some texts, was the father-in-law of Moses, as Moses married his daughter **Zipporah**.

But these have no connection whatsoever, as the stone didn't fell from heaven or not a meteorite.

Idolatry is defined as the ***Worship of Idols***. And it can take on many forms. It consists of acts such as ***bowing down***, ***touching*** or ***kissing*** an object reverentially. Idols can be made of stone, wood, gold, silver or clay. However, idolatry is not confined just to acts of worship towards an idol. Idolatry can also be defined as having a deep sense of reverence towards an object when such reverence should be given to God alone. Idolatry is a spiritual issue. Ultimately, it results in the worship of false gods.

Before the arrival of Islam, the pre-Islamic Arabs reverentially bowed down in prayer towards a pagan temple called the ***Ka'ba***. Today Muslims do the same. No matter in which part of the world they live, all Muslims are commanded to bow down in prayer towards the ***Ka'ba***. They are forbidden to face any other direction during their daily prayers. For Muslims to pray towards any other direction is a violation of the commandment of Allah:

> ***Surah 2:144:*** *We see you often turn your face towards the heavens, but We will surely turn you to a Qiblah you shall like.* ***Turn then your face towards the Sacred Mosque (Ka'ba in Mecca) wherever you are.*** *(Hamid S. Aziz)*

According to the Qur'an, all Muslims must pray facing the ***Ka'ba*** in order to worship Allah. The historical fact that the ***Ka'ba*** was indeed a pre-Islamic pagan shrine is acknowledged in numerous authentic sources of Islam.

Sahih Bukhari, Volume 3, Book 43, Number 658:

> *Narrated 'Abdullah bin Masud: The Prophet entered Mecca and (at that time)* ***there were three hundred-and-sixty idols around the Ka'ba.***

The above Hadith clearly reveals that the ***Ka'ba*** was indeed a pre-Islamic pagan shrine housing "***three hundred-and-sixty idols.***" This Hadith also testifies that the ***Ka'ba*** remained as such right up until the time of Muhammad. Islamic scholars are aware of this historical fact. However, Muslims claim that the ***Ka'ba*** was built

by ***Abraham*** and ***Ishmael*** under the direction of Allah. In Islam, the ***Ka'ba*** is known as "***Baitullah"*** which means "***House of Allah."*** If the Muslim claim is true, then we would like to ask them the following questions:

> *(1) If the **Ka'ba** was built by **Abraham** and **Ishmael**, how did it become a **Pagan Temple** housing **360 idols**?*
>
> *(2) If the **Ka'ba** was originally the **House of Allah**, how did it transform into a **Temple of Idols**? And exactly when did Allah allow this transformation to take place?*
>
> *(3) How did the most sacred place for the **Worship of Allah** become a place for the **Worship of Idols**? How is it possible for this **corruption** to occur in the first place?*
>
> *(4) Why was Allah powerless to prevent his most sacred shrine from becoming contaminated with the idolatrous worship of the Pagans?*
>
> *(5) What theological reason is there for Allah to allow his original **House of Worship** to become a **Pagan Temple**?*
>
> *(6) How could **Abraham** and **Ishmael** build the **Ka'ba** when the Qur'an repeatedly states that no **Messengers** or **Prophets** or **Warner** or **Scriptures** were ever sent to the Arabs prior to the time of Muhammad? Is Abraham not a Prophet? (See Surah 28:46-47, Surah 32:3, Surah 34:44, Surah 36:2-6)*

What is extremely damaging for Islam is the fact that when Allah commanded Muslims in ***Surah 2:144*** to pray towards the ***Ka'ba***, it was still a pagan shrine housing three hundred and sixty idols. The command to pray towards the ***Ka'ba*** predates the conquest of Mecca by years. The pagan idols were destroyed only after the conquest of Mecca. Therefore, during all those intervening years – between the time when Muslims were commanded to pray towards the ***Ka'ba*** and the conquest of Mecca – Muslims were praying towards a pagan shrine surrounded by idols. This is

not an insignificant matter in terms of worship. Why must the prayers of the Muslims be directed towards a pagan shrine in order to reach the ears of Allah?

THE STONE IDOL OF ISLAM

When Muhammad conquered Mecca, he destroyed all the idols of the ***Ka'ba*** with the exception of the preeminent idol – the ***Black Stone***. Why? Due to his deep-rooted reverence brought on by years of submission to the pagan practice of stone worship, Muhammad left the ***Black Stone*** unharmed to represent Islam. The intensity of his reverence towards the ***Black Stone*** was so severe that he simply could not see it as to what it truly is – an idol. He ***kissed*** the ***Black Stone*** to avow his submission to the stone idol. Muhammad was an idolater. The ***kiss*** that the pious Muslim pilgrims bestow on the ***Black Stone*** is a survival of an age-old idolatrous practice of the pagans. The ***Black Stone*** that was sacred to the pagans became sacred to the Muslims. This is pure idolatry! It may surprise Muslims to learn that even ***Caliph Umar (2nd Caliph of Islam),*** had reservations about ***kissing*** the pagan *Black Stone*.

Sahih Bukhari, Volume 2, Book 26, Number 667:

> *Narrated 'Abis bin Rabia: Umar came near the* ***Black Stone*** *and kissed it and said: "****No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Apostle kissing you I would not have kissed you."***

This is a profound admission coming from one who used to engage in idolatrous worship of the ***Ka'ba*** before his conversion to Islam. While Caliph Umar had the spiritual perception to make the above observation, Muhammad continued to venerate the pagan stone idol. The reason behind Caliph Umar's reluctance to ***kiss*** the ***Black Stone*** after his conversion is obvious. He was fully aware that this is the same ***Black Stone*** that was ***kissed*** by the pagans before the arrival of Islam. He knew that this same ***Black Stone*** was sacred to the pagans. Sadly, Caliph Umar's devotion to Muhammad superseded his spiritual awareness. He submitted to idolatry in imitation of his Prophet.

The ***Black Stone*** which was venerated by the Arab pagans became the focus of the Muslim pilgrimage. Muslims touch and kiss the ***Black Stone*** with

reverence during their annual pilgrimage to Mecca. The presence of non-Muslims are strictly forbidden anywhere near it. The ***Black Stone*** which had been a pagan object of worship for centuries before the time of Muhammad became the central shrine of Islam.

Muhammad Husayn Haykal was an esteemed Egyptian scholar who wrote numerous books on Islam. His writings are based on the scholarly works of ***Ibn Hisham***. In his book, "***The Life of Muhammad,"*** he acknowledged the following facts:

> *In fact, the Arabs venerated these stones so much that not only did they worship the* ***black stone*** *in the* ***Ka'ba****, but also they would take one of the stones of the* ***Ka'ba*** *as a holy object in their travels, praying to it* ***and asking it to bless every move they made.*** *(p. 30)*

The above biography on Muhammad clearly testifies that the Arab pagans ***worshipped*** the ***Black Stone***. What do you call a stone that is worshipped? Yet, Muslims deny that the ***Black Stone*** is an idol. They insist that their prayers are directed to Allah alone. However, in actual practice, Muslims treat the ***Black Stone*** with the same reverence that the pagans manifest towards their idols. Islam's denial of its idolatrous worship of the ***Black Stone*** can be likened to a man who pleads innocence for his adulterous act by saying that he was only thinking of his wife while performing the illicit sexual act. We are all judged by our actions. Adultery is adultery and idolatry is idolatry. The justification for the veneration of a dead stone to the extent of bowing down and kissing it can only be identified with the pagan practice of idolatry than with the true spirit of monotheistic worship. Well, do Muslims worship the ***Black Stone****?*

One of Egypt's renowned scholars, ***Sheikh Sha'rawi****,* revealed the following truth:

> *"****The kissing of the meteorite is a firm practice in Islamic law because Muhammad did it****. You must not ask about the wisdom behind that because* ***this rite is an expression of worship*** *in spite of the obscurity of its wisdom." (Legal Opinions, pt. 3, p. 167, Muslim)*

The ***kissing*** of the ***Black Stone*** is admittedly an "***expression of worship"*** in Islam. This further confirms the fact that all Muslims are idolaters. And the sole reason for ***kissing*** the ***Black Stone*** is because "***Muhammad did it."*** Muhammad's devotion to the ***Black Stone*** was so intense that it cannot be defined as anything other than worship. Consider now the following evidence:

*Ibn `Umar said: "**Allah's Messenger** (peace and blessings be upon him) **faced the Black Stone, touched it, and then placed his lips on it and wept for a long time."** Likewise, `Umar also wept for a long time. The Prophet (peace and blessings be upon him) said: '**O `Umar, this is the place where one should shed tears."'** (Reported by Al-Hakim who considers it a sound Hadith with a sound chain of authorities) Source: IslamOnline.*

Muhammad not only ***touched*** and ***kissed*** the ***Black stone*** but he also "***placed his lips on it and wept for a long time."*** As we can see, he became extremely emotional in the presence of the ***Black Stone***. If this is not idolatry, then what is it? It is an undeniable fact that any form of religiously motivated adoration or devotion to an object is idolatry. In view of his pagan past, Muhammad needed something tangible to connect him to Allah. Thus, he submitted to idolatry. This is why he said that the ***Black Stone*** is the place "***where one should shed tears."*** Muslims fail to grasp the fact that kissing and caressing of stone objects were an integral part of pagan worship. Muhammad could not break free from his pagan roots. And Caliph Umar gave in to blind allegiance.

Like Caliph Umar, Muslims blindly emulate their Prophet in the veneration of this pagan idol. Historically, it cannot be denied that the ***Black Stone*** was venerated by the pre-Islamic pagans of Arabia. The ***Black Stone*** was one among the many idols that was worshipped at the ***Ka'ba***. The ***Black Stone*** which the pagans kissed is the same ***Black Stone*** that the Muslims are kissing today. Muslims are kissing a stone that was previously used in idolatrous worship. Muslims have no basis whatsoever to justify this act of idolatry. What divine knowledge or spiritual experience can come from venerating an inanimate object which admittedly is a simple meteorite?

Additionally, Muhammad also taught that on ***Judgment Day*** the ***Black Stone*** will testify favorably on behalf of those who touched it in sincerity. Islam also teaches that the sins of an individual would be forgiven if he or she touches the ***Black Stone***.

Narrated by al-Tirmidhi, 961; Ibn Maajah, 2944:

> *It was narrated that Ibn 'Abbaas said: The Messenger of Allah (peace and blessings of Allah be upon him) said concerning the Stone: "By Allah, Allah will bring it forth on the Day of Resurrection, and it will have two eyes with which it will see and a tongue with which it will speak, and **it will testify in favour of those who touched it in sincerity."***

Narrated by al-Tirmidhi, 959:

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Touching them both (the ***Black Stone*** *and al-Rukn al-Yamani)* ***is an expiation for sins.****"*

Narrated by al-Tirmidhi, 877, Ahmad, 2792:

The Messenger of Allah (peace and blessings be upon him) said: "When the ***Black Stone*** *came down from Paradise, it was whiter than milk,* ***but the sins of the sons of Adam made it black.****"*

Thus, Muslims are deceitful when they say that the ***Black Stone*** is just a focal point to direct their prayers to for the sake of unity. In reality, it means much more than they are willing to admit. Is it not idolatrous to believe that sins can be forgiven by merely touching or kissing a dead stone? While Muslims strongly reject the atoning value of Jesus Christ, these very same Muslims readily believe that a dead stone can achieve the very objective that they deny the living Messiah could accomplish.

Muhammad began and ended up with a pagan religion. The difference being that he repackaged it in a monotheistic framework. The fact that many of the rituals performed in the name of Allah are connected to pagan worship shows that Islam was conceived in idolatry. Such practices are consistent with pre-Islamic pagan rituals involving the ***Ka'ba***. The God of Abraham, Isaac and Jacob would never send a ***Black Stone*** to entice his worshippers to commit idolatry.

When a Muslim ***kisses the Black Stone*** or ***circumambulates the Ka'ba*** or ***runs between the hills***, he is performing the rituals of the pagans. And Muhammad incorporated all these pagan practices into Islam. Thus, only the label has been changed but the poison remains the same. While true Christians can clearly see the idolatrous nature of these rituals, Muslims are blind to this abomination. Consider now the following evidences:

Sahih Bukhari, Volume 6, Book 60, Number 23:

*Narrated By 'Asim bin Sulaiman: I asked Anas bin Malik about Safa and Marwa (i.e. two mountains at Mecca). Anas replied, "****We used to consider (i.e. going around) them a custom of the Pre-Islamic period of Ignorance, so when Islam came, we gave up going around them****. Then Allah revealed, 'Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the*

Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra to ambulate (Tawaf) between them.'" (Sura 2:158)
Provided below is the full Qur'anic verse that is referred to in the above Hadith.

Surah 2:158: *"Lo! (The mountains) As-Safa and Al-Marwah are among the indications of Allah.* ***It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them*** *(as the pagan custom is)." (Pickthall)*
Is it not strange that the very mountains which were once sacred to the pagans to suddenly become the "***Symbols of Allah"*** only after the Muslim conquest of Mecca? Why were they not the "***Symbols of Allah"*** before that? Furthermore, why is it that the same pagan ritual of running around these two hills is also retained in Islam? It is vital to note that the idolatrous significance of these hills was so evident to the early Muslims that they were reluctant to run around them in imitation of the pagans. Consequently, Allah had to inspire the above Qur'anic verse to sanction this pagan practice and reassure the Muslims that it is fine to continue on with this pagan ritual. Also, why was the pagan ritual of circumambulating the ***Ka'ba*** also retained in Islam? No matter how hard Muslims try to justify these rituals, it does not change the fact that these rituals originated in paganism.
The symbolic stoning of Satan is another ritual which Muslims observe during the ***hajj***. During this ritual, a Muslim gathers seven pebbles and throws them at a stone pillar that signifies his defiance of the Devil. One cannot help but be amazed at this act of immense stupidity. Muslims reverentially kiss a ***stone*** as a sacred act of devotion to ***Allah*** while ***stoning*** another ***stone*** as a representation of the ***Devil***. This is Islam for you. Thus, it is absolutely certain that Islam is steeped in idolatry. The proof is everywhere and it is overwhelming. This gives us a legitimate reason to reject Islam.

Centuries before the arrival of Islam, Jehovah God lovingly warned the Israelites of a subtle entrapment of Satan which Islam failed to escape. The Holy Bible strongly warned:

Leviticus 26:1: *"Do not make for yourselves worthless idols. You must not erect for yourselves a carved statue or a sacred pillar* ***and you must not put a stone as a sacred showpiece in your land to bow down toward it. I am Jehovah your God."***
Can any warning be clearer than this? Either it is acceptable to bow down towards a stone or it is not. Both cannot be true. This is serious because it demonstrates that either ***Allah*** or ***Jehovah*** is the true God. The eternal salvation of every single Muslim lies in the hands of only one of them. Think very carefully! Would a Holy God persuade his worshippers to continue in the idolatrous rituals of the pagans?

It is commonly taught that Judaism, Christianity and Islam are the three great monotheistic religions in existence today. And many a time it is implied that the adherents of these three religions pray to the same God. Nothing could be further from the truth. Islam is heathenism in monotheistic form. There is no place, whatsoever, for any form of idolatry in Christianity:

> ***1 John 5:21:*** *"Guard yourselves from idols."*

And idolaters have no place in God's Kingdom:

> ***Galatians 5:19-21:*** *Now the works of the flesh are plainly seen, and they are sexual immorality, uncleanness, brazen conduct,* ***idolatry****, spiritism, hostility, strife, jealousy, fits of anger, dissensions, divisions, sects, envy, drunkenness, wild parties, and things like these. I am forewarning you about these things, the same way I already warned you,* ***that those who practice such things will not inherit God's Kingdom.***

All Muslims are idolaters. They commit idolatry whenever they bow down in prayer towards the ***Ka'ba*** or when they reverentially kiss the ***Black Stone***. If members of another religion were to carry out these very same practices, Muslims would have no trouble identifying them as idolatry. Their hypocrisy is blinding them from seeing the truth. However, there is still hope for those Muslims who reject Islam and turn to the living God for their salvation.

> ***Isaiah 55:6:*** *Search for Jehovah while he may be found. Call to him while he is near.*

Who revealed Quran to Muhammad?

Relationship between Prophet Muhammad and Dihya al-Kalbi (Jibril)

There are numerous accounts mentioning that Gabriel appeared in the form of Dihya al-Kalbi. However, in all these stories, the companions (Sahaba) would say, “That’s Dihya,” while Prophet Muhammad was the lone voice asserting, “No, that’s Gabriel.” Not once did any of the companions ever say on their own that this man, who appears as Dihya, cannot actually be Dihya—because he’s, say, flying, glowing, or doing something supernatural, or because Dihya is currently in Syria, so how could he appear here in Yathrib (Medina)? Instead, the companions always identified him as Dihya. The only one claiming otherwise—that it was Gabriel—was Prophet Muhammad.

Moreover, every time Muhammad claimed it was Gabriel, it was during awkward situations where a lie could cover up an embarrassment or scandal. Gabriel never showed up as Dihya in the middle of a battlefield, slaughtering pagans, with Muhammad declaring, “Look, that’s Gabriel!” No. It was always Dihya either getting cozy with Muhammad or reprimanding him, giving Muhammad a motive to lie and save face.

Additionally, there are general accounts suggesting that the relationship between Muhammad and Dihya was more like that of lovers. It is also worth noting that Dihya was considered the most handsome of all the companions—no contest. So, did Gabriel really have no other choice but to appear as the one who would raise the most eyebrows?

Descriptions of Dihya's Beauty

Let’s dive into the stories describing just how handsome Dihya was:

- **Al-Dhahabi** says, “There’s no doubt that Dihya was the most handsome of the companions in Medina.”
- In a **Hadith by Ibn Abbas**, it’s mentioned: “When Dihya arrived from Syria, not a single teenage girl stayed indoors; they all went out to gaze at him.” Imagine that! Dihya was so good-looking that when his caravan rolled into Yathrib, teenage girls would rush out just to marvel at his beauty.

- Another version of **Ibn Abbas's Hadith** states: "When Dihya arrived in the city, not a single woman, even the secluded ones, stayed indoors. They all went out to see him." So, it wasn't just the teenage girls—even adult women who typically stayed indoors would leave their homes just to feast their eyes on Dihya.
- According to **Al-Futuhat al-Makkiya**, Dihya's beauty was so overwhelming that when he arrived in Medina and people went to greet him, any pregnant woman who saw him would immediately miscarry. Of course, this is an exaggeration, but it highlights just how unparalleled his beauty was.
- In **Al-Umda by Al-Ayni**, it's noted that Dihya used to walk around with his face covered to avoid causing women to become infatuated with him.

There's no disagreement: Dihya was the kind of stunningly handsome man who could captivate women to the point where he became a legend for his looks.

Dihya's Origin and Beauty

Let's not forget that the **Kalb tribe** inhabited the area stretching from the outskirts of the Levant (what's now southern Jordan) to Tayma in Saudi Arabia. Before Islam, this region was under Roman influence. To appreciate the beauty of the people from that area, recall the Hadith where Prophet Muhammad told a companion on their way to Tabuk, "Join us in battle, and you'll gain the daughters of the Romans," or he said, "the daughters of the fair-haired," meaning blondes. So, if the girls of Tabuk were blondes, imagine the girls of Al-Qurayat on the Jordanian border. And imagine the girls of Jordan. All these areas were Roman territories. From this region, renowned for its beautiful inhabitants, came Dihya. Even today, in Saudi Arabia, if a Jordanian student attends a middle school, he becomes the talk of the school.

Prophet Mohammed said to his followers " Invade tabuk and your spoils will be the daughters of Al Asfar(blonde white women)
One of his followers named Al Jadd said to Mohammed in front of others in the meeting: "Draw me not into trail and don't tempt me with blonde women because I don't want to commit sin and allow me not to accompany you to Tabuk"
Mohammed got angry with this man and a Quran verse came down concerning him.
Quran 9:49 and Tafsir of al Tabari:
"Among them is a man who says grant me exemption and don't draw me into trail, have they not fallen into trail already? Indeed hell surrounds the unbelievers on all

sides" it was mentioned this verse came regarding a man named Al Jadd b-Qais, this was in reference to a man who said to the Prophet give command so I don't accompany you don't tempt me with the daughters of al asfar(white blonde women from Roman Byzantines)
Tafser al Tabari, Q, 9:49
https://quran.com/9:49/tafsirs/ar-tafsir-al-tabari
[use google translator or take a screenshot and use image translator]

The Hadith on Privacy with Dihya

Hudhyfa says people used to visit the Prophet whenever they wanted before (without permission, even if his wives were present), until the veil was mandated. Then, the veil was mandated, and entering required permission. Now, let's go back to the Hadith describing the period before the veil was imposed: People used to visit the Prophet without permission even if Aisha was sitting with him. However, it was forbidden to enter when Dihya was with him.

Before the veil, it was normal to enter upon the Prophet without permission—even if Aisha was present. But it was forbidden to enter if he was alone with Dihya. If Abu Bakr was with him, no problem. If Umar was with him, no problem. If Ali was with him, still no problem. But if he was alone with Dihya, no one was allowed to enter. Muhammad would prevent anyone from entering to be alone with Dihya. Hudhifa elaborated on this story, saying the Prophet told his companions: "If you see Dihya with me, no one should enter."

The Incident with Hudhifa:

> One day, I came to the Prophet for something and noticed a cloak draped over the door. I lifted the cloak and saw Dihya. Surprised, I closed my eyes and left immediately.

Hudhifa's Account: Later, Hudhifa met Ali Ibn Abi Talib on his way and told him what he had witnessed. They both decided to go to the Prophet together. Before diving into that part of the story, let's first look at another version of Hudhifa's account to understand why he reacted the way he did.

Alternate Account: Hudhifa said, *"One day, I approached the Prophet for something, hoping to find him alone. When I reached the door, I noticed a cloak draped over it. I lifted the cloak and was about to enter, as we usually did, and saw Dihya sitting with the Prophet, who was asleep with his head in Dihya's lap. When I saw this, I left immediately."*

This version explains why Hudhifa closed his eyes—he saw the Prophet's head in Dihya's lap. Was the Prophet's face turned up or down? Only God knows. However, the sight made Hudhifa instinctively close his eyes.

Ali Ibn Abi Talib's Encounter

Ali Ibn Abi Talib entered the scene and saw the same thing. Dihya then said to him, *"Take your cousin's head."* Ali moved the Prophet's head from Dihya's lap to his own, and then Dihya left. When the Prophet Muhammad woke up, he found his head in Ali's lap.

- The Prophet asked Ali, *"From whose lap did you take my head?"* Ali responded, *"From Dihya's lap."*
- The Prophet then remarked, *"That was Gabriel (Jibrīl, in Arabic)."*
- Notably, Gabriel did not appear when the Prophet stood on the Rock calling people to his new religion, but he did when Muhammad was supposedly napping (in Dihya's lap).

Ibn Abbas's Account

There is another account from Ibn Abbas:

- Ibn Abbas said, *"I passed by the Prophet while he was conversing with Dihya, not realizing it was Gabriel. When I returned, the Prophet asked me why I didn't greet them. I replied, 'I saw you conversing with Dihya, so I didn't want to interrupt.' The Prophet then said, 'You saw him?' I confirmed, and the Prophet said, 'It will take your sight away and return it to you at your death.'"*
- Notice that Ibn Abbas mentioned seeing Dihya, not Gabriel. The assertion that it was Gabriel came solely from Muhammad. Ibn Abbas did not greet them, possibly because he sensed something unusual. Muhammad wasn't sure if Ibn Abbas had seen anything, so he asked for confirmation.
- Upon confirming that Ibn Abbas had seen them, the Prophet told him, *"You will go blind, and your sight will only return at the moment of your death."* This appears to be an attempt at using suggestion to induce blindness. Medically, some forms of blindness can indeed be caused by psychological factors akin to suggestion. It's as if Ibn Abbas saw something so concerning that Muhammad attempted to make him go blind and scared him by saying that if his sight returned it would be at the moment of his death. Did he see the prophet Muhammad engaging in physical activity with Dihya?

The Incident with Ali and the Prophet in the Courtyard

Ibn Abbas also narrated a similar story to Hudhifa's account:

- *"The Prophet was in his house, and Ali Ibn Abi Talib came to him in the morning. When Ali entered, he saw the Prophet in the courtyard with his head in Dihya's lap." The rest of the story is known—"the Prophet Muhammad woke up and said it was Gabriel."*
- This implies that Ibn Abbas was aware of Muhammad's close relationship with Dihya.

The Famous Story of Gabriel's Appearance

There is another well-known story where a man came to the Prophet Muhammad among his companions and asked about Islam, faith, and excellence. The Prophet answered his questions as though he were a student.

- At the end of the conversation, the Prophet said, *"That was Gabriel in the form of Dihya."*
- According to the narrations of Abu Daud and Abu Huraira, Dihya would say to the Prophet, *"Come closer, Muhammad,"* repeating it until the Prophet was close enough. Then, Dihya placed his hand on the Prophet Muhammad's knee.
- In Umar's narration, it is said that Dihya brought his knees up to the Prophet's knees and placed his hands on the Prophet's thighs. This implies a certain hold Dihya had over the Prophet, drawing him close and touching him in front of the companions, leaving Muhammad with no choice but to claim it was Gabriel.

The Incident After the Battle of the Trench

After the Battle of the Trench, Dihya stormed into Muhammad's house, exclaiming, *"Have you put down your weapons? Get out there and fight Banu Qurayza!"* Muhammad reacted so quickly that it startled Aisha.

- After Dihya left towards Banu Qurayza, Muhammad asked Aisha, *"Who did you see?"* She replied, *"I saw Dihya."* Muhammad responded, *"No, that was Gabriel."*
- Muhammad then asked Um Salama the same question. She also said, *"I saw Dihya."* This time, Muhammad remained silent.
- Muhammad then went to the mosque, which was just a wall away from the house, and told his companions, *"Gabriel came to me and ordered*

me to attack Banu Qurayza." Um Salama overheard this and realized it was supposed to be Gabriel.

- Notice how Muhammad told Aisha it was Gabriel, but he could not say the same to Um Salama, as she was experienced and likely wouldn't be easily deceived.

The Mysterious Encounter: Gabriel or Dihya?

On the way to Banua Quraiza, Muhammad sees some companions and asks, "Who passed by you?" They answer, "Dihya," and he says, "No, that was Gabriel." This so-called Gabriel shows up in front of everyone on the road for no reason but vanishes when they reach the fortress of Banu Quraiza. No one says Gabriel fought in the battle. No one says the Muslims had an easy win. Essentially, Muhammad was embarrassed by Dihya confronting him and covered it up by claiming it was Gabriel. The whole Gabriel story seems like a way for Muhammad to dodge these awkward moments with Dihya, who apparently had some serious leverage over him.

The Beardless Youth: Ibn Taymiyyah's Account

In the writings of Ibn Taymiyyah, he mentions that a faction of Muslims claimed Dihya was a beardless youth and that Gabriel used to visit the Prophet Muhammad in this form. Muhammad would tell Gabriel, "I only want you to come to me as a beardless youth." In other words, Muhammad preferred to see Dihya (whom Gabriel supposedly took the form of) without a beard. So, to sum it up, the Prophet Muhammad didn't like seeing Dihya unless he appeared as a beardless youth.

The Mule Conversation: A Vague Response from Muhammad

Dihya himself recounted a conversation: "I said, 'O Messenger of God, should I not get you a mule by breeding a donkey with a horse so you can ride it?' And the Prophet replied, 'That is done by those who do not know.'" Now, where did Dihya get the nerve to say something like this to Muhammad and then share it with the companions? And why does Muhammad give such a vague response? The Prophet is known to have ridden mules, so it wasn't about refusing the offer. It seems more like Muhammad is hinting that the companions don't know about their special relationship and shouldn't find out.

Gifts and Affection: A Special Connection

Let’s not forget about the gifts exchanged between Muhammad and Dihya, which resembled the kind of gifts lovers give each other. Dihya said, "I gifted the Messenger of Allah a woolen cloak and a pair of sandals; he wore them until they were worn out." He also said, "I came from Syria and gifted the Prophet some dried fruits—pistachios, almonds, and cakes." Osama bin Zaid mentioned, "The Messenger of God gave me a thick Coptic garment that Dihya had gifted him, and I gave it to my wife." It seems Dihya was gifting Muhammad some fancy clothing, perhaps even women’s clothes. There’s also a narration from Fatima hinting that Dihya might have gifted Muhammad some perfume.

Marital Arrangements: Failed Attempts

The bond between Muhammad and Dihya was so strong that Dihya arranged for his niece to marry the Prophet. He sent her to Muhammad, but she died on the way. Muhammad never met or knew her, but Dihya, on his own accord, married her off and sent her to him, only for her to perish before reaching Yathrib. Then Dihya married off his sister to Muhammad and sent her too, but she also died en route.

The Spoils of Khaybar: A Unique Incident

There’s also the well-known story that after the Battle of Khaybar, Muhammad told Dihya to choose whatever he wanted from the spoils. Dihya chose Safiyya, the most prized woman among the captives. Muhammad then took her from Dihya, a situation that didn’t happen with anyone else but Dihya.

The Friday Prayer Distraction: A Curious Caravan Arrival

Another story involves Dihya’s caravan arriving from Syria to Yathrib in the 10th year of Hijra during Friday prayers. The congregation slipped out of the mosque, leaving Muhammad with fewer than ten men behind him. When interpreting why the worshippers sneaked out, no one brings up Ibn Abbas’s account of people being eager to see Dihya. The incident is mentioned in the Quran, which states that the companions left Muhammad standing in the middle of the Friday prayer. Commentators claim that the companions went out to buy goods at a good price, but there’s no consensus that the caravan belonged to Dihya. Some sources consider him merely an escort in that caravan, not its owner. We already know from Ibn Abbas’s hadith that the girls of Yathrib would come out when Dihya arrived in town. So, there’s a possibility that the companions left Muhammad because they were eager to see Dihya.

Apostasy and Reversion: Ibn Asakir’s Narrative

Ibn Asakir, in his *History of al-Maza*, notes that Ibn Abbas mentioned Dihya converted to Islam during the time of Abu Bakr. This can only be understood as Dihya having left Islam after Muhammad’s death, then reconverting after losing in the wars of apostasy. This explains why Dihya didn’t play significant roles after Muhammad’s death. So why did Dihya initially renounce Islam? It’s clear he only converted superficially. Deep down, he couldn’t buy into it—not when he had Muhammad’s head in his lap in a way that made Hudhayfa cover his eyes and retreat.

References:

قال الذهبي في سير أعلام النبلاء: ولا ريب أن دحية كان أجمل الصحابة الموجودين بالمدينة.

Al-Dhahabi wrote in Siyar A'lam al-Nubala: "There’s no doubt that Dihyah was the most handsome of the companions in Medina."

قال ابن عباس: كان دحية إذا قدِم لم تبق مُعصر إلا خرجت تنظر إليه.

غريب الحديث لابن قتيبة.

Ibn ʿAbbās said: "Whenever Dihyah arrived, there was not a single young woman who would remain indoors; they would all go out to look at him."

- „Gharīb al-Ḥadīth“ by Ibn Qutaybah.

وورد أن دحية كان إذا قدم المدينة لم تبق مخدرة إلا وخرجت تنظر إليه.

الكواكب الدراري في شرح صحيح البخاري للكرماني.

It’s said that when Dihyah al-Kalbi rolled into Medina, every woman who usually stayed behind closed doors would suddenly find a reason to step outside and take a good, long look.

- „Al-Kawakib al-Darari, commentary on Sahih al-Bukhari“ by al-Kirmani.

دحية وكان أجمل أهل زمانه وبلغ من أثر جماله في الخلق أنه لما قدم المدينة واستقبله الناس ما رأته امرأة حامل إلا ألقت ما في بطنها.

الفتوحات المكية لابن عربي.

Dihyah al-Kalbi was the heartthrob of his era—so ridiculously good-looking that when he showed up in Medina and the crowds came out to greet him, any pregnant woman who caught a glimpse of him had a miscarriage.

- „Al-Futuhat al-Makkiyah“ by Ibn Arabi.

وورد أن دحية كَانَ يمشي متلثما خوفًا أَن يفتتن بِهِ النِّسَاء.

عمدة القاري شرح صحيح البخاري للعيني.

It’s said that Dihyah al-Kalbi had to walk around with his face covered, just so the women wouldn’t lose their minds over him.

- „Umdat al-Qari, commentary on Sahih al-Bukhari“ by al-Ayni.

روى ابن عباس عن الرسول: اغزُوا تغنَموا بناتِ الأصفرِ.

السلسلة الصحيحة للألباني.

عن مجاهد، قالوا: قال رسول الله: اغزوا تغنموا بنات الأصفر يعني: نساء الروم.

جامع البيان للطبري.

Ibn Abbas relayed that the Prophet once said, "Go to war, and you’ll win the blondes.".

- „Silsilat al-Sahihah“ by al-Albani.

Mujahid added a bit of commentary, explaining that "Go to war, and you’ll get the women of al-Asfar which referred to Roman women.“

„Jami' al-Bayan“ by al-Tabari.

قال حذيفة: إن الناس كانوا يدخلون على رسول الله قبل الحجاب إذا شاؤوا.

بحار الأنوار للمجلسي.

Hudhayfah said, "In the early days, people could just walk in on the Prophet whenever they wanted.“

- „Bihar al-Anwar“ by al-Majlisi.

قال حذيفة: إن الناس كانوا يدخلون على رسول الله قبل الحجاب إذا شاؤوا فنهاهم رسول الله أن يدخل أحد إليه وعنده دحية بن خليفة الكلبي.

بحار الأنوار للمجلسي.

Hudhayfah said, "In the early days, people could just walk in on the Prophet whenever they wanted. But then the Prophet put a stop to it and told them not to come in when Dihyah ibn Khalifah al-Kalbi was around“

- „Bihar al-Anwar“ by al-Majlisi.

قال حذيفة: إن رسول الله قال لأصحابه: إذا رأيتم دحية الكلبي عندي فلا يدخلن علي أحد، وإني أتيت رسول الله يوما في حاجة فرأيت شملة مرخاة على الباب، فرفعت الشملة فإذا أنا بدحية الكلبي، فغمضت عيني فرجعت.

بحار الأنوار للمجلسي.

Hudhayfah said, " The Prophet told his companions, ‘If you ever see Dihyah al-Kalbi with me, don’t come in.’ One day, I needed something from the Prophet, so I went to his place and saw a curtain hanging over the door. I lifted it, and there was Dihyah al-Kalbi. I immediately shut my eyes and backed away.“

- „Bihar al-Anwar“ by al-Majlisi.

قال حذيفة: وإني أقبلت يوما لبعض أموري إلى رسول الله مهجرا رجاء أن ألقاه خاليا، فلما صرت بالباب، فإذا أنا بالشملة قد سدلت على الباب، فرفعتها وهممت بالدخول، وكذلك كنا نصنع، فإذا أنا بدحية قاعد عند رسول الله والنبي نائم ورأسه في حجر دحية فلما رأيته انصرفت.

- بحار الأنوار للمجلسي.

Hudhayfah said, One day, I was heading to see the Prophet about something, hoping to catch him alone. When I got to the door, I saw the curtain pulled down, so I lifted it and was about to walk in—like we used to do. But then I saw Dihyah al-Kalbi sitting there, with the Prophet asleep and his head in Dihyah's lap. That's when I decided to turn around and leave."

- „Bihar al-Anwar" by al-Majlisi.

تكملة: فجلس علي بن أبي طالب وأخذ رأس رسول فجعله في حجره وخرج دحية من البيت، فقال علي ادخل يا حذيفة فدخلت وجلست فلما كان بأسرع أن انتبه رسول الله فضحك في وجه علي ثم قال: من حجر من أخذت رأسي؟ فقال: من حجر دحية الكلبي، فقال: ذلك جبرئيل.

بحار الأنوار للمجلسي.

The story continues: "Ali ibn Abi Talib sat down, placed the Prophet's head in his lap, and Dihyah got up and left. Then Ali called out, 'Hudaifah, come in.' I went in, sat down, and not long after, the Prophet woke up, saw Ali, and laughed. He asked, 'Who's lap did you have my head in?' Ali replied, 'Dihyah al-Kalbi's.' The Prophet then said, 'That was Jibril (Gabriel)."

- „Bihar al-Anwar" by al-Majlisi.

قال ابن عباس: مررت برسول الله وهو يناجي دحية الكلبي، وأنا لا أعلم أنه جبريل، فلما رجعتُ قال لي ما منعك أن تسلّم؟ فقلت: رأيتك تناجي دحية الكلبي فكرهتُ أن تنقطع عليكما مناجاتكما. فقال الرسول: وقد رأيتَه؟! فقلت: نعم. فقال الرسول: أمَا أنه سيذهب بصرك ويُرَدُّ عليك في موتك.

المعجم الكبير للطبراني.

Ibn Abbas said, "I was walking by the Prophet one day and saw him having a private conversation with Dihyah al-Kalbi, not knowing that it was actually Jibril (Gabriel) in disguise. Later, the Prophet asked me, 'Why didn't you greet me?' I replied, 'I saw you talking to Dihyah, and I didn't want to interrupt your conversation.' The Prophet then asked, 'You saw him?' I said, 'Yes.' And the Prophet said, 'Your sight will be taken from you, but it will return to you when you die."

- „Al-Mujam al-Kabir" by al-Tabarani.

قال ابن عباس: كان رسول الله في بيته فغدا عليه علي بن أبي طالب بالغداة وكان يحب أن لا يسبقه إليه أحد، فدخل فإذا النبي في صحن الدار وإذا رأسه في حجر دحية بن خليفة الكلبي.

بحار الأنوار للمجلسي.

Ibn Abbas said, "The Prophet was at home one morning when Ali ibn Abi Talib showed up, trying to get there before anyone else. He walked in and found the Prophet in the courtyard with his head resting in Dihyah ibn Khalifah al-Kalbi's lap."

- „Bihar al-Anwar" by al-Majlisi.

قال أبو ذر: ورسول الله صلى الله عليه و سلم في مجلسه إذ أقبل رجل أحسن الناس وجها (...) قال أدنو يا محمد قال أدنه فما زال يقول أدنو مرارا ويقول له ادن حتى وضع يده على ركبتي رسول الله قال يا محمد أخبرني ما الإسلام ؟ (...) ثم قال رسول الله: إنه لجبريل عليه السلام نزل في صورة دحية الكلبي.

صحيح النسائي. صححه الألباني.

وفي رواية عمر بن الخطاب: فأسند ركبتَه إلى ركبتِه ووضع كفَّيهِ على فخذِه. (نفس القصة لكن لم يذكر اسم دحية).

صحيح مسلم.

Abu Dharr said, "The Prophet was sitting in a gathering when a man with the most handsome face walked in. He kept getting closer and closer, asking, 'Come closer, Muhammad,' Eventually, the man put his hand on the Prophet's knee and asked, 'What is Islam?' (…) Then the Prophet revealed, 'That was Jibril (Gabriel) who came in the form of Dihyah al-Kalbi."

- „Sahih al-Nasa'i", authenticated by al-Albani.

There's another version from Umar ibn al-Khattab, where he says the man actually leaned his knee against the Prophet's knee and put his hands on his thighs. Same story, but without the name drop of Dihya.

Sahih Muslim.

وعن عائشة أنها قالت: لما رجع النبي يوم الخندق بينما هو عندي إذ دق الباب، أي وفي رواية: نادى مناد: أي في موضع الجنائز: عذيرك من محارب أي من يعذرك، فارتاع لذلك رسول الله أي فزع، ووثب وثبة منكرة، وخرج فخرجت في أثره، فإذا رجل على دابة والنبي متّكئ على معرفة الدابة يكلمه فرجعت، فلما

دخل قلت: من ذلك الرجل الذي كنت تكلمه؟ قال: ورأيته؟ قلت نعم، قال: بمن تشبهينه؟ قلت بدحية الكلبي، قال: ذاك جبريل، أمرني أن أمضي إلى بني قريظة.
السيرة الحلبية.

Aisha reported, "One day, after the Prophet returned from the Battle of the Trench, while he was with me, someone knocked at the door. In another version, a voice called out as if it were a funeral, ‘Who will excuse you, O Muhammad?’ The Prophet was startled, jumped up in shock, and rushed out. I followed him and saw a man on a horse, with the Prophet leaning on the horse’s saddle, speaking to him. I turned back and asked, ‘Who was that man you were talking to?’ The Prophet asked, ‘Did you see him?’ I said, ‘Yes.’ He asked, ‘Who does he resemble?’ I replied, ‘He looked like Dihyah al-Kalbi.’ The Prophet then said, ‘That was Jibril. He came to tell me to go to the Banu Qurayza."

- „Al-Sirah al-Halabiyyah“ .

أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ وَعِنْدَهُ أُمُّ سَلَمَةَ، فَجَعَلَ يَتَحَدَّثُ، فَقَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- لأُمِّ سَلَمَةَ: «مَنْ هَذَا»؟ أَوْ كَمَا قَالَ: قَالَتْ: هَذَا دِحْيَةُ.
فَلَمَّا قَامَ قَالَتْ: وَاللَّهِ مَا حَسِبْتُهُ إِلاَّ إِيَّاهُ، حَتَّى سَمِعْتُ خُطْبَةَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يُخْبِرُ خَبَرَ جِبْرِيلَ.
صحيح البخاري.

It’s reported that Jibril (Gabriel) came to the Prophet while he was with Umm Salama. They were talking, and the Prophet asked Umm Salama, "Who’s this?" She replied, "That’s Dihyah." Later, after he left, Umm Salama said, "Honestly, I didn’t think it was anyone else until I heard the Prophet give a sermon, revealing that it was actually Jibril."

- „Sahih al-Bukhari“ .

وخرج رسول الله فمر بمجالس بينه وبين بني قريظة، فقال: «هل مر بكم أحد؟» فقالوا: مر علينا دحية الكلبي، على بغلة شهباء تحته قطيفة ديباج، فقال: «ذلك جبريل».
البداية والنهاية للذهبي.

The Prophet once passed by the areas between him and the Banu Qurayza and asked, "Has anyone passed by you?" They replied, "Yes, Dihyah al-Kalbi passed by us, riding a gray mule, wrapped in a silk cloak." The Prophet responded, "That was Jibril."

- „Al-Bidaya wa’l-Nihaya“ by al-Dhahabi.

„ومن هؤلاء من يزعم ان دحية الكلبي كان امردا وان جبريل كان يأتي النبي صلى الله عليه وسلم في صورة امرد ويقول له ما أحب ان تأتيني الا في صورة أمرد.“
الاستقامة لابن تيمية.

„Some folks claim that Dihyah al-Kalbi was a handsome, youthful man—amrad, which means "beardless"—and that Jibril would appear to the Prophet in this very same beardless form. The Prophet is even said to have preferred Jibril to come to him like that, saying, "I only want you to come to me in the form of a beardless youth."

- „Al-Istiqama“ by Ibn Taymiyyah.

قال دحية الكلبي: قلت يا رسولَ اللهِ ألا أحملُ لك حمارًا على فرسٍ فينتجُ لك بغلًا فتركبُها قال إنما يفعلُ ذلك الذين لا يعلمونَ.
مجمع الزوائد للهيثمي.

Dihyah al-Kalbi once said, "I said O Messenger of Allah, why don’t I get you a donkey on a horse, and it’ll produce a mule for you to ride?" The Prophet replied, "That’s the kind of thing people who don’t know any better suggest."

- „Majma' al-Zawa’id“ by al-Haythami.

قال دحية الكلبي: أهديت لرسول الله صلى الله عليه وسلم جبة صوف وخفين فلبسهما حتى تخرقا.
المعجم الكبير للطبراني.

Dihyah al-Kalbi once said, "I once gifted the Prophet a woolen cloak and a pair of shoes. He wore them until they wore out."

- „Al-Mujam al-Kabir“ by al-Tabarani.

قال دحية الكلبي: قدمت من الشام، فأهديت إلى النبي صلى الله عليه وسلم فاكهة يابسة من فستق، ولوز، وكعك.
سير أعلام النبلاء للذهبي.

Dihyah al-Kalbi said, "I came back from Sham (Syria) and brought the Prophet a gift of dried fruit—pistachios, almonds, and some cakes."

- „Siyar A'lam al-Nubala“ by al-Dhahabi.

قال أسامة بن زيد: ساني رسول الله - صلى الله عليه وسلم - قبطية كثيفة كانت مما أهدى له دِحْيَةُ الكلبي فكسوتها امرأتي.
مسند أحمد.

Usama ibn Zayd said, "The Prophet gave me a thick Egyptian garment that was part of the gift Dihyah al-Kalbi had brought him. I then gave it to my wife as a gift."

- „Musnad Ahmad“.

قالت أم سلمة: فسألت فاطمة: هل عندك طيب ادخرتيه لنفسك؟ قالت: نعم فأتت بقارورة فسكبت منها في راحتي فشممت منها رائحة ما شممت مثلها قط، فقلت ما هذا؟ فقالت: كان دحية الكلبي يدخل على رسول الله فيقول لي: يا فاطمة هات الوسادة فاطرحيها لعمك، فأطرح له الوسادة فيجلس عليا، فإذا نهض سقط من بين ثيابه شئ فيأمرني بجمعه، فسأل علي رسول الله عن ذلك فقال: هو عنبر يسقط من أجنحة جبرئيل..
بحار الأنوار للمجلسي.

Umm Salama said, "I asked Fatimah, 'Do you have any special perfume you've kept for yourself?' She replied, 'Yes,' and brought out a small bottle. She poured a bit into my hand, and I smelled a scent like nothing I'd ever experienced. I asked, 'What is this?' Fatimah explained, 'Dihyah al-Kalbi would often visit the Prophet and tell me, "Fatimah, bring the pillow and set it down for your uncle." I'd set the pillow down, and he'd sit. When he got up, something would fall from his clothes, and he'd tell me to gather it.'

Later, Ali asked the Prophet about it, and the Prophet explained, 'That's ambergris falling from Jibril's wings."

- „Bihar al-Anwar“ by al-Majlisi.

وتزوج النبي صلّى اللّه عليه وسلّم خولة بنت الهذيل، وأمّها خرنق بنت خليفة أخت دحية الكلبي، فحملت إليه من الشام، فماتت في الطريق، فنكح خالتها شراف أخت دحية بن خليفة، فحملت إليه فماتت في الطريق أيضا.
الإصابة في تمييز الصحابة للعسقلاني.

The Prophet married Khawla bint Hudhayl, whose mother was Kharnuq bint Khalifa, the sister of Dihyah al-Kalbi. Khawla was being brought to him from Sham (Syria), but she passed away on the way. The Prophet then married her

maternal aunt, Sharaf, also Dihyah's sister. Tragically, Sharaf was also being brought to him, but she too passed away on the journey.'

- „Al-Isabah fi Tamyiz al-Sahabah" by al-Asqalani.

لما جمع السبي طلب دحية بن خليفة جارية، فقال: خذ جارية، فأخذ صفية، ثم أخبر النبي صلى الله عليه وسلم بأنها شريفة في قومها، وأنها لا تصلح إلا له، فجاء بها، وقال لـ دحية: خذ غيرها ثم إن النبي صلى الله عليه وسلم أعتقها وجعل عتقها صداقها، وكانت من أمهات المؤمنين رضي الله تعالى عنها وأرضاها.
شرح سنن أبي داود للعباد.

When the captives were gathered, Dihyah ibn Khalifa asked for a female prisoner. The Prophet told him, "Take one." So, Dihyah chose Safiyyah. But someone informed the Prophet, "She's a noblewoman from her people and would be most suitable for you." The Prophet called for Safiyyah, told Dihyah to pick someone else, and eventually freed her, making her freedom her dowry. Safiyyah went on to become one of the Mothers of the Believers.'

- „Sharh Sunan Abi Dawood" by al-Abbad.

عن أبي هريرة قال قدم دحية الكلبي المدينة وكان جميلا فخرج ناس يعني يوم الجمعة من المسجد والنبي يخطب يسألوني عن السعر وخرج جوار من جواري المدينة يضربن بدفوفهن فأنزل الله عز وجل (وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما).
تاريخ دمشق لابن عساكر.

Abu Hurairah reported that Dihyah al-Kalbi once came to Medina, and he was strikingly handsome. During the Friday sermon, folks actually left the mosque while the Prophet was still speaking to ask Dihyah about market prices. Meanwhile, some girls from the city took out their drums and started playing. That's when Allah revealed the verse: "When they see trade or entertainment, they rush to it and leave you standing." (Quran 62:11)'

- „Tarikh Dimashq" by Ibn Asakir.

عن ابن عباس أن دحية أسلم في زمن أبي بكر.
تاريخ المزة لابن عساكر.

According to Ibn Abbas, Dihyah al-Kalbi embraced Islam during the time of Abu Bakr.'

- „Tarikh al-Mizza“ by Ibn Asakir.

Did Muhammad actually had encounters with the true biblical angel Gabriel?

Muslims believe the spirit who revealed the Quran to Muhammad was the angel Gabriel. But have you ever investigated and asked yourself: **Was it actually Gabriel who appeared to him?** Fortunately, we have authentic reports of how the angel Gabriel appears to people, as recorded in the Bible long before the time of Muhammad. So, we can use these earlier historical accounts to compare and judge whether or not Muhammad actually had encounters with the true biblical angel Gabriel or with some other spirit.

When we make this comparison, you'll be shocked to discover that when you read the Bible and the Quran, you are actually reading about **two totally different Gabriels—two totally different spirits**. Due to the fact that the Bible came long before the Quran, let's start with the Bible.

Gabriel in the Bible

Starting with the Old Testament, it records two incidents of Gabriel's appearance to Daniel. We read in **Daniel 8:16-18**:

> *"And I heard a man's voice from Ulai calling, 'Gabriel, tell this man the meaning of the vision.' And he came near the place where I was standing. I was terrified and fell prostrate. 'Son of man,' he said to me, 'understand that the vision concerns the time of the end.' While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet."*

The other Old Testament incident is in **Daniel 9:20-22**:

> *"While I was speaking and praying, confessing my sin and the sin of my people Israel, and making my request to the Lord my God for His holy hill—while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. He instructed me and said to me, 'Daniel, I have now come to give you insight and understanding.'"*

Now, we turn to the **New Testament**, which records another two incidents of Gabriel's appearance to people. We read in **Luke 1:13, 18-19**, where Gabriel appeared to Zechariah:

> *"But the angel said to him, 'Do not be afraid, Zechariah; your prayer has been heard.'"*

It goes on to say in **Luke 1:18-19:**

> *"Zechariah asked the angel, 'How can I be sure of this? I am an old man, and my wife is well along in years.' The angel answered, 'I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news.'"*

The other New Testament incident is in **Luke 1:26-30**, where he appears to Mary:

> *"In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, 'Greetings, you who are highly favored! The Lord is with you.' Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, 'Do not be afraid, Mary; you have found favor with God.'"*

Two Key Observations About Gabriel in the Bible

As you can see, there are at least two noticeable facts about the angel Gabriel in these biblical accounts when he appears to Daniel, Zechariah, and Mary:

> **Gabriel is known to bring calmness and help relieve the fears of people**. As we saw, Daniel was standing but fell prostrate because he was terrified, so Gabriel touched Daniel and raised him back to his feet, indicating Gabriel made Daniel feel more secure or calmer. Additionally, we saw on two other occasions Gabriel specifically told Zechariah and Mary: *"Do not be afraid."*
>
> **Gabriel ensures that people understand the message he brings**. As we saw when he spoke to Daniel, saying: *"I have now come to give you insight and understanding,"* so Daniel was not left in a state of confusion.

Comparing Gabriel in the Quran

Now, in light of these two facts about the angel Gabriel, let us compare these earlier historical biblical accounts with Muhammad's much later alleged encounters with Gabriel to judge whether or not his encounters were with the true biblical angel Gabriel or with some other spirit.

Turning now to **Islamic sources**, we find that the Quran has only two clear references to Gabriel where he is mentioned by name. However, unlike the Gospel of Luke, where Gabriel is specifically identified as an angel, the Quran's references to Gabriel are not very helpful at all, as they give us the impression that Gabriel may not even be an angel.

Let me briefly show you what I mean. The two references to Gabriel in the Quran are found in **Surah 2:97-98** and **Surah 66:4**. Not only does neither passage actually identify Gabriel as an angel, but looking at the clumsy way the Quran is written, it actually appears to distinguish Gabriel as a being different from the angels.

Surah 2:97-98 says:

> *"Say: 'Whoever is an enemy to Gabriel—it is he who has brought it down upon your heart by the leave of God, confirming what was before it, and as a guidance and glad tidings for the believers.' Whoever is an enemy to God, and His angels, and His messengers, and Gabriel, and Michael—surely God is an enemy to the unbelievers."*

While **Quran 66:4** says:

> *"If ye twain turn unto Allah repentant, for your hearts desired; and if ye aid one another against him (meaning Muhammad), then lo! Allah, even He, is his Protecting Friend, and Gabriel, and the righteous among the believers, and the angels are his helpers."*

As you can see here in the Quran, when the different classes of beings are listed—namely Allah, the righteous believers, and the angels—**Gabriel is listed separately from them all**, as if he is a different being from the others. What's even more interesting is that the Quran may even be suggesting that the Islamic Gabriel is from the category of beings known as the **jinn**.

Muslims believe jinn are basically spirits made from fire, according to **Quran 15:27** and **Quran 55:15**. The jinn are commonly regarded as demonic. So why do I say that the Islamic Gabriel may actually be a jinn?

Evidence Suggesting Gabriel Could Be a Jinn

Another interesting point is that when we normally think of angels, we think of them as messengers. However, notice in **Quran 2:97-98**: when it listed several different groups of beings, the **angels and messengers** were actually distinguished from each other. In this specific context, the way the verse is worded, **messengers**

are not necessarily angels. In Islam, messengers may also come from the jinn spirits.

We also see this Islamic teaching in **Quran 6:130-131**, where Allah is said to send messengers from both men and jinn:

> *"O ye assembly of jinns and men, came there not unto you messengers from amongst you?"*

As you can see here, the jinn spirits are directly addressed. So, in Islam, messengers can come from the jinn spirits as well. Yet, in **Quran 2:97-98**, we saw that it was Gabriel—a being different from the angels—who was the messenger bringing the Quran to Muhammad. By relying upon the Quran, consequently, we end up being confused about the true identification of Gabriel, with the evidence pointing us towards him being a jinn rather than an angel. The fact is, the author of the Quran is **clumsy and not clear** about this.

Turning to the Hadith Literature for Clarity

So, we are forced now to turn our attention to Islam's Hadith literature for more information about the Islamic Gabriel. In **Sahih Al-Bukhari, Volume 9, Hadith 6982**, we read about the beginning of Muhammad's revelations:

> *"The angel came to him (in it) and asked him to read. The Prophet (meaning Muhammad) replied, 'I do not know how to read.' The Prophet added, 'The angel caught me forcefully and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do not know how to read.' Whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, 'I do not know how to read or what shall I read?' Thereupon he caught me for the third time and pressed me and then released me and said, 'Read in the name of your Lord who has created. He created man from a clot. Read, and your Lord is Most Gracious... up to that which he knew not.' Then Allah's Messenger (meaning Muhammad) returned with the inspiration, his neck muscles twitching with terror, till he entered upon Khadija and said, 'Cover me, cover me.' They covered him till his fear was over, and then he said, 'O Khadija, what is wrong with me?' Then he told her everything that had happened and said, 'I fear that something may happen to me.'"*

The Hadith narration goes on to describe Muhammad's conversation about this revelation with a blind old man named **Waraka**, who **strangely identifies the spirit by the name Namus**. Then the narration continues:

> *"But after a few days, Waraka died, and the divine inspiration was also paused for a while, and the Prophet became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains. And every time he went up to the top of a mountain in order to throw himself down, Gabriel would appear before him and say, 'O Muhammad! You are indeed Allah's Messenger in truth,' whereupon his heart would become quiet, and he would calm down and return home. Whenever the period of the coming of the inspiration used to become long, he would do as before; but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before."*

Contrast Between the Biblical Gabriel and the Islamic Accounts

Wow, what a total contrast between the biblical accounts of the angel Gabriel and those in Islam.

Firstly, let me briefly comment on this Hadith: **Did you notice that the spirit who gave revelations to Muhammad did not actually identify himself as an angel nor as the angel Gabriel specifically?** This spirit is only **presumed** to be Gabriel by others, including, of course, the followers of Muhammad. In fact, in the Hadith, when Muhammad told the blind old man named Waraka about his revelation, Waraka identified this spirit by the name **Namus**, rather than Gabriel. Although that's an important fact to point out, it's often overlooked.

Now, let's discuss the **two key facts** we've already learned from the **biblical accounts** of the angel Gabriel:

Fact #1: Gabriel Brings Calmness and Relieves Fear

Gabriel is known to bring calmness and help relieve the fears of people. He specifically told both Zechariah and Mary:

> **"Do not be afraid."**

Fact #2: Gabriel Ensures Clarity of the Message

Gabriel is also known for making sure people understood the message he brought. He spoke to Daniel, saying:

"I have now come to give you insight and understanding."

Daniel was not left in a state of confusion.

Applying the Biblical Facts to the Islamic Gabriel

Let's take these two biblical facts about Gabriel and apply them to the so-called **Islamic Gabriel**, specifically the Gabriel mentioned in the Hadith. The Quran cannot be a valid source for us on this topic because relying upon it only leads to **confusion** about whether Gabriel is an angel or a jinn. So, we will focus on the Hadith accounts.

Fact #1: Did Gabriel Bring Calmness to Muhammad and Relieve His Fears?

Did Gabriel approach Muhammad with the words, **"Do not be afraid"?** The answer is **no**, and again, **no**.

Instead, the spirit **caught Muhammad forcefully and pressed him so hard** that he could not bear it anymore, repeatedly demanding that he read. This led to **Muhammad's neck muscles twitching with terror**. It later left Muhammad so distraught that he **intended several times to commit suicide** by throwing himself from the tops of high mountains.

Fact #2: Did Gabriel Ensure Muhammad Understood the Message?

Did Gabriel make sure Muhammad understood the message he received, or was Muhammad left in a state of confusion? The answer is again, **no**.

Not only was Muhammad left feeling **sad and suicidal**, but he was clearly left in a state of confusion. Muhammad was left asking his wife:

"What is wrong with me?"

And he said:

"I fear that something may happen to me."

These are not the words of someone with clarity of mind and certainty. In fact, while wondering about the people's reaction, Muhammad even asked Waraka for advice, saying:

"Will they turn me out?"

This clearly shows Muhammad was left in a state of **confusion and uncertainty**, still seeking answers from others rather than having clarity within himself after the revelation.

Comparing Muhammad's Emotional State with Mary's and Daniel's

Some of you Muslims might admit that, yes, Muhammad was **forcefully pressed so hard by the spirit** that he could not bear it anymore and that his **neck muscles were twitching with terror**. You might want to point out that Mary was greatly troubled at Gabriel's words, and even Daniel fell prostrate because he was terrified.

I would say that this is true. But I would ask you to compare Mary's and Daniel's later **emotional state** to Muhammad's later emotional state after his revelations:

> **Mary** was left with the comforting words:
>
> **"Do not be afraid, Mary, you have found favor with God."**
>
> **Daniel** was securely raised back to his feet by Gabriel, indicating that he was left feeling calmer again.

However, unlike Mary and Daniel, in the case of Muhammad, his **later emotional state** after the revelations was drastically different. He was repeatedly left feeling **suicidal**, despite the fact that, at times, Muhammad's heart did become quiet and calm. Despite this, whenever the period of the coming of the revelation became long, he would **repeatedly go to the tops of high mountains to throw himself off** in an attempt to commit suicide.

You can read the Hadith for yourself and see that I am telling the truth here. Muhammad's later emotional state was **nothing like** that of Mary or Daniel in the Bible.

Conclusion

In conclusion, the **Islamic Gabriel** whom Muhammad encountered was **not the true biblical angel Gabriel**, but a **deceiving demonic spirit from the jinn**. I reached this conclusion only after reviewing the **earlier biblical accounts** of Gabriel's appearances to people and comparing these with Muhammad's later alleged encounters with Gabriel, in addition to investigating Gabriel's identity in the Quran. The evidence speaks for itself: **Stay away from Islam**; stay away from Satan's antichrist deceptions.

Associations

Planet	Day	Angel that monitors the associated *'Afārīt* (Arabic; Hebrew equivalent)	*'Afārīt*		Type of madness (جُنُون, *junūn*) and parts of the body attacked	Remarks
			Common name	Known other names		
Sun	Sunday	Ruqya'il (روقيائيل); Raphael (רפאל)	**Al-Mudhdhahab/ Al-Mudhhib/ Al-Mudhhab** (المذهب; The Golden One)	Abu 'Abdallah Sa'id		the name "*Al-Mudh·dhahab*" refers to the jinn's skin tone.
Moon	Monday	Jibril (جبريل); Gabriel (גבריאל)	**Al-Abyaḍ** (الابيض; The White One)	Murrah al-Abyad Abu al-Harith; Abu an-Nur	Whole body	the name "*Al-Abyaḍ*" refers to the jinn's skin tone, however he is portrayed as a "dark black, charcoal" figure. The possible connection of this name is with another name *"Abū an-Nūr"* ("Father of Light"); his names are the same as whose applied to *Iblīs*.

https://en.wikipedia.org/wiki/Worship_of_heavenly_bodies

To make myself clear once again, the **Islamic Gabriel is none other than a jinn**, a demonic spirit pretending to be the angel Gabriel. Even some of the people from Muhammad's time suspected this to be the case, as we read in **Sahih Al-Bukhari, Volume 2, Hadith 1125**:

> **1125. Narrated Jundab bin 'Abdullah**
> **The angel Jibril (Gabriel) did not come to the Prophet (ﷺ) for some time, and so one of the Quraish women said, "His Satan has deserted him."**
> **So came the Divine Revelation:**
>
> "By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you."
> (Surah Ad-Duha, Verses 1-3)

See Allah didn't deny the claim of the woman that he is the Satan.

Satan's Temptation of Jesus

The Bible tells us about how Satan tried to tempt Jesus. One specific incident is when Satan attempted to get Jesus to throw himself off the temple. We read in **Matthew 4:5-7**:

“Then the devil took him up into the holy city, set him on the pinnacle of the temple, and said to him, ‘If you are the Son of God, throw yourself down. For it is written: "He shall give his angels charge over you," and "In their hands they shall bear you up, lest you dash your foot against a stone."’ Jesus said to him, ‘It is written again, "You shall not tempt the Lord your God."’”

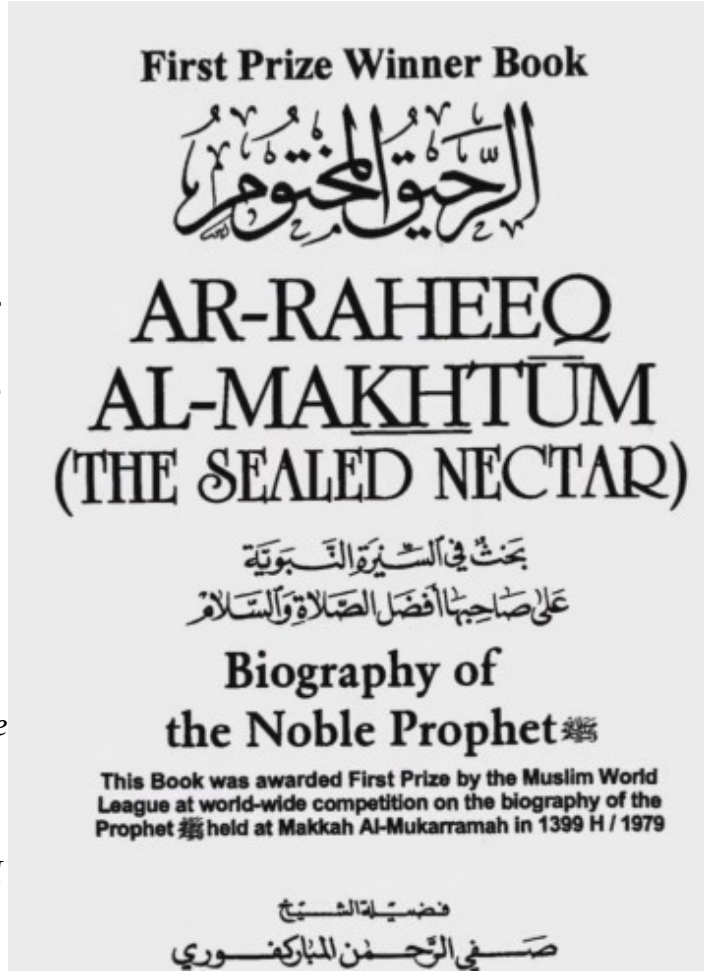
In this context, **to tempt** means to **test**. Thus, we see that attempting to tempt someone into committing suicide by throwing themselves down from high places is a known tactic of Satan or evil spirits. Here, Satan ultimately failed, as he could not entice Jesus into sin because Jesus had complete control over the devil during this test. If Jesus had wanted to commit suicide by throwing himself off the temple, he would have been a failed or false prophet. However, that was not the case. It was the mission of Jesus to die for our salvation, but he did not kill himself; rather, he allowed others to kill him. Only a failed or false prophet would want to commit suicide due to sadness, emotional imbalance, or depression.

Muhammad’s Experience with Suicidal Thoughts

When I was a Muslim, I read the biography of Muhammad and remember what happened to him after he started receiving revelations from a being he identified as Gabriel.

In **"The Sealed Nectar,"** an award-winning biography of Muhammad, on page 69, we read the following quote:

“After mentioning the coming of the revelation, the Messenger of Allah (Muhammad) said: ‘I have never abhorred anyone more than a


First Prize Winner Book
الرحيق المختوم
AR-RAHEEQ
AL-MAKHTŪM
(THE SEALED NECTAR)
بحث في السيرة النبوية
على صاحبها أفضل الصلاة والسلام
Biography of
the Noble Prophet ﷺ
This Book was awarded First Prize by the Muslim World League at world-wide competition on the biography of the Prophet ﷺ held at Makkah Al-Mukarramah in 1399 H / 1979
فضيلة الشيخ
صفي الرحمن المباركفوري

poet or a madman. I cannot stand looking at either of them. I will never tell anyone of Quraysh of my revelation. I will climb a mountain and throw myself down and die. That will relieve me.'"

"I went to do that (to commit suicide), but halfway up the mountain, I heard a voice……....."

She set out with the Prophet صلى الله عليه وسلم to her cousin Waraqa bin Nawfal bin Asad bin 'Abd Al-'Uzza, who had embraced Christianity in the pre-Islamic period, and used to write the Bible in Hebrew. He was a blind old man. Khadijah said: "My cousin! Listen to your nephew!" Waraqa said: "O my nephew! What did you see?" The Messenger of Allâh صلى الله عليه وسلم told him what had happened to him. Waraqa replied: "This is '*Namus*' i.e. (the angel who is entrusted with Divine Secrets) that Allâh sent to Moses. I wish I were younger. I wish I could live up to the time when your people would turn you out." Muhammad صلى الله عليه وسلم asked: "Will they drive me out?" Waraqa answered in the affirmative and said: "Anyone who came with something similar to what you have brought was treated with hostility; and if I should be alive till that day, then I would support you strongly." A few days later Waraqa died and the revelation also subsided.[1]

At-Tabari and Ibn Hisham reported that the Messenger of Allâh صلى الله عليه وسلم left the cave of Hira' after being surprised by the Revelation, but later on, returned to the cave and continued his solitude. Afterwards, he came back to Makkah. At-Tabari reported on this incident, saying:

After mentioning the coming of the Revelation, the Messenger of Allâh صلى الله عليه وسلم said: "I have never abhorred anyone more than a poet or a mad man. I can not stand looking at either of them. I will never tell anyone of Quraish of my Revelation. I will climb a mountain and throw myself down and die. That will relieve me. I went to do that but halfway up the mountain, I heard a voice from the sky saying 'O Muhammad! You are the Messenger of Allâh صلى الله عليه وسلم and I am Gabriel.' I looked upwards and saw Gabriel in the form of a man putting his legs on the horizon. He said: 'O Muhammad You are the Messenger of Allâh صلى الله عليه وسلم and I am Gabriel.' I stopped and looked at him. His sight distracted my attention from what I had intended to do. I stood in my place transfixed. I tried to shift my eyes away from him.

On the next page (**page 70**), it is reported in **Al-Bukhari**:

"Muhammad intended several times to throw himself from the tops of high mountains."

Interruption of Revelation:

Ibn Sa'd reported on the authority of Ibn 'Abbas that the Revelation paused for a few days.[2] After careful study, this seems to be the most possible. To say that it lasted for three and a half years, as some scholars allege, is not correct, but here there is no room to go into more details.

Meanwhile, the Prophet صلى الله عليه وسلم, was caught in a sort of depression coupled with astonishment and perplexity. Al-Bukhari reported:

The Divine inspiration paused for a while and the Prophet صلى الله عليه وسلم became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains, and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say: "O Muhammad! You are indeed Allâh's Messenger in truth," whereupon his heart would become quiet and he would calm down and return home. Whenever the period of the coming of the Revelation used to become long, he would do as before, but Gabriel would appear again before him and say to him what he had said before.[3]

---

[1]At-Tabari, 2/207; Ibn Hisham, 1/237, 238.

[2]Fath Al-Bari, 1/27, 12/360.

[3]Sahih Al-Bukhari, 2/340.

I double-checked this source directly from **Al-Bukhari**, which is considered the most authentic collection of Hadith in Islam after the Quran. Indeed, the narration is found in **Volume 9, Hadith number 6982**:

"After a few days Waraqa died, the divine revelation was paused for a while, and the Prophet became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains and everytime he went up the top of a mountain in order to throw himself down, Jibril would appear before him and say, "O Muhammad! You are indeed Allah's messenger in truth", whereupon his heart would become quiet and he would calm down and would return home. ……."

You can see from this authentic Islamic source that Muhammad was very suicidal. I also found this event mentioned in older source material, such as **"The Life of Muhammad,"** a translation of **Ibn Ishaq's "Sira Rasul Allah,"** on page 106:

"Muhammad is quoted as saying: 'I thought, woe is me, poet or possessed. Never shall Quraysh say this of me. I will go to the top of the mountain and throw myself down that I may kill myself and gain rest.'"

"So I went forth to do so, and then when I was midway on the mountain, I heard a voice ……."

THE LIFE OF MUHAMMAD

A TRANSLATION OF ISḤĀQ'S
SĪRAT RASŪL ALLĀH

WITH INTRODUCTION AND NOTES BY
A. GUILLAUME

So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. (Ṭ. Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man possessed: I could not even look at them. I thought, Woe is me poet or possessed—Never shall Quraysh say this of me! I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I raised my head towards heaven to see (who was speaking), and lo, Gabriel in the form of a man with feet astride the horizon, saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I stood gazing at him, (Ṭ. and that turned me from my purpose) moving neither forward nor backward; then I began to turn my face away from

Comparison Between Jesus and Muhammad

As we saw from the Bible, one of Satan's tactics is to tempt people into committing suicide by throwing themselves down from high places. Satan failed miserably in the case of Jesus, as Jesus never contemplated suicide and refuted Satan by quoting sacred scripture. However, in the case of Muhammad, he not only contemplated suicide but also intended to do so several times and was even

on his way to carry it out. Muhammad's weak and negative reaction to this spirit was starkly different from Jesus's triumphant and authoritative reaction.

Consider the fruit of Muhammad's revelations—the Quran. It does not present the true Jesus found in the Bible. In the Bible throughout (from Genesis to Revelation):

5. **Jesus is the Son of God**, but in the Quran, he is not.
6. **Jesus is divine** in the Bible, but not in the Quran.
7. **Jesus came to die for our sins** and bring salvation, but this is not the case in the Quran.

Clearly, it is not the same Jesus in the Bible and the Quran. The spirit giving Muhammad revelations seems strikingly similar to Satan, who tried to tempt Jesus. What's going on here?

A Conclusion and Warning

I conclude that Muhammad was in contact with an evil spirit, which he mistakenly thought was the angel Gabriel. This evil spirit aimed to trick Muhammad into starting a new false religion and to present to the world a **false Jesus** as a counterfeit to true biblical Christianity. This is exactly what happened, and it is why Muhammad became so opposed to the true Jesus found in the Bible.

Hundreds of years before Muhammad, the Apostle Paul, under the inspiration of the Holy Spirit, gave this warning in **2 Corinthians 11:3-4**:

> *"But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it."*

Paul continues in **2 Corinthians 11:14-15**:

> *"And no wonder! For Satan himself transforms himself into an angel of light. Therefore, it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works."*

Now, I will prove that Muhammad spoke for Satan, not for God.

The Quran says in **Chapter 81, verse 25**:

"And it (the Quran) is not the word of an outcast Satan" (Quran 81:25).

Questioning the Quran's Defense

Why does the author of the Quran seem so defensive here? Why was it necessary to make such a statement? Was Muhammad accused of being inspired by Satan?

Introduction to the Demon

This is where I introduce you to this demon depicted here.

If you read the Islamic commentaries on the Quran, particularly **Chapter 81:25**, **Chapter 59:16**, and **Chapter 22:52**, you will see that this is the demon who tricked Muhammad into thinking he was receiving divine revelation from God. In reality, he was under the control of Satan. This demon is known as **"**Al-Abyaḍ (الابيض)**" or "The White One."**

Tafsir al-Qurtubi on Chapter 22:52

The famous Islamic commentary **Tafsir al-Qurtubi** says regarding **Chapter 22:52**:

> **"Allah ibn Abbas said, 'A Satan named Al-Abil (The White One) came to the Messenger of Allah (meaning Muhammad) in the form of Gabriel and cast into his recitation (meaning his Quran recitation) the words: "Indeed they are the exalted cranes, and indeed their intercession is to be hoped for."'"**

وقد قال ابن عباس: إنَّ شيطاناً يقال له: الأبيض، كان قد أتى رسولَ الله ﷺ في صورة جبريلَ عليه السلام، وألقى في قراءة النبيِّ ﷺ: تلك الغرانيقُ العُلا، وإن

(١) أحكام القرآن لابن العربي ٣/ ١٢٩٠ - ١٢٩١ ، وينظر تفسير الطبري ١٦/ ٦١٠ - ٦١١ ، وليس في كلامه ما يشير إلى ما نسبه إليه ابن العربي.

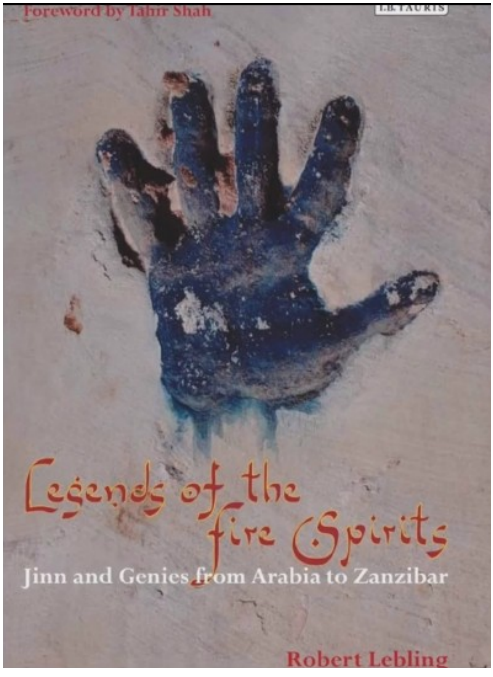
(٢) في (د) و(م): فما.

(٣) وينظر أيضاً هذا القول والردود عليه في تفسير الرازي ٢٣/ ٥٣ .

(٤) في (ظ): القدرة.

(٥) قال القاضي عياض في الشفا ٢/ ٣٠٢ ردًّا على هذا القول: وهذا السهو في القراءة إنما يصح فيما ليس طريقه تغييرَ المعاني، وتبديلَ الألفاظ، وزيادةَ ما ليس في القرآن، بل السهو عن إسقاط آية منه أو كلمة، ولكنه لا يقَرُّ على هذا السهو، بل ينبَّه عليه، ويذكَّر به للحين.

For context, the **Al-Gharaniq** were false gods that the pagans of Arabia worshipped. We see here that Muhammad was deceived into reciting the words of Satan because this demon, known as "Al-Abyaḍ (الابيض)", appeared to him in the form of the angel Gabriel. This incident suggests that Muhammad was unable to distinguish between demonic revelations from Satan and divine revelations from God.

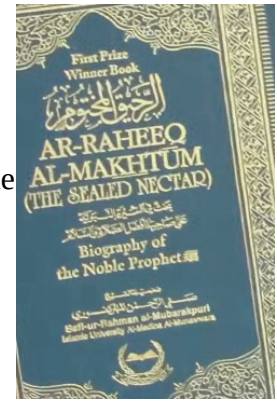


Ibn Abbas's Narration

Notice that this narration was provided by **Ibn Abbas**, one of Muhammad's closest companions. This proves that the narration of this incident was in circulation among the earliest Muslims.

Identification of the Demon "Al-Abyaḍ (الابيض)"

If you investigate this particular jinn or demon, you will find that he is often associated with a certain day of the week. Various sources identify **Al-Abil** with **Monday**. Sometimes, he is referred to as the "Lord of Monday" and also as one of the seven kings of the jinn (demons) associated with Monday.



Significance of Monday

Now, why is this identification so important? What day of the week do you think Muhammad received the first revelation of the Quran? For the answer, I refer you to the award-winning biography of Muhammad called **"The Sealed Nectar,"** which informs us on page 68 that it was on a **Monday**.

was 23 years; so the period of these six months of true visions constituted an integral part of the forty-six parts of Prophethood. In Ramadan, in his third year of solitude in the cave of Hira', Allâh's Will desired His mercy to flow on earth and Muhammad صلى الله عليه وسلم was honoured with Prophethood, and the light of Revelation burst upon him with some verses of the Noble Qur'ân.[1]

As for the exact date, careful investigation into circumstantial evidence and relevant clues point directly to Monday, 21st. Ramadan at night, i.e. August, 10, 610 A.D. with Prophet Muhammad صلى الله عليه وسلم exactly 40 years, 6 months and 12 days of age, i.e. 39 Gregorian years, 3 months and 22 days.[2]

'Aishah, the veracious, gave the following narration of that most significant event that brought the Divine light which would dispel the darkness of disbelief and ignorance. It led life down a new course and brought about the most serious amendment to the line of the history of mankind:

Forerunners of the Revelation assumed the form of true visions that would strikingly come true all the time. After that, solitude became dear to him and he would go to the cave, Hira', to engage in *Tahannuth* (devotion) there for a certain number of nights before returning to his family, and then he would return for provisions for a similar stay. At length, unexpectedly, the Truth (the angel) came to him and said, "Recite." "I cannot recite," he (Muhammad صلى الله عليه وسلم) said. The Prophet صلى الله عليه وسلم described: "Then he took me and squeezed me vehemently and then let me go and repeated the order 'Recite.' 'I cannot recite' said I, and once again he squeezed me and let me till I was exhausted. Then he said: 'Recite.' I said 'I cannot recite.' He squeezed me for a third time and then let me go and said:

I believe you now understand the point, dear Muslims. Prophet Muhammad mistook Satan's words for God's words. Therefore, I have proven that Muhammad was under the control of Satan. Because in this incident, Muhammad's Quran revelation was successfully infiltrated by Satan, you, as Muslims, cannot trust Muhammad's Quran revelation at any other time.

A Call to Truth

So, here's what you Muslims need to do: Instead of following a false prophet who could not distinguish between Gabriel and a satanic imitation of Gabriel—a false prophet who cannot be trusted to convey the words of God because he judged and accepted the words of Satan as the words of God—you must now leave Muhammad and follow the truth.

Jesus Christ is the truth, and the Bible teaches us that he had complete control over Satan. Go and read **Mark, Chapter 5**, which shows that Jesus had full power over a man who was possessed by literally thousands of demons.

Research Guidelines (click to go to the link):

Read the book "Let The Stones Speak" by Dan Gibson (free) to know where the original Kaaba was.Watch Robert Breaker to know entire christian theology. Watch RockIslandBooks. Know Bible's deep meaning.

Know how Islam originated from polytheism: The Unbelievable Origins of Islam: From Stone-Preaching-Polytheism to Allah The Original Kaaba & The Other Kaabas: The Houses of Gods Made of Stone Above Wells

Muhammad's Incorporation of Satan's Handiwork

The Islamic Gods Unveiled **Muhammad and the Ten Commandments**

Watch visual history of Islam with reference on "Nabi Asli" YouTube channel. Watch lives of **Sam Shamoun**, Ahmed Exmuslim, **Rob Christian, Adam Seeker**, Godlogic Apologetic, David Wood, **CIRA International**, Dan Gibson, Jay Smith, Hatun Tash, Arul Velusamy. The Archive, Thomas Alexander, Nabi Asli, Testify, Reasoned Answers, Inspiring Philosophy, Doug Batchelor, RockIslandBook. **https://answeringislam.net/**

The Archive**,** Acts 71 Polemics

Ask a Christian Apologetic about Islam: Christian Prince

Devil’s Acknowledged Revelation

■Qur’an 17:73-75 (Surah Al-Isra)

Verse 73:

> **“And indeed, they were about to tempt you away from that which We revealed to you,**
> so that you might invent against Us something else; and then they would have taken you as a close friend.”

Verse 74:

> **“And had We not strengthened you,**
> you would almost have inclined to them a little.”

Verse 75:

> **“Then We would have made you taste double (punishment) in life,**
> and double after death. Then you would not find for yourself against Us a helper.”

Surah 22:52

Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. **But Allah abolisheth that which Satan proposeth.** Then Allah establisheth His revelations. Allah is Knower, Wise;

■Exegesis and Historical Context of the "Satanic Verses" Incident

Tafsir Al-Jalalayn on Surah Al-Hajj (22:52)

> The Prophet Muhammad, during an assembly of the Quraysh tribe, was reciting verses from **Surah An-Najm** (53), specifically:
>
> “Have you considered **al-Lāt** and **al-ʿUzzā**, and **Manāt**, the third one?” (Qur'an 53:19-20).
>
> **Satan’s Interjection**:

- Satan cast words onto the Prophet's tongue without his awareness, leading him to utter:

"These are the high-flying cranes (al-gharānīq al-ʻulā), and indeed their intercession is to be hoped for."

- This statement delighted the Quraysh, as it appeared to affirm the status of their deities.

Gabriel's Intervention:

- Gabriel later informed the Prophet that Satan had influenced his recitation.
- The Prophet felt deep grief upon realizing this, but he was then comforted by the following verse revealed by Allah:

"God abrogates what Satan has cast, then God confirms His revelations. And God is Knower of what Satan casts and Wise in His allowance for it."

- This incident demonstrated that God nullifies any attempt by Satan to interfere with divine revelation, reinforcing God's ultimate wisdom and will.

Asbāb Al-Nuzūl (The Context of Revelation) by Al-Wahidi on Surah Al-Hajj (22:52)

Background of Revelation:

- The Prophet Muhammad felt sorrowful due to the persistent rejection by his people, the Quraysh. He secretly wished for a revelation that would bridge the gap between his message and the Quraysh's beliefs, hoping they would be more receptive.
- During a large gathering of the Quraysh, the Prophet began reciting **Surah An-Najm**. When he reached the verses (53:19-20):

"Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?"

Satan's Deception:

- At this moment, **Satan put on the Prophet's tongue** words that he had secretly wished for, saying:

"These are the mighty cranes (gharānīq), whose intercession is hoped for."

- The Quraysh, upon hearing this, were delighted. They believed that Muhammad had acknowledged their idols, affirming their role as intercessors with Allah.

The Prostration:

- The Prophet continued reciting until the end of the surah. At its conclusion, he performed **sujūd** (prostration), and:
    - All present, including **Muslims**, **idolaters**, **jinn**, and humans, joined in prostration, except for **al-Walid ibn al-Mughirah** and **Abu Uhayhah Sa'id ibn al-'As**, who, due to old age, could not prostrate but symbolically placed dust on their foreheads.
- The Quraysh dispersed happily, saying:

"Muhammad has spoken favorably of our idols. We acknowledge Allah's power, but our idols will intercede for us with Him. Now that Muhammad has associated them, we support him."

Gabriel's Rebuke:

- That evening, Gabriel came to the Prophet and questioned him:

"What have you done? You recited to the people something that I did not bring from Allah. You spoke words that were not revealed to you."

- Realizing the mistake, the Prophet was grieved, but Allah then revealed the verse:

"Never did We send a messenger or prophet before you but when he wished, Satan cast into his wish. But Allah abrogates what Satan casts, and then confirms His revelations. Indeed, Allah is Knowing and Wise." (Qur'an 22:52)

Narration from Hadith Sahih Bukhari, Dar-us-Salam reference Hadith 4862, In-book reference Book 65, Hadith 4862,USC-MSA web (English) reference Volume 6, Book 60, Hadith 385:

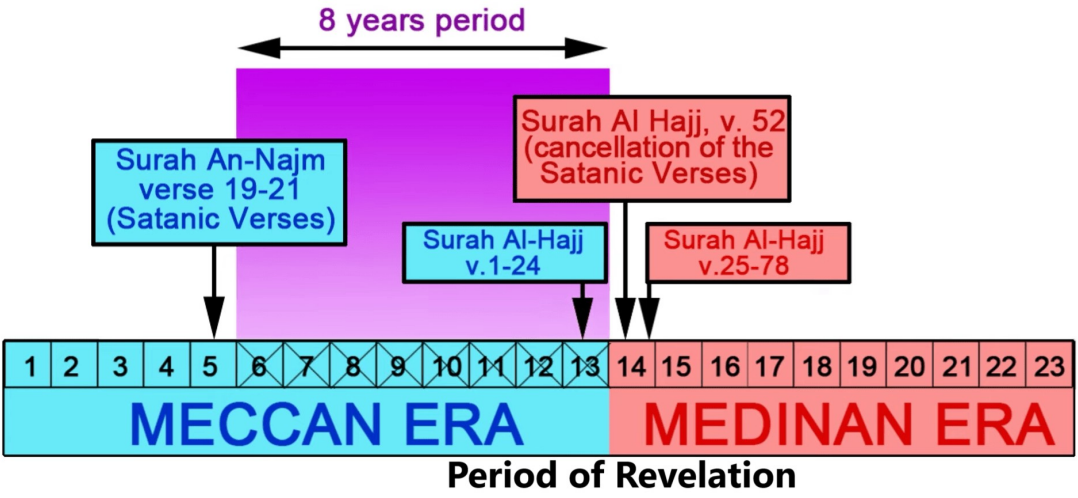
Ibn Abbas Narrates:

- When the Prophet completed the recitation of **Surah An-Najm**, he performed a **prostration**. Following him, **all Muslims, pagans, jinn, and humans** present also prostrated.

■Analysis and Implications

1. **The Incident's Controversy**:
    - This event, often referred to as the **Satanic Verses incident**, has been a topic of debate within Islamic scholarship due to its implications on the infallibility of the Prophet's message and the nature of revelation.
2. **Early Acceptance and Later Rejection**:
    - While every early sources including tafsir works like those of **Al-Jalalayn** and **Al-Wahidi** include the story, many later Islamic scholars and theologians have rejected its authenticity, viewing it as an affront to the integrity of prophethood.
3. **Qur'anic Reassurance**:
    - The verse in **Surah Al-Hajj (22:52)** is seen as a divine clarification, emphasizing that God's message prevails over any interference by Satan, and any such incident is ultimately abrogated by Allah's will. Before it was abrogated temptation narrative (17:73-75), might have another hint.

The Span of Years between Surah An-Najm, v.19-21 and Surah Al-Hajj, v. 52


8 years period
Surah An-Najm verse 19-21 (Satanic Verses)
Surah Al Hajj, v. 52 (cancellation of the Satanic Verses)
Surah Al-Hajj v.1-24
Surah Al-Hajj v.25-78
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23
MECCAN ERA
MEDINAN ERA

Period of Revelation

■Summary of Revelation Order and Context

Surah Name	Surah Number	Revelation Order	Place of Revelation	Notable Context
An-Najm	53	23rd	Mecca	"Satanic Verses" incident, prostration at the end.
Al-Isra	17	50th	Mecca	Temptation narrative (17:73-75), Quraish were about to tempt Muhammad away from that which Allah revealed. So Allah strengthened Muhammad. (But Satan already revealed satanic verses)
Al-Hajj	22	103rd	Mecca/ Medina	Abrogation of Satanic interference/ verses (22:52).

■Therefore on Muhammad's 23 years of prophet-hood for 8 years he praised 3 daughters of Allah as intercessor/mediator. By then 103 surahs were revealed.

Surah An-Najm (53:19–21), before the aborgation and correction at Surah al Hajj:

19. Have you then seen Al-Lāt and Al-'Uzzā
20. And the third one, Manāt, as well?
21. These are the exalted Gharāniq whose intercession is approved.

■First Verse of 6 Chapters of the Qur'an

These verses are interpreted in connection with the names **Al-Uzza**, **Al-Lat**, and **Manat** (referred to as the "daughters of Allah" in pre-Islamic Arabia, but not endorsed in Islamic theology).

Alif, Lam, Meem (الم) has been interpreted by some as symbolic of **Al-Uzza**, **Lat**, and **Manat** (a claim not recognized in mainstream Islamic scholarship).

ʾ**Alif Lām Mīm (الم)** ordered by **revelation order**:

Revelation Order	Surah	Surah Order	Muqattaʿāt
57	Luqmān	31	ʾAlif Lām Mīm
75	as-Sajdah	32	ʾAlif Lām Mīm
84	ar-Rūm	30	ʾAlif Lām Mīm
85	al-ʿAnkabūt	29	ʾAlif Lām Mīm
87	al-Baqarah	2	ʾAlif Lām Mīm
89	Āl Imrān	3	ʾAlif Lām Mīm

Below is a table summarizing the 29 **Muqatta'at** (disjointed letters) found in the Qur'an:

Revelation Order	Surah	Surah Order	Muqattaʿāt
2	Al-Qalam	68	Nūn ن
34	Qāf	50	Qāf ق
38	Ṣād	38	Ṣād ص
39	al-Aʿrāf	7	ʾAlif Lām Mīm Ṣād المص
41	Yā Sīn	36	Yā Sīn يس
44	Maryam	19	Kāf Hā Yā ʿAin Ṣād كهيعص
45	Ṭā Hā	20	Ṭā Hā طه
47	ash-Shuʿārāʾ	26	Ṭā Sīn Mīm طسم
48	an-Naml	27	Ṭā Sīn طس
49	al-Qaṣaṣ	28	Ṭā Sīn Mīm طسم
51	Yūnus	10	ʾAlif Lām Rā الر
52	Hūd	11	ʾAlif Lām Rā الر
53	Yūsuf	12	ʾAlif Lām Rā الر
54	al-Ḥijr	15	ʾAlif Lām Rā الر
57	Luqmān	31	ʾAlif Lām Mīm الم
60	Ghāfir	40	Ḥā Mīm حم

Revelation Order	Surah	Surah Order	Muqattaʿāt
61	Fuṣṣilat	41	Ḥā Mīm حم
62	ash-Shūrā	42:1-2	Ḥā Mīm; ʿAin Sīn Qāf حم عسق
63	Az-Zukhruf	43	Ḥā Mīm حم
64	Al Dukhān	44	Ḥā Mīm حم
65	al-Jāthiya	45	Ḥā Mīm حم
66	al-Aḥqāf	46	Ḥā Mīm حم
72	Ibrāhīm	14	ʾAlif Lām Rā الر
75	as-Sajdah	32	ʾAlif Lām Mīm الم
84	ar-Rūm	30	ʾAlif Lām Mīm الم
85	al-ʿAnkabūt	29	ʾAlif Lām Mīm الم
87	al-Baqarah	2	ʾAlif Lām Mīm الم
89	Āl Imrān	3	ʾAlif Lām Mīm الم
96	Ar-Raʿd	13	ʾAlif Lām Mīm Rā المر

You might say why are there 2nd revealed surah mentioned **Muqatta'at** (disjointed letters) it satan started revealing from 23rd revealed sura. As you think that Satan started his journey in surah An-Najm, that is 23rd revealed surah and ended in surah Al-Hajj, that is 103rd revealed surah. But it was with him throughout.

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: Gabriel (ﷺ) came to me and said: I came to you last night and was prevented from entering simply because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be turned out.
The Messenger of Allah (ﷺ) then did so. The dog belonged to al-Hasan or al-Husayn and was under their couch. So he ordered it to be turned out.
Abu Dawud said: Al-Nadd means a thing on which clothes are placed like a couch.

Grade: Sahih (Al-Albani)

Reference : Sunan Abi Dawud 4158
In-book reference : Book 34, Hadith 139
English translation : Book 33, Hadith 4146

Here image at the door is mistranslated. It will be statue at the door in arabic.

The phrase **"keep away from idols"** is found in **Surah Al-Muddaththir (74:5):**

> **وَالرُّجْزَ فَاهْجُرْ**
> *"And keep away from impurities (idols)."*

The Arabic word **الرُّجْزَ** (Ar-Rujz) is commonly interpreted as referring to idols or idolatry. But it was a specific idol.

The verse "قُلْ هُوَ اللَّهُ أَحَدٌ" (Qul Huwa Allahu Ahad) is the first verse of **Surah Al-Ikhlas** (Chapter 112) in the Quran. It translates to:

"Say, 'He is Allah, [who is] One.'"

But it is mistranslated. Ahad means one of. Correct translation is: **Say, 'He is Allah, [who is] One of.**

Arabic word **"وَاحِدٌ" (Wahid)** means "one".

* تفسير Tafsir al-Jalalayn

{ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلاَ نَبِيٍّ إِلاَّ إِذَا تَمَنَّىٰ أَلْقَى ٱلشَّيْطَانُ فِيۤ أُمْنِيَّتِهِ فَيَنسَخُ ٱللَّهُ مَا يُلْقِي ٱلشَّيْطَانُ ثُمَّ يُحْكِمُ ٱللَّهُ آيَاتِهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ }

And We did not send before you any messenger rasūl — this is a prophet who has been commanded to deliver a Message — or prophet nabī — one who has not been commanded to deliver anything — but that when he recited the scripture Satan cast into his recitation what is not from the Qur'ān but which those to whom he the prophet had been sent would find pleasing. The Prophet s had during an assembly of the men of Quraysh after reciting the following verses from sūrat al-Najm Have you considered Lāt and 'Uzzā? And Manāt the third one? 5319-20 added as a result of Satan casting them onto his tongue without his the Prophet's being aware of it the following words 'those are the high-flying cranes al-gharānīq al-'ulā and indeed their intercession is to be hoped for' and so they the men of Quraysh were thereby delighted. Gabriel however later informed him the Prophet of this that Satan had cast onto his tongue and he was grieved by it; but was subsequently comforted with this following verse that he might be reassured of God's pleasure thereat God abrogates nullifies whatever Satan had cast then God confirms His revelations. And God is Knower of Satan's casting of that which has been mentioned Wise in His enabling him Satan to do such things for He does whatever He will.

* تفسير Asbab Al-Nuzul by Al-Wahidi

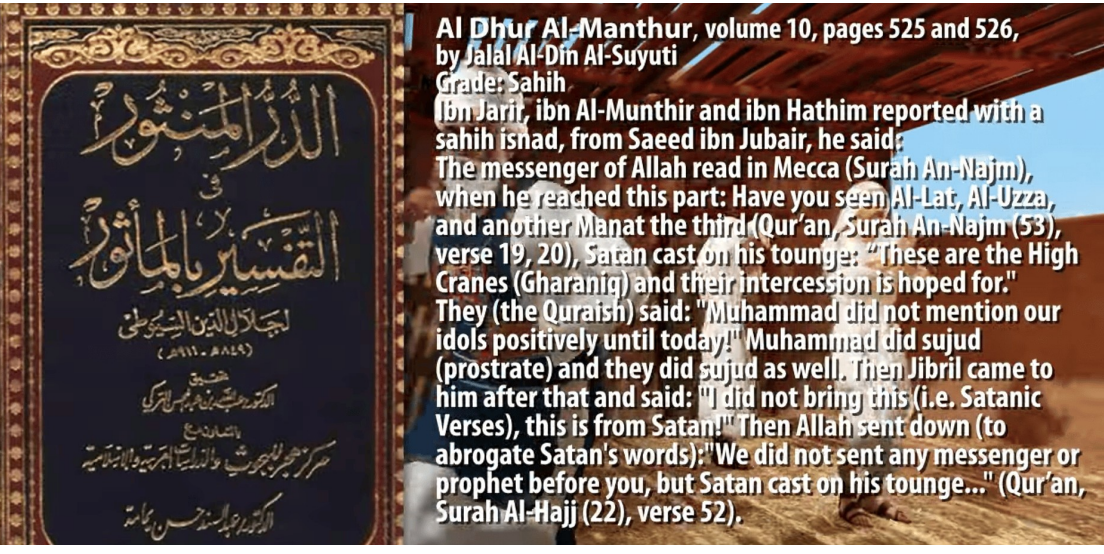
{ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلاَ نَبِيٍّ إِلاَّ إِذَا تَمَنَّىٰ أَلْقَى ٱلشَّيْطَانُ فِيۤ أُمْنِيَّتِهِ فَيَنسَخُ ٱللَّهُ مَا يُلْقِي ٱلشَّيْطَانُ ثُمَّ يُحْكِمُ ٱللَّهُ آيَاتِهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ }

(Never sent We a messenger or a prophet before thee...) [22:52]. The commentators of the Qur'an said: "When the Messenger of Allah, Allah bless him and give him peace, saw that his people were shunning him, he was aggrieved by their rejection of the message he brought them and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him. Allah, exalted is He, revealed to him then Surah al-Najm (By the star when it stetteth...) [Surah 53]. The Messenger of Allah, Allah bless him and give him peace, recited it but when he reached (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) [53:19-20], the devil put on his tongue what he had secretly wished and hoped for and said: 'These are the mighty cranes (gharaniq) and their intercession is hoped for'. When the Quraysh heard this, they were very pleased. The Messenger of Allah, Allah bless him and give him peace, carried on reciting until the end of the Surah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too. All those who were present, whether Muslim or disbeliever, prostrated except al-Walid ibn al-Mughirah and Abu Uhyahah Sa'id ibn al-'As who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. The Quraysh then dispersed, happy with what they heard. They said: 'Muhammad has mentioned our idols with complimentary terms. We know that Allah gives life and takes it away, He creates and provides sustenance, but these idols of ours will intercede for us with Him. Now that Muhammad has associated them, we are all with him'. That evening, Gabriel, peace be upon him, went to the Messenger of Allah, Allah bless him and give him peace, and said: 'What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you'.

* تفسير Asbab Al-Nuzul by Al-Wahidi

{ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلاَ نَبِيٍّ إِلاَّ إِذَا تَمَنَّىٰ أَلْقَى ٱلشَّيْطَانُ فِيۤ أُمْنِيَّتِهِ فَيَنسَخُ ٱللَّهُ مَا يُلْقِي ٱلشَّيْطَانُ ثُمَّ يُحْكِمُ ٱللَّهُ آيَاتِهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ }

The Messenger of Allah, Allah bless him and give him peace, felt very saddened and was greatly scared of Allah. And so Allah, exalted is He, revealed this verse, upon which the Quraysh said: 'Muhammad has regretted what he has mentioned regarding the status of our idols vis-à-vis Allah'. And they became even more antagonistic than before". Abu Bakr al-Harithi informed us> Abu Bakr Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl al-'Askari> Yahya> 'Uthman ibn al-Aswad> Sa'id ibn Jubayr who said: "The Messenger of Allah, Allah bless him and give him peace, recited (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) upon which the devil projected on his tongue: 'These are the mighty cranes and their intercession is hoped for'. The idolaters were pleased. They said: 'He has mentioned our idols'. Then Gabriel, peace be upon him, came to the Messenger of Allah, Allah bless him and give him peace, and said: 'Read back to me the speech of Allah'. When he read it to him, Gabriel said: 'As for this I did not bring; this is from the devil'. And so Allah, exalted is He, revealed (Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations...)".


الدر المنثور
في
التفسير بالمأثور
لجلال الدين السيوطي
Al Dhur Al-Manthur, volume 10, pages 525 and 526, by Jalal Al-Din Al-Suyuti
Grade: Sahih
Ibn Jarir, ibn Al-Munthir and ibn Hathim reported with a sahih isnad, from Saeed ibn Jubair, he said:
The messenger of Allah read in Mecca (Surah An-Najm), when he reached this part: Have you seen Al-Lat, Al-Uzza, and another Manat the third (Qur'an, Surah An-Najm (53), verse 19, 20), Satan cast on his tounge: "These are the High Cranes (Gharaniq) and their intercession is hoped for."
They (the Quraish) said: "Muhammad did not mention our idols positively until today!" Muhammad did sujud (prostrate) and they did sujud as well. Then Jibril came to him after that and said: "I did not bring this (i.e. Satanic Verses), this is from Satan!" Then Allah sent down (to abrogate Satan's words):"We did not sent any messenger or prophet before you, but Satan cast on his tounge..." (Qur'an, Surah Al-Hajj (22), verse 52).

“Mujahid said: He praised their gods and mentioned them, and they were delighted.” (Abu Ishaq al-Tha’labi, *al-Kashf wa al-Bayan fi Tafsir al-Quran*, Tafsir of Q. 17:73)

Tafsir al-Jalalayn, Q. 22:52 https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=22&tAyahNo=52&tDisplay=yes&UserProfile=0&LanguageId=2; bold and underline emphasis ours:

And We did not send before you any messenger rasūl — this is a prophet who has been commanded to deliver a Message — or prophet nabī — one who has not been commanded to deliver anything — but that when he recited the scripture Satan cast into his recitation what is not from the Qur’ān but which those to whom he the prophet had been sent would find pleasing. The Prophet s had during an assembly of the men of Quraysh after reciting the following verses from sūrat al-Najm Have you considered Lāt and ‘Uzzā? And Manāt the third one? 5319-20 added as a result of Satan casting them onto his tongue without his the Prophet’s being aware of it the following words ‘those are the high-flying cranes al-gharānīq al-‘ulā and indeed their intercession is to be hoped for’ and so they the men of Quraysh were thereby delighted. Gabriel however later informed him the Prophet of this that Satan had cast onto his tongue and he was grieved by it; but was subsequently comforted with this following verse that he might be reassured of God’s pleasure thereat God abrogates nullifies whatever Satan had cast then God confirms His revelations. And God is Knower of Satan’s casting of that which has been mentioned Wise in His enabling him Satan to do such things for He does whatever He will.

‘Alī ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, Q. 22:52 https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=22&tAyahNo=52&tDisplay=yes&UserProfile=0&LanguageId=2; bold, capital and underline emphasis ours:
(Never sent We a messenger or a prophet before thee…) [22:52]. The commentators of the Qur’an said: “When the Messenger of Allah saw that his people were shunning him, he was aggrieved by their rejection of the message he brought them and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him. Allah, exalted is He, revealed to him then Surah al-Najm (By the star when it stetteth…) [Surah 53]. The Messenger of Allah recited it but when he reached (Have ye

thought upon al-Lat and al-'Uzza, and Manat, the third, the other) [53:19-20], the devil put on his tongue what he had SECRETLY WISHED AND HOPED FOR and said: 'These are the mighty cranes (gharaniq) and their intercession is hoped for'. When the Quraysh heard this, they were very pleased. The Messenger of Allah carried on reciting until the end of the Surah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too. All those who were present, whether Muslim or disbeliever, prostrated except al-Walid ibn al-Mughirah and Abu Uhyahah Sa'id ibn al-'As who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. The Quraysh then dispersed, happy with what they heard. They said: **'**Muhammad has mentioned our idols with complimentary terms. We know that Allah gives life and takes it away, He creates and provides sustenance, but these idols of ours will intercede for us with Him. Now that Muhammad HAS ASSOCIATED THEM, we are all with him'. That evening, Gabriel went to the Messenger of Allah and said: 'What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you'.

(Asbab Al-Nuzul by Al-Wahidi Ibid. https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=22&tAyahNo=52&tDisplay=yes&Page=2&Size=1&LanguageId=2; bold and capital emphasis ours:

The Messenger of Allah felt very saddened and was greatly scared of Allah. And so Allah, exalted is He, revealed this verse, upon which the Quraysh said: 'Muhammad has regretted what he has mentioned regarding the status of our idols vis-à-vis Allah'. And they became even more antagonistic than before". Abu Bakr al-Harithi informed us> Abu Bakr Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl al-'Askari> Yahya> 'Uthman ibn al-Aswad> Sa'id ibn Jubayr who said: "The Messenger of Allah recited (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) upon which the devil projected on his tongue: 'These are the mighty cranes and their intercession is hoped for'. The idolaters were pleased. They said: 'He has mentioned our idols'. Then Gabriel came to the Messenger of Allah and said: 'Read back to me the speech of Allah'. When he read it to him, Gabriel said: 'As for this I did not bring; this is from the devil'. And so Allah, exalted is He, revealed (Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations…)".

When the Messenger of God was in Mecca, he recited [*qara'a*] to them: "By the star when it sets." When he reached: "Have you considered al-Lat, al-'Uzza and Manat, the third, the other?", he said: "Indeed, their intercession is to be hoped for [*inna shafa 'ata-ha turtaja*]" – the Messenger of God did this unmindfully [*wa-saha rasul Allah*].

The Mushrikun, "in whose hearts there was sickness [*alladhina fi qulub-him marad*]," met him and greeted him and were greatly pleased at it. He said to them: "**But that was from Satan! [*inna-ma dhalika min al-shaytan*]**." And God sent down: "And we have not sent before you a Messenger or a Prophet, but that when he *tamanna*, Satan (something) into his *umniyyah*, then God removes that which Satan cast."

The above version appears in al-Tabari's *Tafsir*, 17:189, with the following transmission: Yunus b. 'Abd al-A'la al-Misri (170-264) – 'Abd Allah b. Wahb al-Misri (125-197) – Yunus b. Yazid al-Ayli (d. 160) – Muhammad b. Shihab al-Zuhri (51-124) – Abu Bakr b. 'Abd al-Rahman b. al-Harith (23-95).

It is also cited by Abu Ja'far al-Nahas al-Misri (d. 328) in *al-Naskh wa al-mansukh* (1:448-449 and 2:527-528) with the following chain: Al-Layth b. Sa'd al-Misri (94-175) – Yunus b. Yazid – al-Zuhri – Abu Bakr b. 'Abd al-Rahman.

What makes the above narrative significant to our discussion is that it is deemed a *sahih mursal* report, i.e. a report in which the transmitters are reliable but which doesn't go back to a companion of Muhammad, but to one of their followers. Al-Suyuti cited this from al-Tabari and also from 'Abd b. Humayd al-Kissi/al-Kishshi/al-Kashshi al-Samarqandi (170s-249) (*Al-Durr*, 6:66), stating that they are *mursal sahih al-isnad*. The leading 9th century hadith scholar Ibn Hajar al-'Asqalani also gave the same verdict (*Fath al-bari fi Sahih al-Bukhari* [Shirkat al-Taba'ah al-Fanniyyah al-Muttahidah, Cairo, Egypt], 18:40). Even the late renowned Salafi hadith scholar Al-Albani, *Majaniq*, 9, accepted this verdict, despite rejecting its historicity due to the fact that it is a *mursal* report.

And here is another version of the same event:

The Messenger of God recited [*qara'a*]: "Have you considered al-Lat, al-'Uzza and Manat, the third, the other?" and Satan cast onto his tongue [*fa-alqa al-shaytan 'ala lisani-hi*]: "Those (are the high) flying cranes: there

intercession is to be hoped for! [*tilka al-gharaniq al-‘ula wa shafa’atu-hunna turtaja*].”

And the Mushrikun were greatly pleased by this and said: “He has mentioned our gods.”

So Gabriel came to him and said: “Recite to me [*iqra’ ‘alayya*] what I brought you!” And he recited: “Have you considered al-Lat, al-‘Uzza and Manat, the third, the other? Those (are the) high-flying cranes: their intercession is hoped for!” **He (Gabriel) said: “I did not bring you this! This is from Satan [*ma ataytu-ka bi-hadha hadha ‘an al-shaytan*]**”; or he said: “This is from Satan! I did not bring you these” [*aw qala hadha min al-shaytan lam ati-ka bi-ha*].

So God sent down: “We have not sent before you a Messenger or a Prophet but that when he *tamanna*, Satan cast something into his *umniyyah*,” to the end of the verse.

This narration is quoted from the *Tafsir* of Ibn Mardawayh (323-410 AH) in a later hadith collection, namely the *Mukhtarah* of al-Diya’ al-Maqdisi (537-634), with a chain going back to Ibn Abbas:

Ahmad b. Musa Ibn Mardawayh al-Isbahani – his father, Musa b. Mardawayh al-Isbahani (d. 360) – Ibrahim b. Muhammad b. Mattawayh al-Isbahani (d. 302) – Muhammad b. ‘Ali al-Muqri’ al-Baghdadi (d. 300) – Ja’far b. Muhammad al-Tayalisi al-Baghdadi (d. 282) – Ibrahim b. Muhammad b. ‘Ar’arah al-Basri al-Baghdadi (d. 231) – Abu ‘Asim al-Nabil al-Dahhak b. Makhlad al-Makki al-Basri (d. 212) – ‘Uthman b. al-Aswad al-Makki (d. 150) – Sa’id b. Jubayr – Ibn ‘Abbas. (Diya’ al-Din Abu ‘Abd Allah Muhammad b. ‘Abd al-Wahid b. ‘Abd al-Rahman al-Hanbali al-Maqdisi, *al-Ahadith al-mukhtarah aw al-mustakhraj min al-ahadith al-mukhtarah mim-ma lam yukhrij-hu al-Bukhari wa Muslim fi sahihay-hima*, edited by ‘Abd al-Malik b. Abd Allah b. Duhaysh [Maktabat al-Nahdah al-Hadithah, Mecca], pp. 1990-1993).

The section of *al-Mukhtarah* containing this hadith has not been published. The late Salafi hadith scholar Al-Albani, *Majaniq*, 8, transcribed the chain of transmitters from a Zahiriyyah manuscript (ms) which some suspect may have been ms Majmu’ 86 (al-Albani, *Fihris makhtutat Dar al-Kutub al-Zahiriyyah* [Majma’ al-Lughah al-‘Arabiyyah bi-Dimashq, 1970], p. 326)

Al-Suyuti also cites this hadith both directly from Ibn Mardawayh, claiming that its chain is made up of reliable transmitters (*sanad rijalu-hu thiqat*; cf. al-Durr 6:65), and from al-Diya al-Maqdisi's citation of Ibn Mardawayh. In fact, Ja'far b. Muhammad al-Tayalisi al-Baghdadi, Ibrahim b. Muhammad b. 'Ar'arah al-Basri al-Baghdadi, Abu 'Asim al-Nabil al-Dahhak b. Makhlad al-Makki al-Basri, and 'Uthman b. al-Aswad al-Makki are considered to be impeachable as transmitters and seem to have been *muhaddithun* (hadith scholars). 'Uthman b. al-Aswad was also known for studying under two prominent *mufassirun* (commentators), namely Mujahid b. Jabr and 'Atiyyah b. Sa'd al-'Awfi. Moreover, Ibn Hajar al-Asqalani considered this particular transmission to be the most reliable of all the chains narrating the Satanic verses (cf. *Takhrij ahadith al-Kashshaf*, p. 114).

These next reports are even more significant since they not only provide further substantiation that Satan caused Muhammad to recite the Satanic verses but they also prove that Muhammad at one time did in fact worship these false goddesses. These narratives further call into question Muhammad's entire salvation:

Then those who had gone (to Abyssinia) the first time returned before (the departure of) Ja'far b. Abi Talib and his companions. This is when God sent down the surah in which He states, "By the star when it sets." The Mushrikun had said: "If only this man would speak favourably of our gods [*yadhkuru alihata-na bi-khayr*], we would secure him [*aqrarna-hu*] and his companions. He does not speak of any the Jews and Christians who oppose his religion with the abuse and invective [*al-shatm wa al-sharr*] with which he speaks of our gods."

When God sent down the surah in which He mentions, "By the star," he (the Prophet) recited [*qara'a*], "Have you considered al-Lat, al-'Uzza and Manat, the third, the other?" At this point, Satan cast into it (Surat al-Najm) [*alqa al-shaytanu fi-ha 'inda dhalika*] a mention of the evil ones [*dhikr al-tawaghit*], and he (the Prophet) said [*fa-qala*]: "Indeed, they are high-flying cranes! And, indeed, their intercession is to be hoped for! [*inna-hunna la-min al-gharaniq al-'ula wa inna shafa'ata-hum (sic) la turtaja*]"; that was the rhyming prose [*saj'*] of Satan and was an instance of his sedition [min fitnati-hi].

Those two phrases became lodged in the heart of every Mushrik; their tongues were debased by them, they rejoiced at them [*dhallat bi-ha*

alsinatu-hum wa istabsharu bi-ha] and said: "***MUHAMMAD HAS RETURNED TO HIS ORIGINAL RELIGION AND THE RELIGION OF HIS TRIBE*** [*qad raja'a Muhammad ila dini-hi al-awwal wa din qawmi-hi*]"…

As for the Mushrikun, their minds were set at ease in regard to the Prophet and his Companions when they heard what Satan cast into the *umniyyah* of the Prophet [*lamma sami'u al-ladhi alqa al-shaytan fi umniyyat al-nabi*]. Satan told them that the Messenger of God had recited them (the Satanic verses) when in *sajdah*, so they made the *sajdah* in veneration of their gods…

The Messenger of God was greatly distressed by this [*wa kabura dhalika 'ala rasul Allah*]. In the evening, Gabriel came to him. He (the Prophet) complained to him [*fa-shaka ilay-hi*], so he (Gabriel) ordered him (to recite the surah) and he (the Prophet) recited to him [*fa-qara'a 'alay-hi*]. When he (the Prophet) reached them (the Satanic verses) [*fa-lamma balagha-ha*] (OR: when he (Gabriel) heard [*sami'a*] (the Satanic verses)), Gabriel absolved himself of responsibility for them [*tabarra'a min-ha*] and said: "God protect me from these! My Lord did not send them down, nor your Lord command me with them! [*ma'adh Allah min hatayni ma anzala-huma rabb-i wa la amara-ni bi-hima rabbu-ka*]." When the Messenger of God saw this, he was greatly disturbed [*shaqqa 'alay-hi*] and said: "***I HAVE OBEYED SATAN AND SPOKEN HIS WORDS AND HE HAS BECOME A PARTNER IN GOD'S MATTER WITH ME*** [*ata'tu al-shaytana wa takallamtu bi-kalami-hi wa sharika-ni fi amr Allah]*."

So God removed that which Satan cast [*fa-nasakha Allahu 'azza wa jalla ma alqa al-shaytan*] and sent down upon him: "We have not sent before you a Messenger or a Prophet but that when he removes that which Satan casts and establishes his Signs clearly – and God is All-Knowing, All-Wise – to make that which Satan cast a trial for those in whose hearts is a sickness, and for those whose hearts are hardened. Indeed, the Wrongdoers are in far dissension."

Muhammad Mustafa al-A'zami*, Maghazi rasul Allah li-'Urwah ibn al-Zubayr bi-riwayat Abi al-Aswad 'an-hu (al-nuskhah al-mustrakhrajah*, Maktab al-Tarbiyah al-'Arabi li-Duwal al-Khalij, Riyad, 1981, pp. 160-161.

Abu al-Qasim Sulayman b. Ahmad al-Tabarani narrated it with the following chain: Muhammad b. 'Amr b. Khalid al-Harrani al-Misri (d. 292 AH) – 'Amr b. Khalid al-Harrani al-Misri (d. 229) – 'Abd Allah Ibn Lahi'ah al-Misri (97-

174) – Muhammad b. ‘Abd al-Rahman Abu al-Aswad al-Madani al-Misri (d. 136/7) – ‘Urwah b. al-Zubayr al-Madani (23-94). (*al-Mu’jam al-Kabir*, edited by Hamdi ‘Abd al-Majid al-Salafi [Wizarat al-Awqaf wa al-Shu’un al-Diniyyah, Baghdad, 1971], 9:34-36)

Abu Bakr Muhammad b. ‘Ali al-Muttawi’i al-Ghazi al-Naysaburi al-Makki gives the following chain:

Abu al- ‘Abbas Ahmad b. al-Hasan b. Bundar al-Razi al-Makki (d. 409) – Abu al-Qasim Sulayman b. Ahmad al-Tabarani – Muhammad b. ‘Amr b. Khalid al-Harrani al-Misri – ‘Amr b. Khalid al-Harrani al-Misri – ‘Urwah b. al-Zubayr. (*Kitab man sabara zafira*, pp. 77b-78b)

We further read in *Tafsir Dur al-Manthur* that:

Al-Bazaar and Al-Tabarani and Ibn Mardaweh and al-Ziya’ have narrated **through a chain of all trustworthy (*Thiqa*) narrators** by the way of Said Ibn Jubayr, from Ibn Abbas that the Prophet recited the words of Surah Najm in the following manner:

*“Have you then considered the Lat and the Uzza And Manat, the third, the last? **These are the lofty (idols), verily their intercession is sought after**.”*

The idolaters became delighted on hearing this from the prophet and said that their idols have also been mentioned in the Quran. Then Gabriel came and said to prophet: “Recite same revelation and Quran which I have brought.” Prophet again recited the words:

*“Have you then considered the Lat and the Uzza And Manat, the third, the last? **These are the lofty (idols), verily their intercession is sought after**.”*

Gabriel said: “I had not brought these words, these are from Satan.” Then the following verse was revealed:

And We did not send before you any messenger or prophet, but when he desired, Satan made a suggestion respecting his desire; but Allah annuls that which Satan casts, then does Allah establish His communications, and Allah is Knowing, Wise. (Ibid., Volume 6, p. 65, on Q. 22:52 http://islamport.com/d/1/tfs/1/11/521.html)

As mentioned, Jalauddin as-Suyuti recorded similar versions from several other authentic chains:

“Ibn Jarir and Ibn al-Munder and Ibn Abi Hatim and Ibn Mardawayh have narrated **through a *Sahih* chain** by the way of Said Ibn Jubayr who said…”

“Ibn Jarir, Ibn Al Munzir and Ibn Abi Hatim narrated **with a *Sahih* chain** from Abi Al ‘Aliyah…”

“Abd bin Hamid and Ibn Jarir by the way of Yunis, from Ibn Shahab narrated… **with a *Mursal Sahih* chain**.”

Qadhi Thanaullah Pani Patti Uthmani, in his commentary of the above mentioned verse, though doubting the veracity of this episode, nevertheless, acknowledges that the event is based on multiply attested and strong narrations:

“… However the tradition we previously mentioned from Said bin Jubayr by Bazar, Ibn Mardawayh and Tabarani, is indeed successive (*mutawatur*) and strong (*qawi*). Ibn Hajar Asqalani has stated that from the abundance of traditions reported, it is deemed that there is some truth in it…”

Ibn Abi Bakar al-Haythami is also among those Sunni scholars who affirmed that this incident is authentic:

“Al-Bazar and Tabarani narrated it and they added ‘*{the penalty of a Mighty Day}’*in the day of Badr, **the narrators are the narrators of *Sahih***.” (*Majma al-Zawadi*, Volume 7, p. 248, Number 11376)

Moreover, the darling of Salafi Muslims, i.e., Ibn Tamiyyah, also believed that the “Satanic Verses” took place, and erroneously thought that this actually establishes that Muhammad was a genuine prophet!

“What occurred with *suratul Najm* and its recitation ‘*These are the lofty (idols), verily their intercession is sought after’* **is well known amongst the Salaf**; that this was recited by the Messenger of Allah and then Allah abrogated it.” (*Minhaj Sunnah*, Volume 2, p. 409)

We include a brief list of some of the many Islamic sources that record Muhammad’s lapse into idolater due to the influence of Satan:

Tafsir al-Tabari, Volume 17, p. 186.

Tafsir al-Qurtubi, Volume 12, p. 80.

Tafsir al-Kashaf, Volume 3, p. 164.

Ahkam al-Quran, Volume 3, p. 246.

Tafsir Dur al-Manthur, Volume 4, p. 367, on Q. 22:52.

Tafsir Gharaib al-Quran, Volume 17, p. 109, by Nizamuddin Nishapuri.

Tafsir Mazhari (Urdu), Volume 8, p. 94, by Qadhi Thanaullah Pani Patti.

Ghanyatul Talibeen, p. 172, by Shaykh Abdul Qadir Gilani.

Irshad al Sari Sharh Sahih al-Bukhari, Volume 7, p. 194, by al-Qastalani.

Fatah ul Bari Sharh Sahih al-Bukhari, Volume 8, p. 349.

Minhaj as Sunnah, Volume 2, p. 409, by Ibn Tamiyyah.

Majma al-Zawadi, Volume 7, p. 248, Number 11376

The Implications

There are several crucial points to glean from this particular narration.

First, Muhammad's characterization of his error is astonishing to say the least. Notice his words once again:

"I have obeyed Satan, and spoken his words, and he has become a partner in God's matter with me (*wa sharika-ni fi amr Allah*)."

Muhammad's use of the verb *sharika* means that he committed the rather grievous error of joining Satan with Allah, which is the unforgiveable sin according to the Quran:

Verily! ***Allah forgives not (the sin of) setting up partners in worship with Him***, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. They (all those who worship others than Allah) ***invoke nothing but female deities*** besides Him (Allah), and they invoke nothing but *Shaitan* (Satan), a persistent rebel! S. 4:116-117 Hilali-Khan

Second, Muhammad compounded the problem by complying with the pagans in praising their false goddesses even though he was specifically told by his deity never to commit this mistake, otherwise he would be condemned to hell with all his deeds going to waste:

This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). ***And set not up with Allah any other god, lest thou be cast into hell, reproved, abandoned***. S. 17:39 Pickthall

O Prophet! be careful of (your duty to) Allah ***and do not comply with (the wishes of) the unbelievers and the hypocrites***; surely Allah is Knowing, Wise; S. 33:1

And certainly, it has been revealed ***to you*** and to those before you: ***Surely if you associate (ashrakta) (with Allah), your work would certainly come to naught and you would certainly be of the losers***. S. 39:65 Shakir

Therefore, Muhammad stands condemned according to the Quran, which means that he must now be in hell suffering eternal wrath and torture.

More importantly, Muhammad is also condemned by the true God of Abraham, Isaac, and Jacob as he has revealed himself in his only inspired Scripture. According to the Holy Bible, any self-professed prophet who speaks in the name of other gods or proclaims a word which did not come from God is nothing more than a false prophet and must die.

“If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account. ***But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death***.” Deuteronomy 18:19-20

Since Muhammad spoke something in the name of Allah (whom he claimed was the God of the Biblical prophets such as Abraham

and Moses), which he did not command, and further mentioned and actually praised the names of false goddesses, he is nothing more than a false prophet who stands eternally condemned by the true God of the Holy Bible.

Thirdly, the response of the pagans to Muhammad glorifying and honoring their goddesses is striking since it proves that Muhammad initially worship these pagan daughters of Allah. Again, notice their words carefully:

Those two phrases became lodged in the heart of every Mushrik; their tongues were debased by them, they rejoiced at them [*dhallat bi-ha alsinatu-hum wa istabsharu bi-ha*] and said: "***MUHAMMAD HAS RETURNED TO HIS ORIGINAL RELIGION AND THE RELIGION OF HIS TRIBE*** [*qad raja'a Muhammad ila dini-hi al-awwal wa din qawmi-hi*]"…

The pagans claimed that, in magnifying these goddesses, Muhammad had actually returned to his original religion, that being the religion of his tribe the Quraysh. Nor is this the only report that mentions this specific reaction of the pagans:

Ibn Abi Hatim – Musa b. 'Uqbah – al-Zuhri.

The Mushrikun of Quraysh had been saying: "If only this man would speak favourably of our gods [*yadhkuru alihata-na bi-khayr*], we would secure him [*aqrarna-hu*] and his companions. He does not speak of the Jews and Christians who oppose his religion with the abuse and invective [*al-shatm wa al-sharr*] with which he speaks of our gods."

The Messenger of God was greatly distressed [*ishtadda 'alay-hi*] by the persecution [*adha*] he and his Companions had suffered from them (Quraysh) and by their calling him a liar. Their errant conduct saddened him and he desired an end to their persecution [*yatamanna kaffa adha-hum*].

When God sent down Surat al-Najm, he (the Prophet) said [*qala*], “Have you considered al-Lat, al-‘Uzza and Manat, the third, the other?” And Satan cast some words at this point when God mentioned the evil ones [*alqa al-shaytanu ‘inda-ha kalimatin hina dhakara Allahu ‘azza wa jalla Akhir al-tawaghit*], and he said [*fa-qala*]: “Indeed they, they are the high-flying cranes! And, indeed, their intercession is what is to be hoped for!” [*inna-hunna la-min al-gharaniq al-‘ula wa inna shafa’ata-hunna la-hiya allati turtaja*].

That was the rhyming prose of Satan and was an instance of his sedition [*min fitnati-hi*]. Those two phrases became lodged in the heart of every Mushrik in Mecca. Their tongues were sharpened by them [*dhaliqat bi-ha*]; they rejoiced in telling them to each other [*tabasharu bi-ha*], and said: “***MUHAMMAD HAS RETURNED TO HIS ORIGINAL RELIGION AND TO THE RELIGION OF HIS TRIBE***.” (Jalaludin al-Suyuti, *Al-Durr al-manthur*, 6:66-67)

It makes absolutely no sense to speak of Muhammad returning back to a religion, which he neither believed in, nor ever practiced. This only makes sense if Muhammad at one time worshiped the false gods and goddesses of his pagan tribe.

What makes the response of the pagans all the more significant is that this was stated in connection to Muhammad having just praised and glorified Allat, al-Uzza, and Manat, thereby implying that Muhammad had in fact worshiped them in the past.

As it stands, this story of Satan influencing Muhammad into praising and magnifying the false goddesses of the Meccans is one of the strongest proofs that he was an accursed false apostle who stands condemned by the one true God revealed in the glorious Person of the Lord Jesus Christ, God’s unique, beloved Son.

Exposing the lies and misinformation of Muhammadan Ali Ataie in respect to the veracity of the “satanic verses”. In these posts I will address Ataie’s two main contentions, which are:
There are no manuscripts of the Quran that contain the satanic verses, not a single one. And there are no variant Arabic readings (*qiraat*) which them either.

Q. 22:52, which is supposed to have been “revealed” concerning this incident, wasn’t “sent down” until eight years later in Medina. Therefore, it makes no sense that Muslims were reciting the satanic verses as part of Q. 53:19-20 for eight more years without anyone raising an eyebrow or objecting seeing how these verses contradict the Quran’s express condemnation of the worship of any other deity besides Allah.

Here I will address Ataie’s first main objection.

WHOLESALE DESTRUCTION OF THE QURANIC CODICES

The first problem with Ataie’s claim is that he erroneously assumes that Muhammad and his cronies would not have immediately expunged the satanic verses from the written materials in their possession, the very moment his prophet admitted that Satan had inspired him to utter these statements, thereby committing the unforgiveable sin of idolatry.

This brings us to the second problem with Ataie’s pathetic assertion. Another reason why there are “zero manuscripts (MSS)” which still have the verses which Satan inspired Muhammad to recite is because the Islamic sources attest that the Muslims pretty much destroyed the copies which were written down by Muhammad’s followers, which resulted in the loss of a great bulk of the Quran.

Note, for instance, the following tradition from al-Bukhari:

Narrated Zaid bin Thabit:

Abu Bakr As-Siddiq sent for me when the people! of Yamama had been killed (i.e., a number of the Prophet’s Companions who fought against Musailama). (I went to him) and found ‘Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), “Umar has come to me and said: “Casualties were heavy among the Qurra’ of the! Qur’an (i.e. those who knew the Quran by heart) on the day of the Battle of Ya’mama, **and I am afraid that more heavy casualties may take place among the Qurra’ on**

other battlefields, whereby a large part of the Qur'an MAY BE LOST. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to 'Umar, "**How can you do something which ALLAH'S APOSTLE DID NOT DO?**" 'Umar said, "By Allah, that is a good project. "Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which 'Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book)." **By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Apostle did not do?**" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and 'Umar. So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat At-Tauba (Repentance) with Abi Khuzaima Al-Ansari, **AND I DID NOT FIND IT WITH ANYBODY OTHER THAN HIM**. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty… (till the end of Surat-Baraa' (At-Tauba) (9.128-129) Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with 'Umar till the end of his life, and then with Hafsa, the daughter of 'Umar. (*Sahih al-Bukhari*, Volume 6, Book 61, Number 509 https://www.searchtruth.com/book_display.php?book=61&translator=1&start=0&number=509)

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. **Hudhaifa WAS AFRAID OF THEIR (the people of Sham and Iraq) DIFFERENCES IN THE RECITATION OF THE QUR'AN** , so he said to 'Uthman, "O chief of the Believers! **Save this nation before they differ about the Book (Quran) as Jews and the Christians did before**." So 'Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to 'Uthman. 'Uthman then

ordered zaid bin Thabit, ‘Abdullah bin AzZubair, Said bin Al-As and ‘AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. ‘Uthman said to the three Quraishi men, “In case you disagree with zaid bin Thabit on any point in the Qur’an, then write it in the dialect of Quraish, the Qur’an was revealed in their tongue.” They did so, and when they had written many copies, ‘Uthman returned the original manuscripts to Hafsa. ‘Uthman sent to every Muslim province one copy of what they had copied, **and ordered that all the other Qur’anic materials, whether written in fragmentary manuscripts or whole copies, BE BURNT**. Said bin Thabit added, “A Verse from Surat Ahzab **was missed by me when we copied the Qur’an** and I used to hear Allah’s Apostle reciting it. So we searched for it **and found it with Khuzaima bin Thabit Al-Ansari**. (That Verse was): ‘Among the Believers are men who have been true in their covenant with Allah.’” (*Sahih al-Bukhari*, Volume 6, Book 61, Number 510 https://www.searchtruth.com/book_display.php?book=61&translator=1&start=0&number=510)

Here’s an alternate rendering of the aforementioned hadiths:

III: The Collection of the Qur’an

4702. It is related that Zayd ibn Thabit said, “After the slaughter of people in the Battle of Yamama, Abu Bakr sent for me. ‘Umar was with him. Abu Bakr said, ”Umar came to me and said, “**Many Qur’an reciters were killed in the Battle of Yamama, and I fear that heavy casualties will be inflicted on the Qur’an reciters in other places and therefore MUCH OF THE QUR’AN WILL BE LOST**. I think that you should collect the Qur’an together.”‘ Abu Bakr said, ‘I said to ‘Umar, “**How can I do something which the Messenger of Allah did not do?**” ‘Umar said, “By Allah, it is better.” ‘Umar kept at me about it until Allah opened my breast to that. I think what ‘Umar thinks about that.’”

Zayd continued, “Abu Bakr said, ‘You are an intelligent young man and we have no suspicion about you. You used to write down the revelation for the Messenger of Allah, may Allah bless him and grant him peace. Therefore you are to search out the Qur’an and collect it.’ **By Allah, if he had obliged me to move one of the mountains, that would not have been weightier for me than what he commanded to do of collecting the Qur’an. I said, ‘How can you do something which the Messenger of Allah did not do?**‘ Abu Bakr said, ‘By Allah, it is better.’ Abu Bakr

continued to keep at me until Allah opened my breast to what Allah had opened the breasts of Abu Bakr and ‘Umar. So I began to search out the Qur’an and collect it from the palm stalks, thin white stones, and the breasts of men until I found end of *Surat at-Tawba* with Khuzayma al-Ansari **which I did not find with anyone else**: ‘*A Messenger has come to you from among yourselves. Your suffering is distressful to him…’* (9:128)” The copy of the Qur’an in which the Qur’an was collected remained in the possession of Abu Bakr until Allah took him, and then it was with ‘Umar until Allah took him, and then it was with Hafsa bint ‘Umar.”

4703. Anas ibn Malik reported that Hudhayfa ibn al-Yaman came to ‘Uthman while the people of Syria were conquering Armenia and Azerbaijan with the people of Iraq. **Hudhayfa WAS ALARMED BY THE DIFFERENCE IN THEIR RECITATION**. Hudhayfa said to ‘Uthman, “Amir al-Mu’minin! Deliver this Community before they disagree about the Book as the Jews and Christians differed!” So ‘Uthman sent a message to Hafsa, saying, “Send us the pages in your possession and we will copy them and then return them to you.” So Hafsa sent them to ‘Uthman. He ordered Zayd ibn Thabit, ‘Abdullah ibn az-Zubayr, Sa’id ibn al-‘As, and ‘Abdu’r-Rahman ibn al-Harith ibn Hisham to transcribe copies. ‘Uthman said to the group of the three Qurashis, “When you and Zayd ibn Thabit disagree about any of the Qur’an, write it in the dialect of Quraysh. It was revealed in their language.” They did that. When they had copied it out, ‘Uthman returned the pages to Hafsa and he sent a copy of what they had copied out to every region **and commanded that every sheet or copy which had any other form of the Qur’an should be burned**.

Kharija ibn Zayd ibn Thabit added that he heard Zayd ibn Thabit say, “**I missed one ayat of *Surat al-Ahzab* when we copied out the Qur’an** which I used to hear the Messenger of Allah recite. So we searched for it **and found it with Khuzayma ibn Thabit al-Ansari**: “*Among the believers there are men who have been true to the contract they made with Allah.”* (33:23) (Aisha Bewley, *The Sahih Collection of al-Bukhari*, **Chapter 69. Book of the Virtues of the Qur’an**; emphasis mine)

Moreover, the Islamic sources are emphatic that there are many verses that have disappeared:

“Umar bin al-Khattab asked about a verse of Allah’s book, they answered: ‘*It was with a man who got killed on day of Yamama (battle)*’. He (Umar) said: ‘We all shall return to Allah’. Then he ordered to collect the Quran, therefore he was the first one who collected it in one book.” (*Kanz ul Ummal*, Volume 2, p. 574)

Umar was once looking for the text of a specific verse of the Qur’an he vaguely remembered. ***To his deep sorrow***, he discovered that the only person who had any record of that verse **had been killed in the battle of Yamama *and that the verse was consequently lost***. (Ibn Abi Dawud, *Kitab al-Masahif*, p. 10 – see also as-Suyuti’s *al-Itqan fi ‘ulum al-Quran*, volume 1, p. 204)

In the *Muqaddamah* of Q. 33, Jalaluddin as-Suyuti recorded a statement from Sufyan al-Thawri (d. 161 A. H), as narrated by his student Abd al-Razaq al-Sanani (d. 211 A. H.):

وأخرج عبد الرزاق عن الثوري قال : بلغنا ان ناسا من أصحاب النبي صلى الله عليه و سلم كانوا يقرأون القرآن أصيبوا يوم مسيلمة فذهبت حروف من القرآن

“Abd al-Razaq narrated from Al-Thawri that he said: ‘I have come to know that people from the *Sahaba* of the Prophet who used to recite the Quran were killed on the day of Musaylama *and with their deaths **LETTERS FROM THE QURAN WERE LOST** (Zahab)*.’” (*Tafsir Dur al-Manthur*, *Muqaddamah* of *Surah Ahzab*, Volume 6, p. 558)

And here are several reports which speak of the missing verses of adult breast feeding and stoning in connection with the loss of much of the Quran:

9 The Chapters on Marriage

(36) Chapter: Breastfeeding an adult

It was narrated that ‘Aishah said:

“The Verse of stoning and of breastfeeding an adult ten times was revealed1, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, AND A TAME SHEEP CAME AND ATE IT.”

1: *These verses were abrogated in recitation but not ruling. Other ahadith establish the number for fosterage to be 5.*

Grade: HASAN (Darussalam)

Reference: Sunan Ibn Majah 1944

In-book reference: Book 9, Hadith 100

English translation: Vol. 3, Book 9, Hadith 1944
(sunnah.com https://sunnah.com/ibnmajah:1944; emphasis mine)

How ironic that a sheep proved to be too powerful for Ataie's god since he prevented Allah from preserving the only copy which contained these specific verses, resulting in their wholesale disappearance!

And:

Zirr ibn Hubaish reported: "Ubayy ibn Ka'b said to me, 'What is the extent of *Suratul-Ahzab?*' I said, 'Seventy, or seventy-three verses'. He said, 'Yet it used to be equal to Suratul-Baqarah and in it we recited the verse of stoning'. I said, 'And what is the verse of stoning'? He replied, 'The fornicators among the married men (*ash-shaikh*) and married women (*ash-shaikhah*), stone them as an exemplary punishment from Allah, and Allah is Mighty and Wise.'" (*Al-Itqan fi 'ulum al-Quran*, p. 524)

This is what Jalaluddin as-Suyuti wrote in the preface of his book *Dur al-Manthur* concerning the veracity of the reports found all throughout:

"Praise be to Allah… who has given me the ability to conduct a commentary of his great book based on what I have received of the transmitted reports ***with high valued chains***."

This explains why Muslims have admitted that much of the Quran's contents is completely gone, lost to the vestiges of time, never to be recovered or found ever again:

"Abd al-Razzak in *Al-Musannaf* from Ibn Abbas said: Umar bin Al-Khattab ordered a person to gather people for *Salat* of *Jama'at*. He then ascended on a pulpit, praised Allah and said: 'O people! Do not get afraid about the verse of *Al-Rajm* because it is a verse that was revealed in the book of Allah and we recited it **but it was lost [*Zahab*], WITH MUCH OF THE QURAN GONE WITH MUHAMMAD**; and the proof of that is that the prophet would stone, and Abu Bakr would stone, and I have stoned and there will come people from this nation who would deny the stoning.'" (*Tafsir Dur al-Manthur, Muqadmah* of *Surah Ahzab*)

“Ismail bin Ibrahim narrated from Ayub from Naf’i from Ibn Umar who said: ‘Verily among you people one would say that he has found the Quran while he is unaware of what the total quantity of the Quran was, ***because MOST of the Quran has been lost***. Rather one should say that verily he has found the Quran that has appeared.’” (*Fadhail al-Quran*, by Qasim bin Salam (d. 222 A.H.), Volume 2, p. 135)

The following authorities all cite this particular narration:

Tafsir Dur al-Manthur Volume 1, p. 106.

Tafsir Ruh al-Mani, Volume 1, p. 25.

Al-Itqan fi ‘ulum al-Quran by Suyuti, rendered into Urdu by Maulana Muhammad Haleem Ansari, Volume 2, p. 64 (Idara Islamiat, Lahore).

Here is an English translation of this specific report taken from another version of the *Itqan*:

It is reported from Ismail ibn Ibrahim from Ayyub from Naafi from Ibn Umar who said: “Let none of you say ‘I have acquired the whole of the Qur’an‘. **How does he know what all of it is when MUCH of the Qur’an has disappeared?** Rather let him say ‘I have acquired what has survived.’” (*Al-Itqan*, p. 524)

And here is what the scholars said about the transmitters of the foregoing report:

Ismail bin Ibrahim

Dahabi said, “*Hujja*” (*Al-Kashif*, Volume 1 p. 242).

Ibn Hajar said, “*Thiqah*” (*Taqrib al-Tahdib*, Volume 1, p. 90).

Ayyub al-Sakhtiani

Dahabi said, “The master of scholars’ (*Siar alam al-nubala*, Volume 6, p. 15).

Ibn Hajar said, “*Thiqah Thabt Hujja*” (*Taqrib al-Tahdib*, Volume 1, p. 116).

Naafi

Dahabi said, “The Imam of *Tabi’in*” (*Al-Kashif*, volume 2, p. 315).

Ibn Hajar said, “*Thiqah Thabt*” (*Taqrib al-Tahdib*, Volume 2, p. 239).

The words *Thiqah*, *Thabt* and *Hujja* are used to describe men of integrity who were deemed to be completely reliable and trustworthy in narrating hadiths.

Finally, and more importantly, the Quran testifies to its own corruption:

Like as We sent down on the dividers, Those who made the Quran INTO SHREDS. So, by your Lord, We would most certainly question them all, As to what they did. S. 15:90-93 Shakir

Here are some of the various ways that Q. 15:91 has been translated:

(So also on such) as have made Qur'an into shreds (as they please). Y. Ali

Those who break the Qur'an into parts. Pickthall

who dismember the Qur'an. Palmer

who have broken the Koran into fragments. Arberry

Who splintered the Quran into diverse parts. Tarif Khalidi

Those who divided the Qur'an into parts. Maulana Muhammad Ali

Those who break the Quran into separate parts. Hamid S. Aziz

Those who have broken the Qur'an into fragments (as they please). Ali Unal

and also divided the Quran believing in some parts and rejecting others. Muhammad Sarwar

and who have broken the Scripture into fragments— Wahiduddin Khan

And severed their Scripture into fragments. Muhammad Ahmed-Samira

It is thus clear from this verse that the words of the Quran were being changed.

As the late Islamic Scholar Alphonse Mingana explained:

"Finally, if we understand correctly the following verse of Suratul-Hijr (xv. 90-91): 'As we sent down upon (punished) the dividers (of the Scripture?) who broke up the Koran into parts,' we are tempted to state that even when the Prophet was alive, some changes were noticed in the recital of certain verses of his sacred book. There is nothing very surprising in this fact, since Muhammad could not read or write, and was at the mercy of friends

for the writing of his revelations, or, more frequently, of some mercenary amanuenses." (Mingana, "Three Ancient Korans", *The Origins of the Koran – Classic Essays on Islam's Holy Book*, edited by Ibn Warraq [Prometheus Books, Amherst NY, 1998], p. 84; bold emphasis mine)

The evidence also shows that such corruptions to the text continued long after Muhammad's death. For instance, Mingana records the Muslim reaction to Uthman b. Affan's burning and wholesale destruction of primary, competing Quranic codices:

"The book, drawn up by this method, continued to be authoritative and the standard text till 29-30 A.H. under the caliphate of 'Uthman. At this time the wonderful faithfulness of Arab memory was defective, and according to a general weakness of human nature, the *Believers* have been heard reciting the verses of the Koran in a different way. This fact was due specially, it is said, to the hundreds of dialects used in Arabia. Zaid was again asked to put an end to these variations which had begun to scandalize the votaries of the Prophet. That indefatigable compiler, assisted by three men from the tribe of Quraish, started to do what he had already done more than fifteen years before. The previous copies made from the first one written under Abu Bakr were all destroyed by special order of the caliph: the revelation sent down from heaven was one, and the book containing this revelation must be one. The critic remarks that the only guarantee of the authenticity of the Koran is the testimony of Zaid; and for this reason, a scholar who doubts whether a given word has been really used by Muhammad, or whether it has been only employed by Zaid on his own authority, or on the meagre testimony of some Arab reciters, does not transgress the strict laws of high criticism. If the memory of the followers of the Prophet has been found defective from the year 15 to 30 A.H. when Islam was proclaimed over all Arabia, why may it not have been defective from 612 to 632 C.E. when the Prophet was often obliged to defend his own life against terrible aggressors? And if the first recension of Zaid contained always the actual words of Muhammad, why was this compiler not content with re-establishing it in its entirety, and why was the want of a new recension felt by 'Uthman? How can it be that in the short space of fifteen years such wonderful variants could have crept into the few copies preceding the reign of the third caliph that he found himself bound to destroy all those he could find? If 'Uthman was certainly inspired only by religious purposes, why did his enemies call him '**THE TEARER OF THE BOOKS**' and why did they

fasten on him the following stigma: ‘He found the Korans many and left one; **HE TORE UP THE BOOK**’? …” (Ibid., p. 84-85; bold and capital emphasis mine)

In another article, Mingana cites Muslim historian al-Tabari who wrote that:

“… ‘Ali b. Abi Talib, and ‘Uthman b. Affan wrote the *Revelation* to the Prophet; but in their absence it was Ubai b. Ka’b and Zaid b. Thabit who wrote it.’ He informs us, too, that the people said to ‘Uthman: ‘**The Koran was in MANY BOOKS**, and thou discreditedst them all but one’; and after the Prophet’s death, ‘People gave him as successor Abu Bakr, who in turn was succeeded by ‘Umar; and both of them acted according to the Book and the Sunnah of the Apostle of God – and praise be to God the Lord of the worlds; then people elected ‘Uthman b. ‘Affan **WHO … TORE UP THE BOOK**.’” (Ibid., *The Transmission of the Koran*, p. 102; bold and capital emphasis mine)

Muslims have disagreed on who compiled the Quran. They said that the four men mentioned earlier died, and so it was not compiled. Sometimes they said it was Zaid b. Thabit who compiled it, or Salim, the servant of Abu Hudsaifa. Some say that Ali swore not to put on a cloak, except for prayer, until he had compiled the Quran. Once the Quran had been compiled, people wondered what to call it. Some suggested calling it *Sifr* (“the Book”), But Ali refused, because that is a Hebrew word. Later Ali said: “I saw one like it in Abyssinia called *Al-Mushaf*“; so this is what it was called (Darwaza, *Al-Qur’an al-Majid*, p. 53).

I now conclude this part by citing the following Christian reference’s superb summation of the issues concerning the imperfect and chaotic compilation of the Muslim scripture:

… Further, al-Bukhari narrated what he heard from Qatada. He said: “I asked Anas b. Malik: ‘Who compiled the Quran during the lifetime of the Prophet?’ ‘Four,’ he replied, ‘and all of them are from the *Ansar*: Ubai b. Ka’b, Muads b. Jabal, Zaid b. Thabit, and Abu Zaid.’ I asked: ‘Who is Abu Zaid?’ ‘One of my uncles,’ he answered” (see al-Bukhari, Fadhail al-Qur’an 3).

It is also narrated by Anas via Ibn Thabit: “The Prophet died, and only four compiled the Quran, including Abu Al-Darda, Muads b. Jabal, Zaid b. Thabit and Abu Zaid.” As such, this *hadith* disagrees with Qatada’s in the

sense of confinement regarding the four; the other *hadith* mentions Abi Al-Darda instead of Ka'b b. Ubai. A number of Imams (leaders) resented this sense of confinement to the four only; yet some unbelievers held on tenaciously to Anas' claim, **implying that a great portion of the Quran had been lost** – especially verses that back up their party. In fact, these four died before the Quran was compiled. **They also asserted that many reciters of the Quran had died before the Quran was compiled**. Al-Qurtubi said: "During the Battle of Yamama, 450 RECITERS OF THE QURAN WERE KILLED." THE SAME NUMBER WAS KILLED at Mauna Well during the Prophet's time (see *Al-Bidaya wa al-Nihaya* by Ibn Kathir; chapter on Battle of Yamama).

Abu Bakr was overwhelmed by sadness over the loss of the Quran. Al-Bukhari's narration, based on what Zaid b. Thabit related, said that Zaid said: "Abu Bakr sent someone to call me when the Yamama people were killed. Umar was there with him. Abu Bakr said: 'On the Day of Yamama, Umar came to me saying that reciters of the Quran were killed. He was afraid that others might be killed elsewhere. **This indicates the loss of much of the Quran**. He suggested that I command that the Quran be compiled.'…

Another version says that Abu Bakr asked Zaid b. Thabit to compile the Quran. Zaid refused until he was assisted. Yet another version claims that Abu Bakr asked Zaid b. Thabit to compile the Quran, with Zaid refusing until he was helped by Umar. *Maghazi* ("Campaigns") by Musa b. Uqba, Ibn Shihab said: "When Muslims in the Yamama combat were injured, Abu Bakr panicked. **He was afraid that a portion of the Quran would be lost**. Therefore, people came with what they already had with them" (*Al-Qur'an al-majid* by Darwaza, pg. 54)…

Abu Bakr said to Umar and Zaid: "Sit at the door of the mosque, so that if someone comes with two witnesses and has something of the Book of Allah, then you can write it." So Zaid did not write a verse unless it was backed up by two just witnesses. The end of Sura al-Tawba **was found only with Abu Khuzaima b. Thabit**, but since his witness was considered equal to that of two men, what he had brought was written down. **But Umar brought a verse about stoning (*ayat al-rajm*) which was not written down, for he was alone**. The reason behind all this is that the Quran was divided among shoulder bones, palm branches, etc. (*Al-Itqan* by al-Suyuti; chapter on compiling the Quran)…

An evidence that the Quran had undergone some increase in volume is what Muhammad b. Sirin quotes Ikrima as having said: “After Abu Bakr had been paid homage to, Ali b. Abu Talib stayed home. So people said to Abu Bakr: ‘He hates to pay you homage.’ Therefore, Abu Bakr sent for Ali and asked: ‘Do you really hate paying me homage?’ ‘No,’ replied Ali. ‘Why then have you not come to me?’ asked Abu Bakr. Ali said: ‘**I SAW THE BOOK OF ALLAH BEING ADDED TO. This led me to make up my mind not to put on my cloak, except for prayer, until I compile the Quran**.’ Abu Bakr then stated: ‘Yes. What you have said is right!’” Muhammad b. Sirin continued: “Then I said to Ikrima, ‘Put it together as it was revealed, the first revelation comes first.’ He said: ‘If *jinn* and men had gathered to put it together in such a way, they could never have done it.’” This clearly indicates that the Quran was not recorded in the sequence of its revelation. Rather, the caliphs and others put it together according to their own tastes, for it consisted of scattered fragments (*Al-Itqan* by al-Suyuti; chapter on compilation)…

This is a summary of the history of the Quran in Abu Bakr’s and Umar’s time, and from it we gather that the Quran had not yet been compiled. Consider the following:

1. Ibn Ashtah produced the following account in the *Al-Mushaf*, having it authentically supported as he heard it from Muhammad b. Sirin. He said: “Abu Bakr died, and the Quran was not compiled then. Umar was killed, and the Quran was not compiled then.” Ibn Ashtah commented: “**The entire Quran was not completely memorised; neither was the compilation of the three *Masahif* (plural form of *al-Mushaf*) completed**” (*Al-Itqan* by al-Suyuti; chapter on compilation). This implies that many groups had their own Quran. There was a Quran that included *the Nasikh* and *the Mansukh* (“the Abrogative and the Abrogated”). Another edition was arranged in chronological order. If these copies had been identical, Uthman would not have had them burned.

2. The Muslims disagreed about the variant editions of the Quran, so Uthman burned them, being so advised by Hudsaifa. Al-Bukhari narrated that Anas said **that Hudsaifa was appalled at the differences in reading**…

Ibn Ashtah produced the following narration via Ayyub b. Abi Qulaba He said: “Ibn Malik, a man from Banu Amir, told me they disagreed on the

Quran during Uthman's time, **until boys and teachers ended up killing each other**." When Uthman found out about this, he said: "Here, in my presence, you lie in the Quran **and make it full of grammatical mistakes**. O followers of Muhammad, gather together and write a main copy for the people"; so they did. Whenever anyone disagreed with someone on a verse, they would say: "The prophet of Allah had so and so read it." They sent three people to ask him: "In what way did the prophet of Allah read such and such a verse to you?" He would answer: "As such and such." Then they wrote it down, not that they had left a space for it.

Ibn Abi Dawud said via Muhammad b. Sirin, that when Uthman wanted to write out the *Masahif*, he gathered together twelve men, Quraishites and Ansar: "They asked for the copy at Umar's house, and it was brought. Uthman was overseeing them. Therefore, if they disagreed on something, they would delay recording it. I thought they were delaying it to see if someone had heard it as Muhammad had said it the last time. Then they would finally write it down as such" (*Al-Masahif* by al-Sijistani; chapter on Uthman's compilation of the Quran).

From these accounts, it is evident that whenever Uthman sensed that they were in for a civil war or dissension as a result of the people's disagreement over the Quran, he would hold meetings to appoint an imam for the people…

As for the compilation of the Quran, consider the following:

1. The people who undertook the compilation of the Quran **were known for their treachery and lying. Uthman was murdered because he was a treacherous liar**. The compilers were not filled with God's Spirit, so they could not tell which writings, if any, were inspired. They quoted Arabs who did not know much about worldly or divine knowledge. The Quran itself says: "The Arabs are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah has sent down to his apostle" (Sura al-Tawba 9:87).

2. When the Bible was revealed, no one tried to kill anyone else, because the writings were scattered in bits and pieces, needing to be gathered. But in Uthman's time there were different ways to read the Quranic verses, according to different dialects. This led them to mistakenly blame one another of being in grave error. Uthman became afraid as to how far this

would go; so he had the verses written in one copy, preferring the dialect of the Quraish to others.

3. Honest Muslim theologians cannot deny the discrepancies in the Quran. There have been disagreements over the number of *masahif* that Uthman sent to remote parts; some claimed there were five, others four, still others seven. Uthman sent these copies to Mecca, Syria, Yemen, Bahrain, Basra, and Kufa. He kept one copy at Medina.

Some maintain that when Uthman noticed the reciters' disagreement, seeing that the evil had gone too far, he collected whatever versions of the Quran he could get. **No one dared to take the copy that Ali b. Abu Talib had, neither did anyone hurt those who recited the Quran according to Ali's copy**. Yet Ka'b b. Ubai died before Uthman compiled the Quran. **Ibn Mas'ud refused to hand over his own copy to Uthman, so they sent him out of Kufa**; they used Abu Musa al-Ash'ari's copy instead. For composing and mending the Quran, they appointed Zaid b. Thabit al-Ansari and Abdallah b. Abbas (others claim that the latter was Muhammad b. Abu Bakr). Both were still young. Uthman said to them: "If you disagree on something, at least write it in the language of the Quraish."

When the Quran was compiled, they sent a copy to Mecca. It was burned in the year 200 A.H. They sent a copy to Medina that was lost in the days of Yazid b. Muawiya. They sent a copy to Iraq that was lost in the days of al-Mukhtar. Another copy was sent to Syria. Then Uthman ordered the governors in the Islamic world to collect whatever copies of the Quran they could find. **He SOAKED THEM ALL in boiling vinegar until nothing remained. Uthman threatened to punish anyone who disobeyed his orders** (*Al-Itqan* by al-Suyuti; *Kitab al-Masahif*). (*The True Guidance* [Light of Life, Villach, Austria, First English Edition: 1994], Part Four. An Introduction to Quranic Studies, pp. 47-55)

The foregoing explains why there are no extant Quranic MSS that contain the satanic verses. I.e., Muslims destroyed the very primary codices produced by the companions of Muhammad, resulting in the irreparable loss of much of the original Quran!

THE QURAN'S DISJOINTED AND HAPHAZARD COMPOSITION

What Ataie deceitfully withheld from his audience and what he dishonestly failed to mention is that the Islamic sources clearly attest that particular

verses would be added later on to specific surahs which were composed or recited separately or independently from the texts in question.

As Christian apologist John Gilchrist noted in his response to this very same objection raised by another Muhammadan:

Zafrulla Khan, in one of his typically bold **but completely inaccurate statements**, says: “The Holy Quran excludes emphatically any idea of Satan being capable of influencing any righteous person, let alone a prophet or messenger” (*Muhammad: Seal of the Prophets*, p. 45). This claim is seriously undermined by Surah 22.52 which makes the exact point that the writer is at pains to deny. Another somewhat more credible defence is offered by a Muslim commentator on this verse:

Moreover, it is absolutely inconceivable that such an important incident as the Prophet’s having accepted the intercession of idols should have been mentioned in the Qur’an **eight years after it happened**. The 53rd chapter, in which the change is said to have taken place, was revealed before the fifth year of the Prophet’s call, **while this chapter was revealed on the eve of the Prophet’s departure from Makkah**. (Ali, *The Holy Qur’an*, p. 658).

The argument, however, does not take into account **the well-established fact that most of the Surahs of the Qur’an are composite chapters of various passages dating from different periods, often made up of both Meccan and Medinan verses**. In an introduction to Surah 22 in his translation of the Qur’an, Richard Bell says:

The surah has in fact become quite disjointed. Vv. 51-53, addressed to the prophet personally, are quite out of connection. (Bell, *The Qur’an Translated*, Vol. 1, p. 316).

He goes on to give possible occasions for the inclusion of the verses mentioned **and allows for an earlier date than the main body of the Surah**. It is therefore quite possible **that Surah 22.52 dates prior to the rest of the Surah and refers directly to the occasion of the “satanic verses**“. W. M. Watt, in another book, comments on the same verse:

This passage **is a justification for some previous alteration in the text of the Qur’an**; one strand of tradition holds that it applies to verses originally proclaimed as following 53.19,20. (Watt, *Companion to the Qur’an, p.* 156).

The strand referred to is the Ibn Ishaq/Tabari source aforementioned. We must surely conclude that Surah 22.52 is a Qur'anic reference and clue to the story of the concession to the pagan Meccans **when we consider that there is no other occasion suggested in the Islamic tradition literature for the revelation of this verse**. Muslim commentators who reject the link identified in the Ibn Ishaq/Tabari strand **nevertheless cannot suggest an alternative incident or event which can explain the statements made in the verse**.

The other verse which appears to allude to the occasion of the "satanic verses" is this one which helps us in some measure to see the inner workings of Muhammad's mind:

And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different: (In that case), behold! They would certainly have made thee (their) friend! And had We not given thee strength, thou wouldst nearly have inclined to them a little. *Surah 17. 73-74*.

This verse also appears to refer to the same occasion, in particular the yearnings felt by Muhammad for a reconciliation with his kinsmen which led to the ejaculation in favour of their goddesses. **Once again no reasonable alternative suggests itself. There is no other occasion in Muhammad's life referred to in the sources to which these enlightening verses can relate**. Furthermore, as with Surah 22.52, we are not proposing a convenient link between the verses and the story. Ibn Sa'd plainly states that they were revealed **in consequence of Muhammad's concession to the pagan goddesses and his subsequent reversion to his original position** (Ibn Sa'd, *Kitab at-Tabaqat al-Kabir*, Vol. 1, p. 237). (Gilchrist, *Muhammad and The Religion of Islam*, 3. THE NATURE OF MUHAMMAD'S PROPHETIC EXPERIENCE, C. Satan's Interjection and its Implications, 4. Support for the Story in the Qur'an.; bold emphasis mine)

The following ahadith and Islamic sources corroborate Gilchrist's point:

Narrated Ibn 'Abbas: "I said to 'Uthman bin 'Affan:

'What was your reasoning with Al-Anfal – while it is from the Muthani (Surah with less than one-hundred Ayat), and Bara'ah while it is from the Mi'in (Surah with about one-hundred Ayat), then you put them together,

without writing the line Bismillahir-Rahmanir-Rahim between them, and you placed them with the seven long (Surah) – why did you do that?' So 'Uthman said: 'A long time might pass upon the Messenger of Allah without anything being revealed to him, and then sometimes a Surah with numerous (Ayat) might be revealed. So when something was revealed, **he would call for someone who could write, and say: "Put these Ayat in the Surah which mentions this and that in it." When an Ayah was revealed, he would say: "Put this Ayah in the Surah which mentions this and that in it**." Now Al-Anfal was among the first of those revealed in Al-Madinah, and Bara'ah among the last of those revealed of the Qur'an, and its narrations (those of Bara'ah) resembled its narrations (those of Al-Anfal), so we thought that it was part of it. Then the Messenger of Allah died, and it was not made clear to us whether it was part of it. So it is for this reason that we put them together without writing Bismillahir-Rahmanir-Rahim between them, and we put that with the seven long (Surahs).'"

Grade: Hasan (Darussalam)

English reference: Vol. 5, Book 44, Hadith 3086

Arabic reference: Book 47, Hadith 3366
(suunah.com https://sunnah.com/urn/640920; emphasis mine)

Narrated Uthman ibn Affan:

Yazid al-Farisi said: I heard Ibn Abbas say: I asked Uthman ibn Affan: What moved you to put the (Surah) al-Bara'ah which belongs to the mi'in (surahs) (containing one hundred verses) and the (Surah) al-Anfal which belongs to the mathani (Surahs) in the category of as-sab'u at-tiwal (the first long surah or chapters of the Qur'an), and you did not write "In the name of Allah, the Compassionate, the Merciful" between them? Uthman replied: When the verses of the Qur'an were revealed to the Prophet, **he called someone to write them down for him and said to him: Put this verse in the surah in which such and such has been mentioned; and when one or two verses were revealed, he used to say similarly (regarding them)**. (Surah) al-Anfal is the first surah that was revealed at Medina, and (Surah) al-Bara'ah was revealed last in the Qur'an, and its contents were similar to those of al-Anfal. I, therefore, thought that it was a part of al-Anfal. Hence I put them in the category of as-sab'u at-tiwal (the seven lengthy surahs), and I did not write "In the name of Allah, the Compassionate, the Merciful" between them.

Grade: Da'if (Al-Albani)

Reference: Sunan Abi Dawud 786

In-book reference: Book 2, Hadith 396

English translation: Book 3, Hadith 785
(sunnah.com https://sunnah.com/abudawud/2/396; emphasis mine)

Ahmad narrated in al-Musnad (4/218) with a hasan isnaad from 'Uthmaan ibn Abi'l-'Aas that he said: "I was sitting with the Messenger of Allaah when he fixed his gaze on something, then lowered his gaze until he was almost looking at the ground, then he gazed at something. He said, 'Jibreel came to me and told me **to put this aayah in this place in this soorah**:

"Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed." [al-Nahl 16:90 – interpretation of the meaning].'"…

Al-Qaadi Abu Bakr said in al-Intisaar: "The order of the aayahs is something that is obligatory and binding. Jibreel used to say (to the Prophet), '**Put such and such an aayah in such and such a place**.'"…

Al-Baghawi said in Sharh al-Sunnah: "The Messenger of Allaah used to instruct his companions and teach them what was revealed to him of the Qur'aan in the order in which it appears in our Mus-hafs now, the order which Jibreel taught him. When each aayah was revealed, Jibreel would tell him, **this aayah is to be written after such and such an aayah in Soorah such and such**. Thus it is clear that the efforts of the Sahaabah were limited solely to gathering the Qur'aan in one place, not to arranging its order. The Qur'aan is written on al-Lawh al-Mahfooz in this order, then Allaah sent it down in its entirety to the first heaven, whence it was revealed in stages as it was needed, and the order in which it was revealed

is not the order in which it is recited." (Islamqa, **The order of Soorahs and Aayahs in the Qur'aan**)

And here are a couple of hadiths that affirm that, despite the ninth chapter being the last *surah* that Muhammad composed, the last verse he recited was actually Q. 4:176:

Narrated Al-Bara: The last Sura that was revealed was Bara'a, and the last verse that was revealed was: "They ask you for a legal verdict, Say: Allah's directs (thus) about those who leave no descendants or ascendants as heirs." (4.176) (*Sahih al-Bukhari*, Volume 6, Book 60, Number 129 https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=129)

Narrated Al-Bara: The last verse that was revealed was: 'They ask you for a legal verdict: Say: Allah directs (thus) about *Al-Kalalah* (those who leave no descendants or ascendants as heirs).' And the last Sura which was revealed was *Baraatun* (9). (*Sahih al-Bukhari*, Volume 6, Book 60, Number 177 https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=177)

Other traditions state that the last verse Muhammad recited was the one on usury (*Riba*) in Q. 2:275:

Narrated Ibn Abbas: The last Verse (in the Quran) revealed to the Prophet was the Verse dealing with usury (i.e., Riba). (*Sahih al-Bukhari*, Volume 6, Book 60, Number 67, https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=67)

11 Business Transactions

(4c) Chapter: Usury – Section 3

'Umar b. al-Khattab said:

The last verse to be sent down was that on usury (Al-Qur'an 2:275) but God's Messenger was taken without having expounded it to us; so leave aside usury and whatever is doubtful. Ibn Majah and Darimi transmitted it.

Reference: Mishkat al-Masabih 2830

In-book reference: Book 11, Hadith 69
(sunnah.com https://sunnah.com/mishkat/11/69)

Whatever the case maybe, the fact that Q. 2:275 and 4:176 were only added after these respective *surahs* were compiled lends support to Q. 17:73-75 and 22:52 being initially composed to address the fact of Satan causing Muhammad to magnify the pagan goddesses, and were therefore originally separate from the *surahs* which they came to be placed in.

In other words, these verses were only added much later into the *surahs* that presently contain them.

Moreover, Muhammad would even go so far as to correct and modify certain verses due to his changing circumstances and/or unforeseen problems that caught him by surprise, as we find in the following examples:

Q. 2:284-286

(The messenger believeth in that which hath been revealed unto him from his Lord…) [2:285]. The Imam Abu Mansur ‘Abd al-Qahir ibn Tahir informed us> Muhammad ibn ‘Abd Allah ibn ‘Ali ibn Ziyad> Muhammad ibn Ibrahim al-Bushanji> Umayyah ibn Bistam> Yazid ibn Zuray‘> Rawh ibn al-Qasim> al-‘Ala’> his father> Abu Hurayrah who said: “When Allah, exalted is He, revealed to His Messenger the verse (… and whether ye make known what is in your minds or hide, Allah will bring you to account for it…) [2:284], **the prophetic Companions found this hard to cope with. They went to the Messenger and said: ‘We have been entrusted with works that we can not bear: the prayer, fasting, Jihad, almsgiving; and now Allah has revealed to you this verse which we are not able to bear**’. The Messenger of Allah said to them: ‘Do you want to say as the people of the two Scriptures said before you? — the narrator said: I think he quoted the verse (We hear and we rebel!) [2:93] — Say, rather, (We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying)’. When they heard this, they did not answer. Allah revealed after this (The messenger believeth in that which hath been revealed unto him from his Lord…) the whole verse, **and Allah ABROGATED it by His revelation (Allah tasketh not a soul beyond its scope…) [2:286] to the end of the verse**”. This report was narrated by Muslim from Umayyah ibn Bistam. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> his father> Muhammad ibn Ishaq al-Thaqafi> ‘Abd Allah ibn ‘Umar and Yusuf ibn Musa> Waki‘> Sufyan> Adam ibn Sulayman who said: “I heard Sa‘id

ibn Jubayr relating from Ibn ‘Abbas who said: ‘When the verse (… and whether ye make known what is in your minds or hide, Allah will bring you to account for it…) was revealed, **objection crept into the hearts of the prophetic Companions as it never did before**. The Prophet said to them: Say, ‘we hear and we obey’. Allah then revealed (Allah tasketh not a soul beyond its scope), up to His saying (or miss the mark) upon which he said: You did. (Al-Wahidi https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=2&tAyahNo=285&tDisplay=yes&UserProfile=0&LanguageId=2; bold and capital emphasis mine)

He repeated this with each sentence of this verse until the end of it’”. This was narrated Muslim from Abu Bakr ibn Abi Shaybah from Waki‘. The commentators of the Qur’an said: “When the verse (and whether ye make known what is in your minds or hide, Allah will bring you to account for it) was revealed, **Abu Bakr, ‘Umar, ‘Abd al-Rahman ibn ‘Awf, Mu‘adh ibn Jabal and a group from the Helpers all went to the Prophet. They kneeled down** and then said: ‘O Messenger of Allah! By Allah no other revealed verse of the Qur’an **is harder on us than this one**. One of us speaks to himself with things that he does not like to remain in his heart even in exchange for the world and all that it contains. And now we are taken to task for the things that we speak to our own selves. By Allah, we are doomed’. The Messenger of Allah said: ‘This is how it was revealed!’ They said: ‘We are ruined; we have been bound by that which we cannot possibly bear’. The Messenger of Allah said: ‘Are you going to say as the Children of Israel said to Moses (We hear and we rebel!); say rather: We hear and we obey’. They said: ‘We hear and we obey’. **This was extremely hard on them, and they remained in this situation FOR A YEAR** upon which Allah, exalted is He, sent down relief and repose with His saying (Allah tasketh not a soul beyond its scope…) **WHICH ABROGATED THE VERSE BEFORE IT**. The Prophet said: ‘Allah has pardoned my community for the things with which they speak to themselves as long as they do not act upon them or speak about them to others’ ”. (Ibid. https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=2&tAyahNo=285&tDisplay=yes&Page=2&Size=1&LanguageId=2; bold and capital emphasis mine)

Q. 4:95

Narrated Al-Bara: There was revealed: “Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.” (Q. 4:95) The Prophet said, “Call Zaid for me and let him bring the board, the inkpot and the scapula bone.” Then he said, “Write: Not equal are those Believers who sit …”, and at that time ‘Amr bin Um Maktum, the blind man was sitting behind the Prophet. He said, “O Allah’s Apostle! What is your order for me (as regards the above Verse) as I am a blind man?” So, instead of the above verse, **the following verse was revealed: “Not equal are those believers who sit (at home) except those who are disabled and those who strive and fight in the cause of Allah**.” (Q. 4:95) (*Sahih al-Bukhari*, Volume 6, Book 61, Number 512 https://www.searchtruth.com/book_display.php?book=61&translator=1&start=0&number=512)

Q. 8:65-66

Then He said: ‘O prophet, God is sufficient for thee and the believers who follow thee. O prophet, exhort the believers to fight. If there are twenty steadfast ones among you they will overcome a thousand unbelievers for there are hundred of you they will overcome a thousand unbelievers for they are senseless people,’ i.e. they do not fight with a good intention nor for truth nor have they knowledge of what is good and what is evil. Abdullah b. Abu Najih from ‘Ata’ b. Abu Ribah from ‘Abdullah b. ‘Abbas told me **that WHEN THIS VERSE CAME DOWN it came as a shock to the Muslims who took it hard that twenty should have to fight two hundred, and a hundred fight a thousand. So God relieved them AND CANCELED THE VERSE WITH ANOTHER SAYING**: ‘Now has God relieved you and He knows that there is weakness amongst you, so if there are a hundred steadfast they shall overcome two hundred, and if there are a thousand of you they shall overcome two thousand by God’s permission, for God is with the steadfast.’ (‘Abdullah) said, ‘When they numbered half of the enemy it was wrong for them to run from them; but if they were less than half they were not bound to fight and it was permissible for them to withdraw.’ (*The Life of Muhammad, A Translation of Ibn Ishaq’s Sirat Rasul Allah*, with introduction and notes by Alfred Guillaume [Karachi Oxford University Press, Karachi, Tenth Impression 1995], p. 326; bold and capital emphasis mine)

Allah said next, commanding the believers and conveying good news to them…

<If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.>

The *Ayah* says, one Muslim should endure ten disbelievers. **Allah abrogated this part later on**, but the good news remained. `Abdullah bin Al-Mubarak said that Jarir bin Hazim narrated to them that, Az-Zubayr bin Al-Khirrit narrated to him, from `Ikrimah, from Ibn `Abbas, "When this verse was revealed…

<If there are twenty steadfast persons among you, they will overcome two hundred…> **it became difficult for the Muslims**, when Allah commanded that one Muslim is required to endure ten idolators. **Soon after, this matter was made easy**…

<Now Allah has lightened your (task)>, until…

<they shall overcome two hundred…>

Allah lowered the number [of adversaries that Muslims are required to endure], and thus, made the required patience less, compatible to the decrease in numbers." Al-Bukhari recorded a similar narration from Ibn Al-Mubarak. Muhammad bin Ishaq recorded that Ibn `Abbas said, "When this *Ayah* was revealed, **it was difficult for the Muslims**, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. **Allah made this ruling easy for them and abrogated this *Ayah* with another *Ayah***…

<Now Allah has lightened your (task), for He knows that there is weakness in you…>

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities." (*Tafsir Ibn Kathir* http://www.alim.org/library/quran/AlQuran-tafsir/TIK/8/64; bold emphasis mine)

Q. 25:68-70

Narrated Said bin Jubair: Ibn Abza said to me, “Ask Ibn ‘Abbas regarding the Statement of Allah: ‘And whoever murders a believer intentionally, his recompense is Hell.’ (4.69) And also His Statement: ‘…nor kill such life as Allah has forbidden, except for a just cause …..except those who repent, believe, and do good deeds.’ ” (25.68-70) So I asked Ibn ‘Abbas and he said, “When this (25.68-69) was revealed, the people of Mecca said, “We have invoked other gods with Allah, and we have murdered such lives which Allah has made sacred, and we have committed illegal sexual intercourse. **So Allah revealed: ‘Except those who repent, believe, and do good deeds and Allah is Oft-Forgiving, Most Merciful.’ (25.70)** (*Sahih al-Bukhari*, Volume 6, Book 60, Number 288 https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=288)

It, therefore, makes absolute sense and perfectly fits Muhammad’s pattern that he would immediately correct his glorification of the three chief goddesses of the Meccans, thereby lapsing into idolatry, by expunging his praise of them and replacing that with a strict denunciation of their existence and worship.

THE MUSLIM EXPOSITORS ON Q. 22:52 AND 17:73-75

… Then the Apostle of Allah, may Allah bless him, approached them (Quraysh) and got close to them, and they also came near to him. One day he was sitting in their assembly near the Ka‘bah, and he recited: “By the Star when it setteth”, till he reached, “Have ye thought upon Al-Uzza and Manat, the third, the other”. **Satan made him repeat these two phrases: These idols are high and their intercession is expected**. The Apostle of Allah, may Allah bless him, **repeated them**, and he went on reciting the whole *surah* and then fell in prostration, and the people also fell in prostration with him. **Al-Walid Ibn Al-Mughirah, who was an old man and could not prostrate, took a handful of dust to his forehead and prostrated on it**. It is said: Abu Uhayhah Sa‘id Ibn al-‘As, being an old man, took dust and prostrated on it. Some people say: It was al-Walid who took the dust; others say: It was Abu Uhayhah; while others say: Both did it. **They were pleased with what the Apostle of Allah, may Allah bless him, had uttered**. They said: We know that Allah gives life and causes death. He creates and gives us provisions, but our deities will intercede with Him, **and in what you have assigned to them, we are with you**.

These words pricked the Apostle of Allah, may Allah bless him. He was sitting in his house and when it was evening, Gabriel, may peace be upon him, came to him and REVISED the *surah*. Then Gabriel said: Did I bring these two phrases. The Apostle of Allah, may Allah bless him, said: I ascribed to Allah, what He had not said. THEN ALLAH REVEALED TO HIM: “And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.

And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.

Then had We made thee taste a double (punishment) of living and a double (punishment) of dying then hadst thou found to [*sic*] helper against Us.

… This prostration became known to people till the news reached Abyssinia and the Companions of the Apostle of Allah, may Allah bless him, that the people of Makkah fell in protraction and joined Islam including al-Walid … The people said: When such persons have joined Islam, who else remains in Makkah? They said: Our relatives are dear to us. So they returned. When they were at a distance of one hour’s walk from Makkah, they confronted some horsemen of Kinanah. They inquired about the Quraysh and their affairs. The horsemen said: **MUHAMMAD SPOKE WELL OF THEIR DEITIES, SO THEY FOLLOWED HIM, but they turned apostate. He began to abuse their gods and they began to harm him**. We left them in this struggle. They discussed that they should return to Abyssinia, but then they said: We have reached here, so let us enter (the town), see the Quraysh and visit our families and then return. (Ibn Sa’ad’s *Kitab Al-Tabaqat Al-Kabir*, English translation by S. Moinul Haq, M.A., PH.D assisted by H.K. Ghazanfar M.A. (Kitab Bhavan Exporters & Importers, 1784 Kalan Mahal, Daryaganj, New Delhi- 110 002 India), Volume I, parts I & II, pp. 237-238; bold and capital emphasis mine)

And We did not send before you any messenger rasūl — this is a prophet who has been commanded to deliver a Message — or prophet nabī — one who has not been commanded to deliver anything — but that when he recited the scripture Satan cast into his recitation what is not from the Qur’ān but which those to whom he the prophet had been sent would find pleasing. The Prophet s had during an assembly of the men of Quraysh

after reciting the following verses from sūrat al-Najm Have you considered Lāt and ‘Uzzā? And Manāt the third one? 5319-20 **added as a result of Satan casting them onto his tongue without his the Prophet’s being aware of it** the following words ‘those are the high-flying cranes al-gharānīq al-‘ulā and indeed their intercession is to be hoped for’ and so they the men of Quraysh were thereby delighted. Gabriel however later informed him the Prophet of this that Satan had cast onto his tongue and he was grieved by it; but was subsequently comforted with this following verse that he might be reassured of God’s pleasure thereat God abrogates nullifies whatever Satan had cast then God confirms His revelations. And God is Knower of Satan’s casting of that which has been mentioned Wise in His enabling him Satan to do such things for He does whatever He will. (*Tafsir al-Jalalayn*, Q. 22:52 https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=22&tAyahNo=52&tDisplay=yes&UserProfile=0&LanguageId=2; bold emphasis mine)

(Never sent We a messenger or a prophet before thee…) [22:52]. The commentators of the Qur’an said: “When the Messenger of Allah saw that his people were shunning him, he was aggrieved by their rejection of the message he brought them **and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other**, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, **and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him**. Allah, exalted is He, revealed to him then Surah al-Najm (By the star when it stetteth…) [Surah 53]. The Messenger of Allah recited it but when he reached (Have ye thought upon al-Lat and al-‘Uzza, and Manat, the third, the other) [53:19-20], **the devil put on his tongue what he had SECRETLY WISHED AND HOPED FOR and said**: ‘These are the mighty cranes (gharaniq) and their intercession is hoped for’. When the Quraysh heard this, **they were very pleased**. The Messenger of Allah carried on reciting until the end of the Surah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too. All those who were present, whether Muslim or disbeliever, prostrated except al-Walid ibn al-Mughirah and Abu Uhyahah Sa’id ibn al-‘As who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. **The Quraysh then**

dispersed, happy with what they heard. They said: '**Muhammad has mentioned our idols with complimentary terms**. We know that Allah gives life and takes it away, He creates and provides sustenance, **but these idols of ours will intercede for us with Him. Now that Muhammad HAS ASSOCIATED THEM, we are all with him'**. That evening, Gabriel went to the Messenger of Allah and said: 'What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you'. ('Alī ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, Q. 22:52 https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=22&tAyahNo=52&tDisplay=yes&UserProfile=0&LanguageId=2; bold and capital emphasis mine)

The Messenger of Allah felt very saddened and was greatly scared of Allah. And so Allah, exalted is He, revealed this verse, upon which the Quraysh said: 'Muhammad has regretted what he has mentioned regarding the status of our idols vis-à-vis Allah'. **And they became even more antagonistic than before**". Abu Bakr al-Harithi informed us> Abu Bakr Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl al-'Askari> Yahya> 'Uthman ibn al-Aswad> Sa'id ibn Jubayr who said: "The Messenger of Allah recited (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) **upon which the devil projected on his tongue**: 'These are the mighty cranes and their intercession is hoped for'. The idolaters were pleased. They said: 'He has mentioned our idols'. Then Gabriel came to the Messenger of Allah and said: 'Read back to me the speech of Allah'. When he read it to him, Gabriel said: 'As for this I did not bring; **this is from the devil'**. And so Allah, exalted is He, revealed (Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations…)". (Ibid. https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=22&tAyahNo=52&tDisplay=yes&Page=2&Size=1&LanguageId=2; bold and capital emphasis mine)

It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi that the Messenger of Allah recited Surat An-Najm to Allah's saying (what means): **{So have you considered al-Lat and al-'Uzza? And Manat, the third – the other one?}** [An-Najm, verse 19-20] THEN SATAN INSPIRED HIM TO SAY: "Those are the high goddesses whose intercession is

expected". Then Allah revealed what means: **{Verily, they were about to tempt you away from that which We revealed to you to fabricate something other than it against Us, and (had you done so) then they would surely have taken you an intimate friend! And if We had not strengthened you, you would have almost inclined to them a little}**. [Al-Isra', verse 73-74] The Messenger of Allah then kept distressed till Allah revealed (what means): **{And We did not send before you any messenger or prophet except that when he spoke (or recited), Satan threw into it (his recitation some misunderstanding). But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise}**. [Al-Hajj, verse 52] [Abu Ash-Shaykh] (Jalal Al-Din Al-Suyuti, *Reasons and Occasions of Revelation of the Holy Qur'an (Lubab An-Nuqul Fi Asbab An-Nuzul)*, translated by Dr. Muhammad Mahdi Al-Sharif [Dar Al-Kotob Al-Ilmiyah, Beirut 2015], Q. 17:73, pp. 235-236; capital emphasis mine)

It is narrated on the authority of Sa'id Ibn Jubayr that The Messenger of Allah recited Surat An-Najm to Allah's saying (what means): **{So have you considered al-Lat and al-'Uzza? And Manat, the third – the other one?}** [An-Najm, verse 19-20] THEN SATAN INSPIRED HIM TO SAY: "Those are the high goddesses whose intercession is expected". The polytheists said: "He (Muhammad) has never mentioned our gods with good before this day". Then he prostrated AND THEY PROSTRATED WITH HIM. On that occasion, Allah revealed this Qur'anic Verse. [Ibn Abu Hatim; Ibn Jarir and Ibn Al-Mundhir]

The same is narrated ON THE AUTHORITY OF IBN 'ABBAS. [Al-Bazzar and Ibn Mardawayh] (Ibid., Q. 22:52, p. 260; capital emphasis mine)

We further read in *Tafsir Dur al-Manthur* that:

Al-Bazaar and Al-Tabarani and Ibn Mardaweh and al-Ziya' have narrated **through a chain of all trustworthy (*Thiqa*) narrators** by the way of Said Ibn Jubayr, from Ibn Abbas that the Prophet recited the words of Surah Najm in the following manner:

*"Have you then considered the Lat and the Uzza And Manat, the third, the last? **These are the lofty (idols), verily their intercession is sought after**."*

The idolaters became delighted on hearing this from the prophet and said that their idols have also been mentioned in the Quran. Then Gabriel came and said to prophet:

“Recite same revelation and Quran which I have brought.” Prophet again recited the words:

“Have you then considered the Lat and the Uzza And Manat, the third, the last? ***These are the lofty (idols), verily their intercession is sought after****.”*

Gabriel said: “I had not brought these words, these are from Satan.” **Then the following verse was revealed:**

And We did not send before you any messenger or prophet, but when he desired, Satan made a suggestion respecting his desire; but Allah annuls that which Satan casts, then does Allah establish His communications, and Allah is Knowing, Wise. (Ibid., Volume 6, p. 65, on Q. 22:52 http://islamport.com/d/1/tfs/1/11/521.html)

Note carefully that the transmitters of the aforementioned were all trustworthy according to al-Suyuti.

There’s more:

When the Messenger of God was in Mecca, he recited [*qara’a*] to them: “By the star when it sets.” When he reached: “Have you considered al-Lat, al-‘Uzza and Manat, the third, the other?”, he said: “Indeed, their intercession is to be hoped for [*inna shafa ‘ata-ha turtaja*]” – the Messenger of God did this unmindfully [*wa-saha rasul Allah*].

The Mushrikun, “in whose hearts there was sickness [*alladhina fi qulub-him marad*],” met him and greeted him and were greatly pleased at it. He said to them: “**But that was from Satan! [*inna-ma dhalika min al-shaytan*]**.” **And God sent down:** “*And we have not sent before you a Messenger or a Prophet, but that when he tamanna, Satan (something) into his umniyyah, then God removes that which Satan cast.”*

The above version appears in al-Tabari’s *Tafsir*, 17:189, with the following transmission: Yunus b. ‘Abd al-A’la al-Misri (170-264) – ‘Abd Allah b. Wahb al-Misri (125-197) – Yunus b. Yazid al-Ayli (d. 160) – Muhammad b. Shihab al-Zuhri (51-124) – Abu Bakr b. ‘Abd al-Rahman b. al-Harith (23-95).

It is also cited by Abu Ja'far al-Nahas al-Misri (d. 328) in *al-Naskh wa al-mansukh* (1:448-449 and 2:527-528) with the following chain: Al-Layth b. Sa'd al-Misri (94-175) – Yunus b. Yazid – al-Zuhri – Abu Bakr b. 'Abd al-Rahman.

What makes the above narrative significant to our discussion is that it is deemed a *sahih mursal* report, i.e., a report in which the transmitters are reliable but which doesn't go back to a companion of Muhammad, but to one of their followers.

Al-Suyuti cited this from al-Tabari and also from 'Abd b. Humayd al-Kissi/al-Kishshi/al-Kashshi al-Samarqandi (170s-249) (*Al-Durr*, 6:66), stating that they are *mursal sahih al-isnad*.

The leading 9th century hadith scholar Ibn Hajar al-'Asqalani also gave the same verdict (*Fath al-bari fi Sahih al-Bukhari* [Shirkat al-Taba'ah al-Fanniyyah al-Muttahidah, Cairo, Egypt], 18:40).

Even the late renowned Salafi hadith scholar Al-Albani, *Majaniq*, 9, accepted this verdict, despite rejecting its historicity due to the fact that it is a *mursal* report.

And here is another version of the same event:

The Messenger of God recited [*qara'a*]: "Have you considered al-Lat, al-'Uzza and Manat, the third, the other?" and Satan cast onto his tongue [*fa-alqa al-shaytan 'ala lisani-hi*]: "Those (are the high) flying cranes: there intercession is to be hoped for! [*tilka al-gharaniq al-'ula wa shafa'atu-hunna turtaja*]."

And the Mushrikun were greatly pleased by this and said: "He has mentioned our gods."

So Gabriel came to him and said: "Recite to me [*iqra' 'alayya*] what I brought you!" And he recited: "Have you considered al-Lat, al-'Uzza and Manat, the third, the other? Those (are the) high-flying cranes: their intercession is hoped for!" **He (Gabriel) said: "I did not bring you this! This is from Satan [*ma ataytu-ka bi-hadha hadha 'an al-shaytan*]**"; or he said: "This is from Satan! I did not bring you these" [*aw qala hadha min al-shaytan lam ati-ka bi-ha*].

So God sent down: "*We have not sent before you a Messenger or a Prophet but that when he tamanna, Satan cast something into his umniyyah,"* to the end of the verse.

This narration is quoted from the *Tafsir* of Ibn Mardawayh (323-410 AH) in a later hadith collection, namely the *Mukhtarah* of al-Diya' al-Maqdisi (537-634), with a chain going back to Ibn Abbas:

Ahmad b. Musa Ibn Mardawayh al-Isbahani – his father, Musa b. Mardawayh al-Isbahani (d. 360) – Ibrahim b. Muhammad b. Mattawayh al-Isbahani (d. 302) – Muhammad b. 'Ali al-Muqri' al-Baghdadi (d. 300) – Ja'far b. Muhammad al-Tayalisi al-Baghdadi (d. 282) – Ibrahim b. Muhammad b. 'Ar'arah al-Basri al-Baghdadi (d. 231) – Abu 'Asim al-Nabil al-Dahhak b. Makhlad al-Makki al-Basri (d. 212) – 'Uthman b. al-Aswad al-Makki (d. 150) – Sa'id b. Jubayr – Ibn 'Abbas. (Diya' al-Din Abu 'Abd Allah Muhammad b. 'Abd al-Wahid b. 'Abd al-Rahman al-Hanbali al-Maqdisi, *al-Ahadith al-mukhtarah aw al-mustakhraj min al-ahadith al-mukhtarah mim-ma lam yukhrij-hu al-Bukhari wa Muslim fi sahihay-hima*, edited by 'Abd al-Malik b. Abd Allah b. Duhaysh [Maktabat al-Nahdah al-Hadithah, Mecca], pp. 1990-1993).

Al-Suyuti also cites this hadith both directly from Ibn Mardawayh, claiming that its chain is made up of reliable transmitters (*sanad rijalu-hu thiqat*; cf. al-Durr 6:65), and from al-Diya al-Maqdisi's citation of Ibn Mardawayh.

In fact, Ja'far b. Muhammad al-Tayalisi al-Baghdadi, Ibrahim b. Muhammad b. 'Ar'arah al-Basri al-Baghdadi, Abu 'Asim al-Nabil al-Dahhak b. Makhlad al-Makki al-Basri, and 'Uthman b. al-Aswad al-Makki are considered to be impeachable as transmitters and seem to have been *muhaddithun* (hadith scholars). 'Uthman b. al-Aswad was also known for studying under two prominent *mufassirun* (commentators), namely Mujahid b. Jabr and 'Atiyyah b. Sa'd al-'Awfi.

Moreover, Ibn Hajar al-Asqalani considered this particular transmission to be the most reliable of all the chains narrating the Satanic verses (cf. *Takhrij ahadith al-Kashshaf*, p. 114).

These next reports are even more significant since they not only provide further substantiation that Satan caused Muhammad to recite the Satanic verses, but they also prove that Muhammad used to worship these false

goddesses. These narratives further call into question Muhammad's entire salvation:

Then those who had gone (to Abyssinia) the first time returned before (the departure of) Ja'far b. Abi Talib and his companions. This is when God sent down the surah in which He states, "By the star when it sets." The Mushrikun had said: "If only this man would speak favourably of our gods [*yadhkuru alihata-na bi-khayr*], we would secure him [*aqrarna-hu*] and his companions. He does not speak of any the Jews and Christians who oppose his religion with the abuse and invective [*al-shatm wa al-sharr*] with which he speaks of our gods."

When God sent down the surah in which He mentions, "By the star," he (the Prophet) recited [*qara'a*], "Have you considered al-Lat, al-'Uzza and Manat, the third, the other?" At this point, Satan cast into it (Surat al-Najm) [*alqa al-shaytanu fi-ha 'inda dhalika*] a mention of the evil ones [*dhikr al-tawaghit*], and he (the Prophet) said [*fa-qala*]: "Indeed, they are high-flying cranes! And, indeed, their intercession is to be hoped for! [*inna-hunna la-min al-gharaniq al-'ula wa inna shafa'ata-hum (sic) la turtaja*]"; that was the rhyming prose [*saj'*] of Satan and was an instance of his sedition [min fitnati-hi].

Those two phrases became lodged in the heart of every Mushrik; their tongues were debased by them, they rejoiced at them [*dhallat bi-ha alsinatu-hum wa istabsharu bi-ha*] and said: "***MUHAMMAD HAS RETURNED TO HIS ORIGINAL RELIGION AND THE RELIGION OF HIS TRIBE*** [*qad raja'a Muhammad ila dini-hi al-awwal wa din qawmi-hi*]"…

As for the Mushrikun, their minds were set at ease in regard to the Prophet and his Companions when they heard what Satan cast into the *umniyyah* of the Prophet [*lamma sami'u al-ladhi alqa al-shaytan fi umniyyat al-nabi*]. Satan told them that the Messenger of God had recited them (the Satanic verses) when in *sajdah*, so they made the *sajdah* in veneration of their gods…

The Messenger of God was greatly distressed by this [*wa kabura dhalika 'ala rasul Allah*]. In the evening, Gabriel came to him. He (the Prophet) complained to him [*fa-shaka ilay-hi*], so he (Gabriel) ordered him (to recite the surah) and he (the Prophet) recited to him [*fa-qara'a 'alay-hi*]. When he (the Prophet) reached them (the Satanic verses) [*fa-lamma balagha-ha*] (OR: when he (Gabriel) heard [*sami'a*] (the Satanic verses)), Gabriel

absolved himself of responsibility for them [*tabarra'a min-ha*] and said: "God protect me from these! My Lord did not send them down, nor your Lord command me with them! [*ma'adh Allah min hatayni ma anzala-huma rabb-i wa la amara-ni bi-hima rabbu-ka*]." When the Messenger of God saw this, he was greatly disturbed [*shaqqa 'alay-hi*] and said: "***I HAVE OBEYED SATAN AND SPOKEN HIS WORDS AND HE HAS BECOME A PARTNER IN GOD'S MATTER WITH ME*** [*ata'tu al-shaytana wa takallamtu bi-kalami-hi wa sharika-ni fi amr Allah]*."

So God removed that which Satan cast [*fa-nasakha Allahu 'azza wa jalla ma alqa al-shaytan*] and sent down upon him: "We have not sent before you a Messenger or a Prophet but that when he removes that which Satan casts and establishes his Signs clearly – and God is All-Knowing, All-Wise – to make that which Satan cast a trial for those in whose hearts is a sickness, and for those whose hearts are hardened. Indeed, the Wrongdoers are in far dissension."

The aforementioned report has been variously transmitted by the following Muslim authorities:

Muhammad Mustafa al-A'zami*, Maghazi rasul Allah li-'Urwah ibn al-Zubayr bi-riwayat Abi al-Aswad 'an-hu (al-nuskhah al-mustrakhrajah*, Maktab al-Tarbiyah al-'Arabi li-Duwal al-Khalij, Riyad, 1981, pp. 160-161.

Abu al-Qasim Sulayman b. Ahmad al-Tabarani narrated it with the following chain: Muhammad b. 'Amr b. Khalid al-Harrani al-Misri (d. 292 AH) – 'Amr b. Khalid al-Harrani al-Misri (d. 229) – 'Abd Allah Ibn Lahi'ah al-Misri (97-174) – Muhammad b. 'Abd al-Rahman Abu al-Aswad al-Madani al-Misri (d. 136/7) – 'Urwah b. al-Zubayr al-Madani (23-94). (*al-Mu'jam al-Kabir*, edited by Hamdi 'Abd al-Majid al-Salafi [Wizarat al-Awqaf wa al-Shu'un al-Diniyyah, Baghdad, 1971], 9:34-36)

Abu Bakr Muhammad b. 'Ali al-Muttawi'i al-Ghazi al-Naysaburi al-Makki gives the following chain:

Abu al- 'Abbas Ahmad b. al-Hasan b. Bundar al-Razi al-Makki (d. 409) – Abu al-Qasim Sulayman b. Ahmad al-Tabarani – Muhammad b. 'Amr b. Khalid al-Harrani al-Misri – 'Amr b. Khalid al-Harrani al-Misri – 'Urwah b. al-Zubayr. (*Kitab man sabara zafira*, pp. 77b-78b)

Even someone as renowned as Ibn Kathir had no choice but to acknowledge the fact that many Muslim commentators referred to this story

of the Devil duping Muhammad into glorifying the false goddesses of Arabia, despite his personal rejection of this event:

At this point MANY of the scholars of Tafsir mentioned the story of the Gharaniq and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports **all come through Mursal chains of narration** and I do not think that any of them may be regarded as *Sahih*. And Allah knows best… (*Tafsir Ibn Kathir* https://www.alim.org/quran/tafsir/ibn-kathir/surah/22/52/; bold and capital emphasis mine)

BASED ON SAHIH CHAINS

As was already noted earlier, many of the reports are based on *sahih* or sound chains of transmission, refuting the lie of Muhammadans such as Ali Ataie that the episode is based on weak or fabricated hadiths.

For example, Jalauddin as-Suyuti recorded varying narrations of the satanic verses, all of which were based on authentic chains:

“Ibn Jarir and Ibn al-Munder and Ibn Abi Hatim and Ibn Mardawayh have narrated **through a *Sahih* chain** by the way of Said Ibn Jubayr who said…”

“Ibn Jarir, Ibn Al Munzir and Ibn Abi Hatim narrated **with a *Sahih* chain** from Abi Al ‘Aliyah…”

“Abd bin Hamid and Ibn Jarir by the way of Yunis, from Ibn Shahab narrated… **with a *Mursal Sahih* chain**.”

Qadhi Thanaullah Pani Patti Uthmani, in his commentary of the above mentioned verse, though doubting the veracity of this episode, nevertheless, acknowledges that the event is based on multiply attested and strong narrations:

“… However the tradition we previously mentioned from Said bin Jubayr by Bazar, Ibn Mardawayh and Tabarani, is indeed successive (*mutawatur*) and strong (*qawi*). Ibn Hajar Asqalani has stated that from the abundance of traditions reported, it is deemed that there is some truth in it…”

Here’s what Ibn Hajar al-Asqalani actually wrote:

لكن كثرة الطرق تدل على أن للقصة أصلاً مع أن لها طريقين صحيحين

“However, various versions mean that the story has an origin although there are two authentic versions.” (*Fatah al-Bari Sharh Sahih al-Bukhari*, Volume 8, p. 439)

Ibn Abi Bakar al-Haythami is another Sunni scholar who affirmed that the episode concerning the satanic verses is *Sahih*:

رواه البزار والطبراني وزاد إلى قوله : { عذاب يوم عقيم } يوم بدر ورجالهما رجال الصحيح

“Al-Bazar and Tabarani narrated it and they added ‘*the penalty of a Mighty Day’* in the day of Badr. **The narrators are the narrators of *Sahih***.” (*Majma al-Zawadi*, Volume 7, p. 248, Number 11376)

IBN TAYMIYYAH’S ACCEPTANCE OF THE SATANIC VERSES!

Moreover, the darling of Salafi Muslims, i.e., Ibn Tamiyyah, also believed that the “Satanic Verses” took place, and erroneously thought that this actually establishes that Muhammad was a genuine prophet!

What occurred with suratul-Najm (Q. 53) and its recitation, ‘*These are the lofty (idols), verily their intercession is sought after,’* **is well known amongst the *Salaf*; that this was recited by the messenger of Allah** and then Allah abrogated it.” (*Minhaj Sunnah*, Volume 2, p. 409 https://web.archive.org/web/20090329200908/http://arabic.islamicweb.com/Books/taimiya.asp?book=365&id=967)

The following modern Muslim writer candidly admits:

Given this background, and given the consistent assertion throughout the Qur’an is that God alone should be worshipped, many Muslim scholars have rejected the validity of the report about the so-called “Satanic Verses.” This report claims that due to the distress the Prophet felt because of the severe persecution of his followers, he was susceptible to the suggestion of Satan to interject a verse into Sura al-Najm suggesting that the celestial goddesses al-Lat, al-‘Uzza, and Manat are “high flying cranes whose intercession is approved.” This validation of the beliefs of the Meccans was said to have pleased them so that they stopped their persecution of the Muslims. However, Gabriel appeared to the Prophet and made him aware of his mistake and revealed the verse,

We have not sent a prophet or a messenger before you except that when he longed for something Satan cast suggestion into his longing. But God

will annul what Satan has suggested, then God will establish his verses; indeed God is All-knowing, Wise, (Hajj; 22:52)

For the majority of Muslim scholars, this report does not meet the standard established by hadith criticism because it lacks a valid *isnad* and its content contradicts the belief of the majority of Muslims that prophets are infallible. **A minority of scholars, however, most notably the Syrian Hanbali scholar Ibn Taymiyya (d. 728/1328), accept the validity of these reports**.

Ibn Taymiyya agreed with the majority that all prophets are infallible; however, he understood this infallibility not as preventing prophets from ever committing errors but as preventing them from persisting in them once committed. The commission of such errors is part of God's wisdom to allow them an opportunity to repent and perfect their character. (Ingrid Mattson, *The Story of the Qur'an: Its History and Place in Muslim Life* [Wiley-Blackwell, Second edition 2013], pp. 54-55; bold emphasis mine)

Even the renowned Islamic professor and Muslim convert Dr. Jonathan Brown admits that Ibn Taymiyya defended the historicity of Muhammad reciting the satanic verses:

According to this story, soon afterwards Gabriel informed Muhammad that the last verse had not been revealed by God. **Rather, Satan had FOOLED the Prophet into thinking it was divine revelation**. The verse was removed from the Quran and replaced by the verse that follows verse 53:20 in the Quran we know today: 'These [supposed goddesses] are nothing but empty names you have invented, you and your forefathers, for which God has bestowed no warrant from on high' (53:21-3). God then comforted Muhammad by revealing that 'We never sent a messenger or prophet before you without Satan intervening in his desires. But God abrogates what Satan interposes' (Quran 22:52).

The story of the Satanic Verses appears in the *Sira* of Ibn Ishaq **as well as most early works of Quranic commentary (*tafsir*)**. Western historians have accepted it as true based on the HCM principle that reports that seem to contradict orthodoxy must be true (who would make them up?). As Watt notes, the Satanic Verses story is 'so strange that it must be true in its essentials'.

Indeed, the story seems to undermine the central pillars of Muhammad's claim to prophecy: his status as an infallible channel of revelation and the complete reliability of the Quran. From a Muslim point of view, if Satan could interfere in the revelation of the holy book, how do we know that other verses were not also tampered with?? From the point of view of a non-Muslim evaluating Muhammad's claims to prophethood, his 'error' in the revelation makes him seem like a mere mortal who first politicked to earn Meccan support and then tried to cover up a mistake.

We must be careful, however, in relying too heavily on the principles of the Historical Critical Method. Just because we think that a story makes an orthodox tradition look bad does not mean that the participants in that tradition viewed it in the same way. The great historian of the Prophet's campaigns, al-Waqidi (d. 822), reports that when Muhammad sent Khalid bin al-Walid to destroy the idol of 'Uzza, **it came alive in the form of a naked black woman** with long, wild hair. This also seems to contradict the orthodox vision of Islam. The Quran repeatedly states that idols cannot speak or defend themselves (see, for example, Quran 21:58-67).

We must consider the possibility that early Muslims saw the story of the Satanic Verses, as well as those of live idols, as totally consistent with their religion. Certainly, most Muslim scholars later rejected the story of the Satanic Verses as heresy. The Spanish Muslim scholar Qadi Iyad (d. 1149) argued that the story could not have been true because none of the critics of Muhammad from the Quraysh ever took advantage of the episode to undermine his claims of prophecy. **But other Muslim scholars accepted the Satanic Verses as fact**. Some, like Ibn Taymiyya (d. 1328), explained them by saying that the Prophet was still entirely trustworthy as a medium of revelation because God would have corrected him whenever the Devil confused him. In the late antique world in which God constantly intervened in the lives of His prophets, the Satanic Verses would not seem out of place. (Brown, *Muhammad: A Very Short Introduction* [Oxford University Press Inc., New York 2011], pp. 97-99; bold emphasis mine)

This now brings me to my next point.

MUHAMMAD COMMITS *SHIRK*!

Muhammad knowingly committed the unforgiveable sin of *shirk*, or of associating other gods/goddesses along with Allah when Satan caused him

to both acknowledge the existence of the three pagan goddesses, and to glorify them as highly exalted intercessors.

Muhammad did this even though he had been sternly warned by his god that this would make all his previous efforts null and void, and would result in his being consigned among the losers whom Allah would severely torment:

Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; **then set not up rivals unto God when ye know (the truth)**. S. 2:22 Abdullah Yusuf Ali

God forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with God is to devise a sin Most heinous indeed. S. 4:48 Y. Ali

That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge. We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good: And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous: And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations: (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way. This is the guidance of God: He giveth that guidance to whom He pleaseth, of His worshippers. **If they were to join other gods with Him, all that they did would be vain for them**. S. 6:83-88 Y. Ali

O Prophet! Fear God, **and hearken not to the Unbelievers and the Hypocrites**: verily God is full of Knowledge and Wisdom. S. 33:1 Y. Ali

But it has already been revealed to thee, – as it was to those before thee, – "If thou wert to join (gods with God), **truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)**". S. 39:65 Y. Ali

Muhammad himself realized that he had turned Satan into Allah's associate and partner when he invariably recited statements which the devil caused him to utter in praise of the so-called daughters of Allah (*banat Allah*):

Those two phrases became lodged in the heart of every Mushrik; their tongues were debased by them, they rejoiced at them [*dhallat bi-ha alsinatu-hum wa istabsharu bi-ha*] and said: "***MUHAMMAD HAS RETURNED TO HIS ORIGINAL RELIGION AND THE RELIGION OF HIS TRIBE*** [*qad raja'a Muhammad ila dini-hi al-awwal wa din qawmi-hi*]"…

When the Messenger of God saw this, he was greatly disturbed [*shaqqa 'alay-hi*] and said: "***I HAVE OBEYED SATAN AND SPOKEN HIS WORDS AND HE HAS BECOME A PARTNER IN GOD'S MATTER WITH ME*** [*ata'tu al-shaytana wa takallamtu bi-kalami-hi wa **SHARIKA**-ni fi amr Allah]*."

As such, Muhammad stands condemned as a false prophet by the words of his very own deity, proving that Muhammad is in hell where he belongs.

CONCLUSION

I have shown in these series of posts that, contrary to the lies and deceit of Muhammadan Ali Ataie, the satanic verses are based on authentic, reliable chains of transmitters as acknowledge by some of Islam's greatest scholars and historians. The earliest sources uniformly attest that Satan caused Muhammad to commit *shirk*, wherein he praised and magnified the three pagan goddesses loved and worship by his pagan tribe. In so doing, Muhammad exposed himself as a charlatan and a false prophet who could not distinguish between a message from Satan from that which he was supposedly receiving from the true God.

I conclude by citing the statements of the late Shahab Ahmed, who was perhaps the leading Muslim scholar in respect to the satanic verses, having done the most research into this subject.

Ahmad concluded his research as follows:

The Satanic verses incident constituted a standard element in the historical memory of the Muslim community **in the first 150 years of Islam, and was recorded by almost all prominent scholars** working in the fields of *tafsir* and *sirah-Maghazi*. (*The Satanic Verses Incident in the Memory of the Early Muslim Community – An Analysis of the Early Riwayahs and their Isnads*, A dissertation presented at Princeton University, 1999, p. i; bold emphasis mine)

[We have] repeatedly dated the reports of the Satanic Verses incident **to the late 1st and early 2nd centuries**; in other words, to what seems to have been **the earliest period of systematic collection and organization of historical memory materials in the Muslim community**. As regards the discourses of which these reports formed a part, we have found that all the reports were transmitted **by late 1st/early 2nd century *sirah-maghazi* and *tafsir* scholars**. (Ibid., p. 258; bold emphasis mine)

The Satanic verses were being transmitted in **almost every important intellectual centre in the *Dar al-Islam***: Madinah, Mecca, Basrah, Kufah, Baghdad, Missisah, Rayy, Balkh, Samarqand, San'a', Fustat and Qayrawan. (Ibid., p. 260; bold emphasis mine)

The Satanic verses incident is narrated in numerous reports (**between 18 and 25**, depending on how one reckons an independent *riwayah*) scattered in the *sirah nabawiyyah* and *tafsir* literature **originating in the first two centuries of Islam**. The indications are that the incident **formed a fairly standard element in the historical memory of the early Muslim community regarding the life of its founder**. (*Ibn Taymiyyah and the Satanic Verses*, *Studia Islamica*, no. 87, 1998, p. 70; bold emphasis mine)

Al-Tabari, one of Islam's greatest commentators and historians, relays two versions of the story:

Satan Casts a False Revelation on the Messenger of God's Tongue

The Messenger of God was eager for the welfare of his people and wished to effect a reconciliation with them in whatever ways he could. It is said that he wanted to find a way to do this, and what happened was as follows.

Ibn Humayd – Salamah – Muhammad b. Ishaq – Yazid b. Ziyad al-Madani – Muhammad b. Ka'b al-Qurazi: When the Messenger of God saw how his tribe turned their backs on him and was grieved to see them shunning the message he had brought to them from God, **he longed in his soul that something would come to him from God which would reconcile him with his tribe**. With his love for his tribe and his eagerness for their welfare **it would have delighted him if some of the difficulties which they made for him could have been smoothed out, and he debated with himself and fervently desired such an outcome**. Then God revealed:

By the Star when it sets, your comrade does not err, nor is he deceived; nor does he speak out of (his own) desire…

and when he came to the words:

Have you thought upon al-Lat and al-'Uzza and Manat, the third, the other?

Satan cast on his tongue, because of his inner debates and what he desired to bring to his people, the words:

These are the high-flying cranes; verily their intercession is accepted with approval.

When Quraysh heard this, **they rejoiced and were happy and delighted at the way in which he spoke of their gods**, and they listened to him, while the Muslims, having complete trust in their Prophet in respect of the messages which he brought from God, **did not suspect him of error, illusion, or mistake**. When he came to the prostration, having completed the surah, he prostrated himself and the Muslims did likewise, following their Prophet, trusting in the message which he had brought and following his example. Those polytheists of the Quraysh and others who were in the mosque likewise prostrated themselves **because of the reference to their gods which they had heard, so that there was no one in the mosque, believer or unbeliever, who did not prostrate himself**. The one exception was al-Walid b. Al-Mughirah, who was a very old man and could not prostrate himself; but he took a handful of soil from the valley in his hand and bowed over that. Then they all dispersed from the mosque. **The Quraysh left delighted by the mention of their gods which they had heard, saying, "Muhammad has mentioned our gods in the most favorable way possible, stating in his recitation that they are the high flying cranes and that their intercession is received with approval**."

The news of the prostration reached those of the Messenger of God's companions who were in Abyssinia and people said, "**The Quraysh have accepted Islam**." Some rose up to return, while others remained behind. Then Gabriel came to the Messenger of God and said, "**Muhammad, what have you done? You have recited to the people that which I did not bring to you from God, and you have said that which was not said to you**." Then the Messenger of God was much grieved and feared God greatly, but God sent down a revelation to him, for He was merciful to him, consoling him and making the matter light for him, informing him that there

had never been a prophet or a messenger before him who desired as he desired and wished as he wished **but that Satan had cast words into his recitation, as he had cast words on Muhammad's tongue**. Then God cancelled what Satan had thus cast, and established his verses by telling him that he was like other prophets and messengers, **and revealed:**

Never did we send a messenger or a prophet before you but that when he recited (the Message) Satan cast words into his recitation (*umniyyah*). God abrogates what Satan casts. Then God established his verses. God is knower, wise.

Thus God removed the sorrow from his Messenger, reassured him about that which he had feared and cancelled the words **which Satan had cast on his tongue, that their gods were the high flying cranes whose intercession was accepted with approval**. He now revealed, following the mention of "al-Lat, al-'Uzza and Manat, the third, the other," the words:

Are yours the males and his the females? That indeed were an unfair division! They are but names which you have named, you and your fathers.

to the words:

to whom he wills and accepts.

This means, how can the intercession of their gods avail with God?

When Muhammad brought a revelation from God **canceling what Satan had cast on the tongue of His Prophet, the Quraysh said, "Muhammad has repented of what he said concerning the position of your gods with God, and has altered it and brought something else**." Those two phrases which Satan had cast on the tongue of the Messenger of God were in the mouth of every polytheists, and they became even more ill-disposed and more violent in their persecution of those of them who had accepted Islam and followed the messenger of God.

Those of the Companions of the Messenger of God who had left Abyssinia upon hearing that Quraysh had accepted Islam by prostrating themselves with the Messenger of God now approached. When they were near Mecca, they heard that the report that the people of Mecca had accepted Islam was false. Not one of them entered Mecca without obtaining protection or entering secretly. Among those who came to Mecca and remained there until they emigrated to al-Madinah and were present with the Prophet at

Badr, were, from the Banu Abd Shams b. Abd Manaf b. Qusayy, Uthman b. ‘Affan b. Abi al-‘As b. Umayyah, accompanied by his wife Ruqayyah the daughter of the Messenger of God; Abu Hudhayfah b. ‘Utbah b. Rabi‘ah b. Abd Shams, accompanied by his wife Sahlah bt. Suhayl; together with a number of others numbering thirty three men.

Al-Qasim b. Al-Hasan – al Husayn b. Daud – Hajja – Abu Ma‘shar – Muhammad b. Ka‘b al-Qurazi and Muhammad b. Qays: The Messenger of God was sitting in a large gathering of Quraysh, wishing that day that no revelation would come to him from God which could cause them to turn away from him. Then God revealed:

By the Star when it sets, your comrade does not err, nor is he deceived…

and the Messenger of God recited it until he came to:

Have you thought upon al-Lat and al-Uzza and Manat, the third, the other?

when Satan cast on his tongue two phrases:

These are the high-flying cranes; verily their intercession is to be desired.

He uttered them and went on to complete the surah. When he prostrated himself at the end of the surah, the whole company prostrated themselves with him. Al-Walid b. al-Mughirah raised some dust to his forehead and bowed over that, since he was a very old man and could not prostrate himself. They were satisfied with what Muhammad had uttered and said, “We recognize that it is God who gives life and death, who creates and who provides sustenance, but if these gods of ours intercede for us with him, and if you give them a share, we are with you.”

That evening Gabriel came to him and reviewed the surah with him, and when he reached the two phrases **which Satan had cast upon his tongue** he said, “I did not bring you these two.” Then the Messenger of God said, “**I have FABRICATED things against God and have imputed to him words which He has not spoken**.” **Then God revealed to him:**

And they indeed strove hard to beguile you away from what we have revealed to you, that you should invent other than it against us…

to the words:

and then you would have found no helper against us.

He remained grief stricken and anxious **until the revelation of the verse:**

Never did we send a messenger or a prophet before you… to the words… God is knower, wise.

When those who had emigrated to Abyssinia heard that all the people of Mecca had accepted Islam, they returned to their clans, saying, “They are more dear to us”; but they found that the people had reversed their decision when God cancelled what Satan had cast upon the Messenger of God’s tongue. (*The History of al-Tabari*, translated and annotated by W. Montgomery Watt and M.V. McDonald [State University of New York Press (SUNY), Albany, NY 1988], Volume 6, pp. 107-112; bold and capital emphasis mine)

Here, again, are the verses that al-Tabari indicates were supposedly sent down as a consequence of Muhammad reciting the words of Satan:

Verily, they were about to tempt you away from that which We have revealed (the Qur’an) unto you (O Muhammad), to fabricate something other than it against Us, and then they would certainly have taken you a friend! And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us. S. 17:73-75 Hilali-Khan

Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, *Shaitan* (Satan) threw (some falsehood) in it. But Allah abolishes that which *Shaitan* (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise: That He (Allah) may make what is thrown in by *Shaitan* (Satan) **a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened**. And certainly, the *Zalimun* (polytheists and wrong-doers, etc.) are in an opposition far-off (from the truth against Allah’s Messenger and the believers). S. 22:52-53 Hilali-Khan

With that in mind, the most authentic and authoritative collection of sunni traditions provides tacit support for the historicity of this event. Imam al-Bukhari records two narratives which attest that all the pagans prostrated along with Muhammad when the latter finished reciting *surat-Najm*, chapter 53, the very *surah* that contained Muhammad’s praise of the three goddesses:

Narrated Ibn Abbas: The Prophet I prostrated while reciting An-Najm and with him prostrated the Muslims, ***the pagans***, the jinns, and all human beings. (*Sahih al-Bukhari*, Volume 2, Book 19, Number 177 https://www.searchtruth.com/book_display.php?book=19&translator=1&start=0&number=177)

Narrated Ibn Abbas: The Prophet performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims ***and pagans*** and Jinns and human beings prostrated along with him. (*Sahih al-Bukhari*, Volume 6, Book 60, Number 385 https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=385)

It makes absolutely no sense to argue, as some Muslims do, that the reason why all the pagans fell down in worship at Muhammad's recital of *surah* 53 is because of its beauty and majesty, since they had never done so before or afterwards for any other *surah*.

The irrationality of such a claim is further seen from the fact that this *surah* in its current form contains a severe rebuke and condemnation of the pagans for their belief in and worship of female deities. Why, then, would they all bow down after hearing Muhammad renounce them and the three daughters of Allah?

The more sensible explanation is that Muhammad's recital of *surat-Najm* initially included the praise of the three goddesses which Satan inspired him to recite:

"Surat-an-Najm" is the same Surah 53 which Muhammad was reciting according to the narratives we have quoted. What else could have prompted all present, both Muslims and pagans, to prostrate behind Muhammad but the concession made to the Meccan goddesses? One can understand the Muslims following any lead Muhammad gave (see the quote from Ibn Ishaq) but it is hard, if not impossible, to believe that the pagan Meccans would have joined Muhammad in worship at the end of the Surah if he had quoted it as it now stands with such a vehement denunciation of these same goddesses by name. The story does appear to have a compelling historical foundation. (John Gilchrist, *Muhammad and the Religion of Islam*, *Muhammad and the Religion of Islam*, 3. The Nature of Muhammad's Prophetic Experience, Satan's Interjection and its Implications)

Moreover, and contrary to the claims of some Muhammadans, there is even solid historical evidence that Ibn Ishaq, the man who wrote the earliest extant biography on Muhammad's life in the eighth century, e.g., *Sirat Rasulullah* ("The Life of the Messenger of Allah"), included this incident in his work. And yet, this story of Muhammad's compromise was subsequently removed by Ibn Hisham, the Muslim who edited and reworked Ibn Ishaq's *sirah* in the ninth century AD.

In fact, Ibn Hisham admitted to omitting material from Ibn Ishaq's *sirah* that he felt was either weak or too embarrassing to the character of Muhammad:

"… There is, in the Qarawiyun mosque library at Fez in Morocco, a manuscript entitled *Kitab al-Maghazi* (Book of the Campaigns) which, among other sources, contains a record of lectures given at one time by Ibn Ishaq on the life of Muhammad which includes the story of the concession made by Muhammad to the pagan Meccans. The narrative is very similar to that in Tabari's work except that the actual 'satanic verses' are only referred to and not actually quoted in the text."
(Gilchrist, *Muhammad and the Religion of Islam*, pp. 117ff.)

And in support of the statements of Gilchrist, not what the renowned Islamist and the very scholar who translated Ibn Ishaq's *sirah* into English, Alfred Guillaume, noted in regards to this manuscript find in the library at Fez:

The Verse Inserted into the Koran at the Instigation of Satan

Ms. fo. 56b; T. pp. 1192f.; S. p. 229; I.H. p. 241; L. p. 161

There can be little doubt that Ibn Hisham cut out some of the text which came to him because he gives no reason for the sudden conversion of the people of Mecca and leaves it unexplained. The full story hitherto has been known **only from Tabari's who quoted Ibn Ishaq on the authority of Salama**. In that version it is made clear that it was the prophet's desire to end the estrangement between him and his people and to make it easier for them to accept Islam **that prompted him to yield to the suggestion of Satan and add the words "These are the exalted cranes (*gharaniq*) whose intercession is to be hoped for"** (or, in another version, "approved").

The manuscript agrees with Salama's report from Ibn Ishaq that the emigrants returned from Abyssinia because they heard of the conversion of Quraysh **in consequence of the concession to polytheism**, but strangely enough it does not quote the offending words. Presumable they were deliberately omitted and readers must have known what they were because otherwise the narrative would be unintelligible. Two verses are referred to, but the second is not quoted. In view of its interest I give a translation of the manuscript: "(The emigrants) remained where they were until they heard that the people of Mecca had accepted Islam and prostrated themselves. That was because the chapter of The Star (53) had been sent down to Muhammad and the apostle recited it. Both Muslim and polytheist listened to it silently until he reached his words 'Have you seen (or, "considered") al-Lat and al-Uzza?' They gave ear to him attentively while the faithful believed (their prophet). **Some apostatized when they heard the 'saj' of the Satan and said 'By Allah we will serve them (the *Gharaniq*) so that they may bring us near to Allah'. The Satan taught these two verses to every polytheist and their tongues took to them easily**. This weighed heavily upon the apostle until Gabriel came to him and complained to him of these two verses and the effect that they had upon the people. Gabriel declined responsibility for them and said '**YOU RECITED to the people something which I did not bring you from God and YOU SAID what you were not told to say**'. The apostle was deeply grieved and afraid. Then God send down by way of comfort to him: 'Never did we send an apostle or a prophet before you but when he wished Satan cast a suggestion into his wish' as far as the words 'Knowing, Wise'' (Sura 22:51).

Ibn Kathir gives a fantastic reason for the conversion of the Meccans and says that Ibn Ishaq's tradition is not sound. He says that he himself has not quoted the story of the *gharaniq* because there might be some who heard it for the first time and would not be able to take a right view of it.

Suhayli with his customary honesty makes no bones about it. He says that the cause of the return of the emigrants was as we have heard, **and he also tells that besides Ibn Ishaq, Musa ibn 'Uqba handed on the tradition**. He says that traditionists reject this hadith, and those who accept it have ways of explaining it. One of these, he says, namely that Satan spoke of the words which were broadcast through the town but the apostle did not utter them, **would be excellent were it not for the fact that the**

tradition asserts that Gabriel said to Muhammad "I did not bring you this". (Alfred Guillaume, *New Light on the Life of Muhammad* [Manchester University Press], pp. 38-39 https://books.google.com/books?id=tNHnAAAAIAAJ&printsec=frontcover#v=onepage&q=instigation%20of%20satan&f=false; bold and capital emphasis mine)

With the foregoing in perspective, it is abundantly clear that the evidence for the devil moving Muhammad to praise the daughters of Allah, thereby causing him to commit the unforgiveable sin of associating others with the Islamic evidence, is massive and overwhelming. Therefore, Muslims cannot be conveniently brush aside or ignored this story as a fabrication, especially when it originated from within the Islamic community, being taught and passed on by some of Islam's greatest and earliest scholars.

Additional Sources of the Satanic Verses Event of Muhammad

- **50 Sources**: There are 50 different sources reporting various versions of the Satanic Verses story.
- **Notable Early Scholars**:
    1. **Six reports** trace back to **Kaʿb al-Qurazi**, a prominent early scholar of the Qur'an.
    2. **Five reports** trace back to ʿ**Urwah ibn al-Zubayr**, an early Meccan scholar recognized as the founder of the study of the life of Muhammad. He was also:
        - A nephew of Aisha
        - A grandson of Abu Bakr
        - The son of Asma, one of the first 20 converts to Islam.
    3. **Two reports** go back to **Abu Bakr ibn ʿAbd al-Rahman ibn al-Harith**, a leading scholar in Islamic law during the first century.
    4. **Five reports** trace back to **Abu al-ʿAliyah al-Basri**, another notable Qur'anic scholar. He studied the Qur'an with several significant figures:
        - Caliph Umar
        - Ubayy ibn Ka'b
        - Zayd ibn Thabit
        - Ibn ʿAbbas
    5. **Two reports** go back to **al-Suddi**, an early scholar who studied with **Ibn ʿAbbas**.

6. **One report** originates from the **tafsir of Muhammad ibn al-Saʾib al-Kalbi**, who compiled the longest tafsir written up until his time.
7. **Four reports** are attributed to **Qatadah ibn Diʿamah**, one of the early renowned commentators of Islam.
8. **One report** goes back to **al-Dahhak**, a first-century expert in tafsir.
9. **One report** is linked to ʿ**Ikrimah**, a former slave of **Ibn** ʿ**Abbas** and an expart on the life of Muhammad.
10. **Six reports** directly trace back to **Ibn** ʿ**Abbas**, regarded as the founder of Qur'anic studies.
11. Several reports are linked to **Saʿid ibn Jubayr**, a leading scholar of his time and a top student of **Ibn** ʿ**Abbas**.

- **Prevalence in Early Islamic Tradition**:

1. The story is widespread across first-century Islamic sources. However, later Muslim scholars, feeling embarrassed by it, began to deny its occurrence.
2. The denial stems from an inability to reconcile the idea that the Prophet Muhammad might have delivered a revelation influenced by Satan, only to retract it later, arguing that all prophets might experience such an incident.

Surah An-Nisa (4:48) states:

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates others with Allah has certainly fabricated a tremendous sin."

MUHAMMAD'S "SATANIC VERSES" REVISTED

The late renowned Islamic scholar Alfred Guillaume wrote a booklet on a manuscript find, which was kept in the Qarawiyun library at Fez and numbered 727. This manuscript (ms.) contains a report of a person who had heard the lecture of Ibn Ishaq on the life of Muhammad.
Ibn Ishaq is the Muslim who had written a biography on Muhammad in the eighth century AD titled *Sirat Rasulullah*, which Guillaume has translated into English. This biography was subsequently edited and purged by Ibn Hisham in the ninth century (c. 830 AD).

The importance of this ms. can be seen from the fact that it confirms that Ibn Ishaq did in fact narrate the event of Satan inspiring Muhammad to recite lines praising the three pagan goddesses of the Quraysh al-Lat, al-

Uzza and Manat. Unfortunately, Ibn Hisham expunged this report from his editorial reworking of Ibn Ishaq's *sirah*.

This lapse into blatant idolatry on Muhammad's part, where he was duped by Satan to commit the unforgiveable sin of *shirk* (cf. Q. 2:22; 4:48, 116), was later corrected and the lines abrogated by "Gabriel" who had informed him that Allah had not "revealed" these words to his "messenger."

I quote from Guillaume's booklet which mentions these details:

The Verses Inserted in the Koran ***at the Instigation of Satan***

Ms. fo. 56b; T. pp. 1192f.; S. p. 229; I.H. p. 241; L. p. 165

There can be little doubt that Ibn Hisham cut out some of the text which came to him because he gives no reasons for the sudden conversion of the people of Mecca and leaves it unexplained. The full story hitherto has been known only from Tabari who quoted Ibn Ishaq on the authority of Salama. In that version it is made clear that it was the prophet's desire to end the estrangement between him and his people and to make it easier for them to accept Islam **that prompted him yield to the suggestion of Satan and add the words** "**These are the exalted cranes (*gharaniq*) whose intercession is to be hoped for" (or, in another version, "approved")**.

The MS. agrees with Salam's report from Ibn Ishaq that the emigrants returned from Abyssinia because they heard of the conversion of Quraysh **in consequence of the concession to polytheism**, but strangely enough it does not quote the offending words. Presumably they were deliberately omitted and readers must have known what they were because otherwise the narrative is unintelligible. Two verses are referred to, but the second is not quoted. In view of its interest I give a translation of the MS.: "(The emigrants) remained where they were until they heard that the people of Mecca had accepted Islam and prostrated themselves. That was because the chapter of The Star (53) had been sent down to Muhammad and the apostle recited it. Both Muslim and polytheist listened to it silently until he reached his words 'Have you seen (or, "considered") al-Lat and al-Uzza?' They gave their ear to him attentively while the faithful believed (their prophet). Some apostatized when they heard the *saj'* of the Satan and said 'By Allah we will serve them (the *Gharaniq*) so that they may bring us near to Allah'. **The Satan taught these two verses to every**

polytheist and their tongue took them easily. This weighed heavily upon the apostle until Gabriel came to him and complained to him of these two verses and the effect that they had upon the people. **Gabriel declined responsibility for them and said 'You recited to the people something which I did not bring you from God and you said what you were not told to say**'. The apostle was deeply grieved and afraid. Then God sent down by way of comfort to him: 'Never did we send an apostle or a prophet before you but when he wished Satan cast a suggestion into his wish' as far as the words 'Knowing, Wise'" (Sura 22, 51).1

Ibn Kathir gives a fantastic reason for the conversion of the Meccans and says that Ibn Ishaq's tradition is not sound. He says that he himself has not quoted the story of the *gharaniq* because there might be some who heard it for the first time and would not able to take a right view of it.

Suhalyi with his customary honesty makes no bones about it. He says that the cause of the return of the emigrants was as we have heard, and he also tells us that besides Ibn Ishaq, Musa ibn 'Uqba handed on this tradition. He says that traditionists reject this *hadith*, and those who accept it have ways of explaining it. One of these, he says, namely that Satan spoke the words which were broadcast through the town but the apostle did not utter them, would be excellent **were it not for the fact that the tradition asserts that Gabriel said to Muhammad "I did not bring you this**." (Guillaume, *New Light on the Life of Muhammad* [Manchester University Press], pp. 38-39; emphasis mine)

■The Quran is Easy to Remember

"And We have certainly made the Quran easy for remembrance, so is there any who will remember?"
(Quran, 54:17)

"And We have certainly made the Quran easy for remembrance, so is there any who will remember?"
(Quran, 54:22)

"And We have certainly made the Quran easy for remembrance, so is there any who will remember?"
(Quran, 54:32)

"And We have certainly made the Quran easy for remembrance, so is there any who will remember?"
(Quran, 54:40)

■Clarity of the Quran's Message

"This is a clear statement to [all] the people and a guidance and instruction for those conscious of God."
(Quran, 3:138)

■No Confusion in the Quran

"A Quran in Arabic, without any deviance, so that they may become righteous."
(Quran, 39:28)

■Sent Down in a Clear Arabic Language

1. *"Indeed, We have sent it down as an Arabic Quran that you might understand."*
   (Quran, 12:2)
2. *"We have made the Quran easy to understand in your tongue, so that you may give good news to the righteous and warn the wrongdoers."*
   (Quran, 12:1)
3. *"We have made the Quran easy to understand, but there are those who refuse to understand."*
   (Quran, 20:113)
4. *"And We have explained in detail in this Quran for the people every kind of example, but most people refuse to accept anything but disbelief."*
   (Quran, 39:28)
5. *"We have sent down the Quran in Arabic, so that you may understand its meaning."*
   (Quran, 41:44)
6. *"This is a clear Quran, in Arabic, so that you may understand."*
   (Quran, 54:17)

So now you know very well that for whom Quran was revealed

Salvation

The concept of *salvation* holds diverse meanings across cultures and belief systems. Depending on the context, salvation may refer to escaping danger, recovering from illness, or avoiding calamity. However, the focus of this study is not on physical deliverance but on the **spiritual salvation** of the soul—rescue from eternal damnation in hell and reconciliation with God. This salvation can be experienced during one's lifetime on earth and carries eternal significance.

■I. The Concept of ‘Salvation’ Among Different People

Even in the realm of spiritual salvation, there exist varied ideas and beliefs across cultures and religions:

1. **Moksha/Mukti – Salvation Through Rebirth and Karma**
    - Many believe that salvation is achieved by merging with the divine (*Brahma/God*) through successive cycles of rebirth.
    - In this system, sins are expiated through good works, and the soul continues to reincarnate until it attains liberation (*moksha* or *mukti*).
2. **Salvation Through Judgment and the Hair-Thread Bridge**
    - Another belief involves judgment after death, where each soul must traverse a fine, threadlike bridge. (Pulsirat)
    - Those deemed righteous reach the other side, while the wicked fall into hell below.
3. **Union with the Almighty Through Works and Ascetic Practices**
    - Some hold that salvation comes through merging with the Almighty via good deeds, meditation, self-sacrifice, and even extreme practices like fasting to the point of death.
4. **National Salvation and Restoration**
    - Certain groups anticipate a future *national salvation* in which they will be freed from oppression and their kingdom will be restored, with their deity reigning as king.
5. **Salvation Through Purgatory**

- Another school of thought teaches that after death, souls are transferred to a temporary place (*purgatory*) to be purified of their sins.
- Through prayers and rituals performed by loved ones on earth, these souls are eventually promoted to heaven.

The Bible presents a radically different perspective on salvation compared to the concepts mentioned above.

For example, a person who believes in reincarnation may struggle to understand the concept of being “born again” as described in ***John 3:3–7***.

3 In answer Jesus said to him: “Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God.”4 Nic·o·de'mus said to him: “How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he?”5 Jesus answered: “Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God.6 What has been born from the flesh is flesh, and what has been born from the spirit is spirit.7 Do not marvel because I told you, YOU people must be born again.

This study aims to explore the doctrine of salvation as revealed in Scripture, beginning with its foundation in the Old Testament and tracing its fulfillment in the New Testament. Biblical salvation is unique, transformative, and rooted in God’s grace and redemptive plan for humanity.

SALVATION IN THE OLD TESTAMENT

In the Old Testament, God’s work of salvation for humanity begins unfolding from the book of Genesis. As we examine the Scriptures, we see that the concept of salvation develops and transforms throughout Israel’s history, reflecting the progression of God’s redemptive plan.

■The Words Used

■The Hebrew Concept of "Yesa" and Its Variations

The Hebrew word **"yesa"** (יֵשַׁע) and its variations, such as **"yesuah"** (יְשׁוּעָה), convey rich meanings related to salvation. These terms encompass ideas like:

- **"To save"**
- **"To keep safe and sound"**
- **"To rescue from danger or destruction"**

Additionally, they imply **"bringing into a special environment"**, emphasizing the relational and transformative aspects of salvation.

Scriptural Examples

1. **Genesis 28:21**
    - Jacob vows that God would bring him safely back:
      "So that I come again to my father's house in peace, then the LORD shall be my God."

2. **Psalm 18:36**
    - God enlarges the path to ensure safety:
      "You gave me a wide place for my steps under me, and my feet did not slip."

3. **Psalm 66:12**
    - Deliverance leads to abundance:
      "You let people ride over our heads; we went through fire and through water, yet you have brought us out to a spacious place."

■Salvation in the King James Version (KJV)

In the **King James Version**, the term "salvation" appears **113 times** in the Old Testament and encompasses several nuanced meanings:

- **Deliverance**:
    - *Exodus 14:15*: *"And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."*
    - *Psalm 3:8*: *"Salvation belongeth unto the LORD: thy blessing is upon thy people."*
    - *Psalm 9:14*: *"That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation."*
- **Victory**:

- *1 Samuel 14:15*: *"And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling."*

- **Prosperity**:
    - *Psalm 118:25*: *"Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity."*

■The National and Individual Dimensions of Salvation

For **Israel**, salvation often referred to:

- **Deliverance from dangers** (e.g., enemies or natural calamities).
- **Preservation** leading to safety, health, or freedom.

This salvation frequently had **national implications**, reflecting the collective longing for deliverance alongside individual rescue. Israel's view of salvation intertwined with its identity as God's chosen people, seeking freedom and restoration both spiritually and materially.

■God's Saving Activity in the Old Testament

The Old Testament is abundant with accounts of **God's saving actions**, which illustrate His power, faithfulness, and ongoing involvement in the lives of His people.

Examples of Deliverance

1. **Noah Delivered from the Flood**
    - *Genesis 9*: After the flood, God establishes a covenant with Noah, signifying His saving grace and protection.
2. **Lot Rescued from Sodom**
    - *Genesis 19*: Lot is saved from the destruction of Sodom and Gomorrah, showcasing God's intervention on behalf of the righteous.
3. **Focus on Israel**

- Following Abraham's call, God's saving work became particularly centered on **Israel**, His chosen people.

The Deliverance from Egypt: A Defining Moment

One of the most pivotal acts of salvation in the Old Testament is the **Exodus** from Egypt:

- **Exodus 14:15**
  "Stand still, and see the salvation of the Lord." (KJV)

This event shaped Israel's identity and was annually commemorated in the **Passover feast**:

- **Deuteronomy 16:1**: *"Observe the month of Abib and keep the Passover to the LORD your God."*
- **Psalm 66:13–20**: *"I will come into your house with burnt offerings; I will pay you my vows."*

God's Continuing Salvation for Israel

God's saving acts extended beyond Egypt to address various crises faced by Israel:

1. **Battles**
   - **Numbers 10:9**: *"If you go to war in your land against the enemy that oppresses you, then you shall sound an alarm with the trumpets; and you shall be remembered before the LORD your God, and you shall be saved from your enemies."*
2. **Victory**
   - **Deuteronomy 20:4**: *"For the LORD your God is he who goes with you, to fight for you against your enemies, to give you the victory."*
3. **Deliverance from Trouble**
   - **Isaiah 33:2**: *"O LORD, be gracious to us; we wait for you. Be our arm every morning, our salvation in the time of trouble."*

Personal Salvation

Salvation was not only **collective** but also deeply **personal**, as God delivered individuals from a variety of perils:

- **Sickness**: Healing from physical ailments.
- **Imprisonment**: Freedom from captivity.
- **Hostility**: Protection from enemies.
- **Danger**: Rescue from life-threatening situations.

God's saving activity demonstrates His role as both a **communal Savior** for His people and a **personal deliverer** for individuals in need.

■The Reason for God's Salvation

God's saving acts in the Old Testament were deeply rooted in His covenant with Abraham, highlighting His faithfulness rather than Israel's goodness or merit.

Covenant Promises

God's intervention was a direct result of His promises to Abraham:

1. **The Promise to Abraham**
    - **Genesis 12:7**: *"Then the LORD appeared to Abram and said, 'To your offspring I will give this land.'"*
    - **Genesis 15:13–16**: *"Know this for certain, that your offspring shall be aliens in a land that is not theirs, and shall be slaves there, and they shall be oppressed for four hundred years; but I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions."*
2. **God's Response to Israel's Cries**
    - **Exodus 2:23–24**: *"The Israelites groaned under their slavery, and cried out. Out of the slavery their cry for help rose up to God. God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob."*

The Ark of the Covenant

The **Ark of the Covenant** symbolized God's presence among His people, serving as a tangible assurance of His deliverance:

1. **Symbol of Divine Presence**
    - **Exodus 25:22**: *"There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the covenant, I will deliver to you all my commands for the Israelites."*
2. **Role in the Conquest of Jericho**
    - **Joshua 6:9**: *"The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while the trumpets blew continually."*

However, when Israel treated the Ark as a mere ritual object and disobeyed God, salvation was withheld:

- **1 Samuel 4:1–11**: The Ark was captured by the Philistines as Israel presumed upon God's favor without obedience. This event demonstrated that salvation depended on a faithful relationship with God, not on external symbols.

■God's Mercy in Salvation

Despite Israel's repeated disobedience, God's grace and mercy were evident whenever they cried out to Him.

Examples of Mercy

1. **God's Compassion**
    - **Isaiah 33:2**: *"O LORD, be gracious to us; we wait for you. Be our arm every morning, our salvation in the time of trouble."*
2. **Raising Deliverers**
    - **Judges 3:9**: *"But when the Israelites cried out to the LORD, the LORD raised up a deliverer for the Israelites, who delivered them."*
    - **Judges 3:15**: *"But when the Israelites cried out to the LORD, the LORD raised up for them a deliverer, Ehud son of Gera."*

The Pattern in Judges

The book of **Judges** illustrates a recurring cycle in Israel's history:

1. **God saves His people** from their enemies.
2. **Israel forgets God** and falls into sin.
3. **God allows oppression** to come upon them.
4. **Israel cries out**, and God mercifully raises a deliverer.

For example:

- **Judges 6:14**: *"Then the LORD turned to him and said, 'Go in this might of yours and deliver Israel from the hand of Midian; I hereby commission you.'"*
- **Judges 3:9**: *"The LORD raised up a deliverer for the Israelites."*

This cycle underscores God's enduring faithfulness despite human failure.

The Old Testament provides a rich and multifaceted understanding of salvation, emphasizing God's covenantal love, His saving power, and His ongoing work of deliverance for His people. Through both national and personal acts of salvation, God's redemptive plan was revealed, preparing the way for the ultimate salvation through Christ in the New Testament.

In the Old Testament, salvation initially referred to deliverance in a broad sense, encompassing individual and national rescue from enemies, famine, or sickness. However, as history unfolded, particularly from the Psalms onwards, the concept of salvation evolved to include spiritual and moral dimensions.

■Spiritual Salvation in the Old Testament

Initially, salvation in the Old Testament focused on **deliverance from external threats** and physical hardships. However, as the writings of **Isaiah** and the **later prophets** developed, the concept of salvation expanded to include **inward transformation**, emphasizing righteousness and a restored relationship with God.

Salvation and Sin

Salvation came to be understood as not merely external rescue but also **deliverance from sin**, which acts as a barrier to experiencing God's presence:

1. **Sin as a Barrier**
    - **Isaiah 59:1**: *"See, the LORD's hand is not too short to save, nor his ear too dull to hear; but your iniquities have been barriers between you and your God."*
2. **Salvation as a Gift of Righteousness**
    - **Isaiah 61:10**: *"I will greatly rejoice in the LORD, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness."*
3. **Healing and Salvation as God's Work**
    - **Jeremiah 17:14**: *"Heal me, O LORD, and I shall be healed; save me, and I shall be saved, for you are my praise."*

The Exclusion of the Wicked

The wicked were excluded from salvation, highlighting the moral and spiritual requirements of deliverance:

1. **The Barrier of Wickedness**
    - **Psalm 119:155**: *"Salvation is far from the wicked, for they do not seek your statutes."*
2. **Salvation for the Meek and Godly**
    - **Isaiah 12:3**: *"With joy you will draw water from the wells of salvation."*
    - **Psalm 85:9**: *"Surely his salvation is near to those who fear him, that his glory may dwell in our land."*
    - **Psalm 86:2**: *"Preserve my life, for I am devoted to you; save your servant who trusts in you."*
    - **Psalm 149:4**: *"For the LORD takes pleasure in his people; he adorns the humble with victory."*

■Recipients of Spiritual Salvation

Salvation became increasingly associated with **inward qualities**, such as humility, obedience, and devotion to God. Only the meek, godly, and repentant were considered worthy of receiving God's gift of salvation. This deeper understanding laid the foundation for the later emphasis on **spiritual salvation** in the New Testament.

■Why This Change in Understanding of Salvation?

Israel's history, particularly their repeated **bondage under foreign nations**—culminating in the **Babylonian captivity**—brought a profound realization: departing from God's ways resulted in suffering. This experience cultivated a longing for **inward salvation**, a transformation of the heart and spirit that would sustain their relationship with God.

God's Promise of Inner Renewal

The prophets revealed God's plan to address the root cause of Israel's suffering—**their sinful hearts**—through divine cleansing and renewal:

1. **God's Promise to Cleanse Hearts**
    - **Ezekiel 36:29**: *"I will save you from all your uncleanness."*
    - **Jeremiah 31:33**: *"But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people."*
2. **David's Prayer for Inner Renewal**
    - **Psalm 51:6**: *"You desire truth in the inward being; therefore teach me wisdom in my secret heart."*

The Universality of Salvation

Isaiah introduced the idea that God's salvation was not limited to Israel but extended to the **Gentiles**, making it universal:

1. **Salvation for All Nations**

- **Isaiah 49:6**: *"I will give you as a light to the nations, that my salvation may reach to the ends of the earth."*
- **Isaiah 45:22**: *"Turn to me and be saved, all the ends of the earth! For I am God, and there is no other."*

2. **Echoed by Other Prophets**

    - **Micah 5:4**: *"And he shall stand and feed his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall live secure, for now he shall be great to the ends of the earth."*
    - **Psalm 67:7**: *"May God continue to bless us; let all the ends of the earth revere him."*
    - **Psalm 98:3**: *"He has remembered his steadfast love and faithfulness to the house of Israel. All the ends of the earth have seen the victory of our God."*

■Significance of the Change

This shift toward inward renewal and universal salvation reflects God's desire for a **holistic transformation**—spiritual, moral, and relational—that would not only restore Israel but also invite all nations to experience His salvation. This understanding laid the groundwork for the New Testament message of salvation through Jesus Christ, who fulfills these promises and extends them universally.

■The Method of Salvation

Isaiah laid out the method of spiritual salvation, emphasizing that it was centered on the **suffering Servant of the Lord**, the **Messiah**:

- **Isaiah 53**: This chapter prophetically describes the Servant who bears humanity's sins and brings salvation through His suffering and death.

Salvation was entirely God's work, initiated and accomplished for **His purposes and glory**:

1. **Salvation by God's Initiative**

    - **Hosea 1:7**: *"I will save them by the LORD their God; I will not save them by bow, or by sword, or by war, or by horses, or by horsemen."*

- **Jeremiah 30:10**: *"Then fear not, O Jacob my servant, declares the LORD, nor be dismayed, O Israel; for behold, I will save you from far away."*

2. **Salvation Reveals God's Righteousness**
    - **Isaiah 45:21**: *"There is no other god besides me, a righteous God and a Savior; there is no one besides me."*
3. **Salvation Demonstrates God's Power and Faithfulness**
    - **Deuteronomy 20:4**: *"For the LORD your God is he who goes with you, to fight for you against your enemies, to give you the victory."*
    - **Psalm 20:6**: *"Now I know that the LORD saves his anointed; he will answer him from his holy heaven with the saving power of his right hand."*

Salvation was not earned but was an act of God's **sovereign will**:

- **Isaiah 56:1**: *"Thus says the LORD: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance will be revealed."*
- **Isaiah 45:8**: *"Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may spring up, and let it cause righteousness to sprout up also."*

■Conditions for Salvation

While salvation was God's sovereign act, it was extended only to those who demonstrated the proper **heart attitude**, marked by trust, reliance, and obedience to God. Self-sufficiency and pride excluded individuals from receiving it.

1. **The Poor and Humble**
    - **Joshua 5:15**: *"The commander of the LORD's army said to Joshua, 'Remove the sandals from your feet, for the place where you stand is holy.'"*
    - **Psalm 7:10**: *"My shield is with God, who saves the upright in heart."*
    - **Psalm 37:39**: *"The salvation of the righteous is from the LORD; he is their refuge in the time of trouble."*
2. **The Afflicted and Contrite**

- **2 Samuel 22:28**: *"You deliver a humble people, but your eyes are upon the haughty to bring them down."*
- **Psalm 18:27**: *"For you deliver a humble people, but the haughty eyes you bring down."*
- **Isaiah 57:15**: *"For thus says the high and lofty one who inhabits eternity, whose name is Holy: I dwell in the high and holy place, and also with those who are contrite and humble in spirit."*
- **Isaiah 66:2**: *"This is the one to whom I will look: to the humble and contrite in spirit, who trembles at my word."*

3. **Those Who Confessed Their Need**

    - **Psalm 34:6**: *"This poor soul cried, and was heard by the LORD, and was saved from every trouble."*
    - **Isaiah 45:22**: *"Turn to me and be saved, all the ends of the earth! For I am God, and there is no other."*

4. **Those Who Feared God**

    - **Psalm 85:9**: *"Surely his salvation is at hand for those who fear him."*
    - **Isaiah 12:3**: *"With joy you will draw water from the wells of salvation."*

The Role of the Heart in Salvation

The **attitude of the heart** was critical for receiving God's salvation. A heart marked by humility, repentance, and submission to God's will opened the way to deliverance:

- **Psalm 51:17**: *"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise."*

■The Expectation from the Redeemed

God's act of salvation in the Old Testament required a response from those He redeemed. This response was expressed in **worship, faithfulness, and moral responsibility**, emphasizing the importance of honoring God for His deliverance.

Worship and Service by the Redeemed

The redeemed were called to **worship God** and dedicate their lives to His service:

- **1 Chronicles 16:23**: *"Sing to the LORD, all the earth. Proclaim his salvation from day to day."*
- **Isaiah 43:11–12**: *"I, I am the LORD, and besides me there is no savior. I declared and saved and proclaimed."*

The redeemed were also expected to live in **surrendered obedience**, honoring God's purpose for their lives:

- **Isaiah 49:6–7**: *"I will make you as a light to the nations, that my salvation may reach to the ends of the earth."*
- **Zechariah 8:13**: *"As you have been a byword of cursing among the nations, O house of Judah and house of Israel, so I will save you, and you shall be a blessing."*

Recollection of Deliverance

The **frequent recollection** of God's deliverance, especially from **Egypt**, was central to Israel's identity. These reminders emphasized God's undeserved favor and called Israel to remain faithful:

- **Deuteronomy 6:20–24**: *"When your children ask you in time to come, 'What is the meaning of the decrees and the statutes and the ordinances that the LORD our God has commanded you?' then you shall say, 'We were Pharaoh's slaves in Egypt, but the LORD brought us out of Egypt with a mighty hand.'"*
- **Joshua 24:2–3**: *"Thus says the LORD, the God of Israel: Long ago, your ancestors lived beyond the Euphrates, but I took your father Abraham from beyond the river and led him through all the land of Canaan."*

■The Progressive Unfolding of Salvation

The doctrine of salvation in the Old Testament unfolded gradually, moving from physical deliverance to a **deeper spiritual understanding**:

1. **Early Emphasis on External Deliverance**
   Initially, salvation focused on **rescue from external threats**, such as enemies, famine, or slavery.

2. **Shift to Spiritual Transformation**
   Over time, the concept of salvation expanded to address **sin as the root cause** of suffering, emphasizing inward renewal and transformation:
   - **Isaiah 1:18–19**: *"Come now, let us argue it out, says the LORD: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool."*
3. **Inclusivity of Salvation**
   A growing awareness emerged that salvation was not only for the righteous but also extended to the undeserving, emphasizing God's grace.

■Fulfillment in the New Testament

While the seeds of the doctrine of salvation were planted in the Old Testament, they reached full development in the New Testament through Jesus Christ. The **prophets foretold this salvation**, though they did not fully grasp its scope or significance:

- **1 Peter 1:12**: *"It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought the good news by the Holy Spirit sent from heaven."*

This progression from physical deliverance to spiritual redemption highlights the continuity of God's plan, culminating in the **person and work of Christ**.

■Salvation in the New Testament

Salvation is a central theme of the New Testament, presenting the fulfillment of the truths progressively revealed in the Old Testament. As stated in **Hebrews 1:1–2**, *"Long ago, God spoke to our ancestors in many and various ways by the prophets, but in these last days, he has spoken to us by a Son."* Every aspect of salvation finds its **completion** in Jesus Christ, who is the full revelation of God's redemptive plan.

■The Words Used in the New Testament

1. Greek Terms

- **Soteria (σωτηρία)**
  This term encompasses meanings such as "to restore to health," "to make

whole," or "deliverance." It highlights the comprehensive nature of salvation.

- **Examples**:
  - **Jude 1:25**: *"To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority."*
  - **Acts 7:25**: *"He supposed that his kinfolk would understand that God through him was rescuing them, but they did not understand."*
  - **Acts 27:20, 34**: Paul assures the crew of deliverance during a storm, emphasizing both physical and divine salvation.

- **Sozein (σώζειν)**
  This verb means "to save" and is used frequently to describe both **physical** and **spiritual** salvation.

  - **Examples**:
    - **Matthew 8:25**: *"And they went and woke him up, saying, 'Lord, save us! We are perishing!'"*
    - **Matthew 14:30**: Peter cried out, "Lord, save me!" when sinking into the water.
    - **Matthew 9:22**: Jesus tells the woman healed of a hemorrhage, "Your faith has made you well."
    - **Luke 7:50**: Jesus declares to a forgiven sinner, "Your faith has saved you; go in peace."
    - **Luke 18:42**: Jesus restores sight, saying, "Your faith has saved you."

---

2. English Usage

The English word "salvation" translates these Greek terms to mean "to save," "to deliver," or "to heal." The **Gospel of Luke**, in particular, frequently emphasizes the **holistic nature** of salvation, connecting it with:

- Healing: Physical restoration to health.
- Forgiveness: Spiritual reconciliation with God.
- Wholeness: Emotional and social restoration.
- New Life: A renewed relationship with God through Christ.

---

3. Spiritual Significance

In many New Testament passages, the word **sozo** transcends its physical implications to convey **eternal life** and **spiritual transformation**:

- **Matthew 9:16ff**: Jesus heals a paralyzed man, declaring his sins forgiven, demonstrating that salvation is both spiritual and physical.
- **Mark 10:17ff / Luke 18:18ff**: The rich young ruler seeks eternal life, illustrating that salvation addresses humanity's deepest spiritual needs.

This broad understanding of salvation in the New Testament reveals its **dual dimensions**: deliverance from physical harm and restoration to a **right relationship with God** through faith in Jesus Christ.

■The Rich Young Ruler

The story of the **rich young ruler** (cf. **Matthew 19:16–25; Mark 10:17–27; Luke 18:18–27**) provides profound insight into the **spiritual depth of salvation**. This narrative reveals that salvation transcends material possessions and human effort, requiring instead complete surrender and reliance on God’s grace.

Key Moments in the Narrative

1. **The Ruler’s Question**
   The rich young ruler approached Jesus, asking:
   “What must I do to inherit eternal life?” (Luke 18:18).
   His inquiry demonstrated a desire for **spiritual salvation**, yet it also revealed a misunderstanding—that eternal life could be earned through works or possessions.

2. **Jesus’ Challenge**
   Jesus acknowledged the ruler’s adherence to the commandments but highlighted the deeper issue of **attachment to wealth**. He said:
   “Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me” (Luke 18:22).
   This statement emphasized the necessity of:

   - **Humility**: Recognizing human inadequacy to secure salvation.
   - **Faith and Surrender**: Trusting fully in God rather than material wealth.

3. **The Ruler's Response**
   Unable to part with his riches, the ruler left sorrowful, illustrating the difficulty of relinquishing worldly security for **spiritual dependency on God**.

4. **The Disciples' Question**
   The disciples, astonished, asked:
   "Who then can be saved?" (Luke 18:26).
   Jesus responded:
   "What is impossible for mortals is possible for God" (Luke 18:27).
   This pivotal statement underscores that **salvation is not achievable by human effort** but is a gift of God's grace and power.

Theological Implications

The story interconnects key terms—**entering the kingdom of heaven, being saved, and receiving eternal life**—all expressing the **same reality**:

- **Salvation is holistic**: It transforms every aspect of a person's life.
- **Salvation is God's work**: Human effort or possessions cannot secure it.
- **Salvation demands surrender**: Following Christ requires letting go of anything that competes with devotion to God.

■Three Noteworthy Aspects of Salvation in the New Testament

1. **Comprehensive Nature**
   Salvation encompasses physical healing, spiritual renewal, forgiveness of sins, and eternal life. It is holistic, addressing the whole person.

2. **Divine Initiative**
   Salvation is entirely God's work, accomplished through Jesus Christ. It is not earned but received by grace through faith:

   "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast." (Ephesians 2:8–9,)

3. **Present and Future Reality**
   Salvation has a present impact on a believer's life—bringing

transformation, peace, and purpose—while also offering the hope of eternal life in the kingdom of heaven:

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life." (John 3:16,)
"I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ." (Philippians 1:6,)

Through these elements, the New Testament fully unveils God's ultimate plan for humanity's redemption, fulfilling the partial revelations of the Old Testament and demonstrating the depth of His love and grace.

Salvation was central to our Lord's ministry, as clearly shown in the New Testament. The narrative begins with the story of Christ's birth, where the angels declared His mission to save humanity from sin:

- *"She will bear a son, and you are to name him Jesus, for he will save his people from their sins."* (Matthew 1:21,)
- *"Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us."* (Matthew 1:23,)
- *"My spirit rejoices in God my Savior."* (Luke 1:47,)
- *"To you is born this day in the city of David a Savior, who is the Messiah, the Lord."* (Luke 2:11,)

Even His enemies recognized His role in this mission:

- *"He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him."* (Matthew 27:42,)

■Christ's Ministry and the Purpose of Salvation

Christ's ministry was rooted in the Old Testament concept of salvation, yet He brought a deeper, spiritual, and universal application. Through His person and work, He embodied "God's salvation":

- *"For my eyes have seen your salvation."* (Luke 2:30,)
- *"And all flesh shall see the salvation of God."* (Luke 3:6,)
- *"He has raised up a mighty savior for us in the house of his servant David."* (Luke 1:69,)

- *"To give knowledge of salvation to his people by the forgiveness of their sins."* (Luke 1:77,)
- *"Today salvation has come to this house, because he too is a son of Abraham."* (Luke 19:9,)

Christ clarified that salvation transcends physical and environmental deliverance, focusing on the restoration of the soul. He came “to seek and save the lost,” akin to a physician bringing healing:

- *"For the Son of Man came to save the lost."* (Matthew 18:11–13,)
- *"One day, while he was teaching, Pharisees and teachers of the law were sitting nearby... and the power of the Lord was with him to heal."* (Luke 5:17,)
- *"Who will not receive a hundredfold now in this age—houses, brothers, sisters, mothers, children, and fields, with persecutions—and in the age to come, eternal life."* (Mark 10:30,)

■The Nature of Salvation

Salvation, as presented by Christ, leads individuals into the kingdom of heaven, offering security and peace in this life and the world to come. This deeper understanding of salvation—eternal fellowship with God—was so compelling that His disciples endured persecution for its sake:

- *"And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades."* (Luke 10:15,)
- *"I tell you, my friends, do not fear those who kill the body, and after that can do nothing more."* (Luke 12:4,)

■Salvation as Eternal Life

In the Gospel of John, salvation is described as “eternal life,” defined by personal and intimate knowledge of Christ:

- *"And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent."* (John 17:3,)
- *"That whoever believes in him may have eternal life."* (John 3:15,)
- *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."* (John 3:16,)

- *"Indeed, God did not send the Son into the world to condemn the world but in order that the world might be saved through him."* (John 3:17,)
- *"I give them eternal life, and they will never perish. No one will snatch them out of my hand."* (John 10:28,)

This eternal life is not merely endless existence but a new, divine quality of life that belongs to God Himself. In contrast, separation from God leads to eternal destruction for the soul.

■Summary

Salvation in the New Testament is more than deliverance; it is the gift of eternal, abundant life with God. Christ's purpose was to bring this salvation to humanity, revealing its profound and transformative nature through His teachings and sacrifice.

■Salvation: The Central Message of the Early Church

Salvation was the central message of the early Church's witness. This is evident throughout the New Testament, where it is emphasized as the primary focus of their preaching and teaching:

- *"For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him."* (Acts 2:39,)
- *"She followed Paul and us and cried out, 'These men are slaves of the Most High God, who proclaim to you a way of salvation.'"* (Acts 16:17,)
- *"Then they said, 'Believe in the Lord Jesus, and you will be saved, you and your household.'"* (Acts 16:30–31,)
- *"And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'"* (Matthew 28:18–20,)
- *"There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."* (Acts 4:12,)

The early Christians recognized that the purpose of the Church's existence on earth was solely to proclaim the gospel of salvation.

■A Zealous Proclamation

The apostles and early believers preached with great zeal and faithfulness because they understood the eternal consequences of rejecting the salvation provided by God through Jesus Christ's sufferings and sacrifice. The Church firmly believed that without experiencing this salvation, people would face eternal condemnation.

This conviction is reflected in their unwavering commitment to proclaim Christ as the only path to salvation:

- *"For everyone who calls on the name of the Lord shall be saved."* (Romans 10:13,)
- *"For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."* (1 Corinthians 1:18,)

■The Cost of Proclaiming Salvation

The apostles and early believers were fully aware that there was no other path to salvation apart from Christ. This understanding drove them to endure persecution and hardships, even to the point of death, as they sought to share the message of salvation. Their willingness to suffer underscores the value they placed on this mission:

- *"Then they left the council rejoicing because they had been considered worthy to suffer dishonor for the sake of the name."* (Acts 5:41,)
- *"For to me, living is Christ and dying is gain."* (Philippians 1:21,)
- *"Indeed, all who want to live a godly life in Christ Jesus will be persecuted."* (2 Timothy 3:12,)

The early Church's unwavering dedication highlights the importance of salvation as the heart of the gospel message and the urgency of sharing it with the world.

■Salvation in Apostolic Teaching

Salvation was a central theme in the apostolic teaching of the New Testament. The apostle Paul, in particular, provided an extensive explanation of the doctrine of salvation. He emphasized that salvation cannot be obtained through the law:

- *"For no human being will be justified in his sight by deeds prescribed by the law, for through the law comes the knowledge of sin."* (Romans 3:20,)

- *"Yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law."* (Galatians 2:16,)

Instead, the gospel of Christ presents salvation as a free gift from God, justifying those who have faith in Jesus:

- *"They are now justified by his grace as a gift, through the redemption that is in Christ Jesus."* (Romans 3:24,)

Paul viewed the gospel as the power of God for salvation, delivering from sin and leading to a life marked by holiness:

- *"For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek."* (Romans 1:16,)

■The Conditions and Uniqueness of Salvation

The conditions for initial salvation include repentance, renouncing sin, and trusting in God’s grace demonstrated in Christ. The salvation offered through the gospel is unique and distinct:

- *"There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."* (Acts 4:12,)
- *"The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost."* (1 Timothy 1:15,)

The entire work of salvation is completed in Christ, as humans can contribute nothing to it—it is entirely a gift from God.

■Salvation in Hebrews

The writer of Hebrews highlights several aspects of salvation:

- *"How can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him."* (Hebrews 2:3,)

- Christ is the author and captain of salvation:
    - *"It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings."* (Hebrews 2:10,)
    - *"And having been made perfect, he became the source of eternal salvation for all who obey him."* (Hebrews 5:9,)
- He saves completely:
    - *"Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them."* (Hebrews 7:25,)
- Angels serve those who will inherit salvation:
    - *"Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?"* (Hebrews 1:14,)

■Salvation in Peter’s Writings

Peter connects salvation to the understanding of Old Testament believers:

- *"Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry."* (1 Peter 1:10,)
- He underscores the incomparable cost of salvation:
    - *"You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold."* (1 Peter 1:18,)
- Despite its significance, the Jewish people rejected their Messiah:
    - *"Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight."* (1 Peter 2:4,)

■Salvation in John and Jude

John highlights salvation’s centrality:

- *"And we have seen and do testify that the Father has sent his Son as the Savior of the world."* (1 John 4:14,)
- Jesus' role in salvation includes:
    - Taking away sins (*"You know that he was revealed to take away sins, and in him there is no sin."* 1 John 3:5,)

- Defeating the devil (*"The Son of God was revealed for this purpose, to destroy the works of the devil."* 1 John 3:8,)
- Bringing eternal life (*"He is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."* 1 John 2:2,)

Jude underscores Christ’s sustaining power:

- *"Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing."* (Jude 1:24,)

■Salvation in Revelation

The theme of salvation is celebrated in heavenly worship:

- *"Salvation belongs to our God who is seated on the throne, and to the Lamb!"* (Revelation 7:10,)
- *"They have washed their robes and made them white in the blood of the Lamb."* (Revelation 7:14,)
- *"After this I heard what seemed to be the loud voice of a great multitude in heaven, saying, 'Hallelujah! Salvation and glory and power to our God.'"* (Revelation 19:1,)

Salvation is indeed the central theme of both the Old and New Testaments. Like many biblical doctrines, the full understanding of salvation is progressively revealed throughout Scripture. In the early parts of the Old Testament, salvation primarily refers to physical deliverance and protection from danger. However, as the biblical narrative unfolds, particularly in the writings of the prophets and later in the New Testament, the concept deepens to include spiritual salvation—deliverance from sin, Satan, and eternal punishment.

The New Testament emphasizes that salvation is found solely in Jesus Christ. His life, death, and resurrection are the fulfillment of God’s plan for redemption, providing humanity with a way to be saved. The Bible consistently affirms that there is no other path to salvation except through Jesus. This truth is clear and unambiguous, making salvation through Christ the cornerstone of Christian faith and teaching.

The need for salvation

We have seen already that most people on the earth do long for a salvation. But their concept or ideology is different. They do know that they need to be saved, but no clear picture of the basic reason or the method. In fact in Christ's time the pagan world was desperately seeking for peace and security in the midst of uncertainty of life and even the terror of death. It was this search that resulted in various religions.

But the word of God sets forth a complete picture of salvation. We have considered a panoramic view of the doctrine of salvation revealed both in the Old Testament as well as the New Testament.

The Bible reveals the basic need of man and the kind of salvation he is in need of. His need is not just salvation from enemy or disease. His need is spiritual salvation and internal change. That's what Christ offers through His work of salvation.

What is the need for such a salvation? -- **HE IS IN DANGER.**

The Bible very clearly says that as far as His spiritual life is concerned, man is in a dangerous condition. He may not be aware of it. Even he / she may not feel much about this perilous state. Notice that often a patient is not aware of some of the serious sicknesses he is having in his body. Experts may notice it from certain symptoms. A thorough investigation alone will reveal the true state of his health.

Similarly we may feel good in the normal sense but close examination will show certain symptoms. Bible not only refers to the symptoms of man's dangerous spiritual state but it reveals the true estate of man as well.

■Indwelling Sin Nature in Humanity

Sin's Rule in the Mortal Body

The Bible asserts that sin reigns in the mortal body of man, enslaving him to its power. The Apostle Paul writes:

- *"Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions."* (Romans 6:12,)
- *"But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do."* (Romans 7:17–20,)

Paul describes a constant struggle within man, where he desires to do good but finds himself unable to overcome the force of sin working within him. This inherited sin nature stems from Adam:

- *"Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned."* (Romans 5:12,)

Modern Denial of Sin: Fact or Fiction?

Many today find it convenient to deny the existence of sin, relegating it to mere habits, weaknesses, or circumstances. Some even romanticize sin, referring to it as an art. However, to deny sin is to reject undeniable realities:

1. **Scriptural Statements**
    - The Bible is explicit about humanity’s sinful state: *"All have sinned and fall short of the glory of God."* (Romans 3:23,)
2. **Religious Belief**
    - Most religions acknowledge the problem of human sinfulness and its need for redemption.
3. **Personal Failures**
    - Our daily experiences of moral failures testify to the reality of sin.
4. **Present-Day Crimes**
    - Crimes and injustices are outward manifestations of humanity's inward sinful nature.
5. **Precautionary Measures**
    - The very existence of locks, security systems, and police highlights the acknowledgment of sin's effects.

Though man may trivialize sin, God takes it seriously. Sin is destructive, affecting both this life and the life to come.

■The Entrance of Sin

The Mystery of Sin’s Origin

The origin of sin remains a profound mystery. Moses hints at this mystery:

- *"The secret things belong to the Lord our God, but the revealed things belong to us and to our children forever, to observe all the words of this law."* (Deuteronomy 29:29,)

Sin is first manifested in Satan:

- *"How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!"* (Isaiah 14:12,)
- *"You were blameless in your ways from the day that you were created, until iniquity was found in you."* (Ezekiel 28:15,)
- *"And the angels who did not keep their own position but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great day."* (Jude 1:6,)

From Satan, sin entered humanity through Adam's disobedience:

- *"Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?' The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."' But the serpent said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate."* (Genesis 3:1–6,)

Through Adam's sin, all humanity inherited a sinful nature:

- *"Indeed, I was born guilty, a sinner when my mother conceived me."* (Psalm 51:5,)
- *"But in fact it is no longer I that do it, but sin that dwells within me."* (Romans 7:17,)

Sin is an undeniable reality, ruling the hearts of men and wreaking havoc in every aspect of life. While humanity may seek to deny or diminish its seriousness, God knows that sin's consequences are both immediate and eternal. It is only through

Christ that the power of sin can be broken, offering hope and redemption to a fallen world.

That means one is not a sinner because he has committed a certain sin. He is a sinner primarily because he is born in Adam's race. Sin is primarily a nature with which we are born.

That's why we don't need to teach our children to commit sin. In spite of all our effort to teach them the right path, they do deviate somewhere because of the indwelling sin nature, inherited from forefathers. It is in their blood.

So this is the most serious state of man. He is a sinner by birth. Sin rules in his heart. That is the number one problem man is facing today. This leads to further terrifying situations in life as mentioned below:

■2. Separation from God

Sin's Consequence: Separation

Sin creates a chasm between humanity and God. The Bible emphasizes that sin separates man from a holy God, making it impossible for a sinful heart to approach Him. This separation began in the Garden of Eden:

- *"They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden."* (Genesis 3:8,)
- *"But the Lord God called to the man, and said to him, 'Where are you?'"* (Genesis 3:9,)

Isaiah reiterates this truth:

- *"Rather, your iniquities have been barriers between you and your God, and your sins have hidden his face from you so that he does not hear."* (Isaiah 59:2,)

Humanity as Lost Sheep

The Bible compares the state of sinful humanity to lost sheep, highlighting their helplessness and need for a shepherd:

- *"All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all."* (Isaiah 53:6,)

- *"For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls."* (1 Peter 2:25,)

Like sheep, humans are vulnerable and defenseless without their shepherd. They wander, endangering themselves, and remain unable to return to safety without divine intervention.

The Lost State of Humanity

In Luke 15, Jesus uses three parables to illustrate humanity's lost condition and God's pursuit to restore them:

1. **The Lost Sheep**
    - *"And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.'"* (Luke 15:6,)
2. **The Lost Coin**
    - *"When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.'"* (Luke 15:9,)
3. **The Prodigal Son**
    - *"For this son of mine was dead and is alive again; he was lost and is found!"* (Luke 15:24,)

In each example, the lost item (sheep, coin, son) remains lost until actively sought and restored by the shepherd, owner, or father. This mirrors humanity's inability to return to God on their own.

Effects of Being Away from God

Man, separated from God, experiences difficulty and danger:

- **Emotionally, physically, and socially**
    - Weakness, exploitation, and isolation are common.
- **Spiritually**
    - Humanity is sick and straying, losing sight of God's presence and guidance.
- **Hopelessness**

- Some wander so far from God that they seem beyond reach, as described in:
    - *"He lays it on his shoulders and rejoices."* (Luke 15:6,)
    - *"I am the good shepherd. The good shepherd lays down his life for the sheep."* (John 10:11,)

The Eternal Consequence

Being away from God not only brings earthly difficulties but also leads to eternal damnation without hope:

- *"There is no one who is righteous, not even one; there is no one who has understanding, there is no one who seeks God. All have turned aside; together they have become worthless; there is no one who shows kindness, there is not even one."* (Romans 3:10–12,)
- *"Remember that you were at that time without Christ, being aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ."* (Ephesians 2:12–13,)

■Conclusion

Man’s separation from God is a devastating result of sin, rendering humanity lost and incapable of finding their way back. It is only through salvation, offered by Jesus Christ, that the chasm between God and man can be bridged, restoring hope, security, and eternal life.

■3. Inability to Understand the Things of God

The Darkened State of Human Intelligence

Sin has profoundly affected human understanding, particularly in matters related to God and spirituality. While humanity has achieved great advancements in technology and knowledge, there remains an inherent inability to grasp the things of God. This is evident in moral and spiritual issues, where human wisdom often falls short.

Paul describes this condition in Romans:

- *"For though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. Claiming to be wise, they became fools."* (Romans 1:21–22,)

The Conflict Between Knowledge and Conduct

Despite an awareness of what is good and a desire for a pure, right, and peaceful life, humanity fails to live according to these principles. Paul highlights this internal struggle:

- *"I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."* (Romans 7:15,)
- *"For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!"* (Romans 7:22–25,)

This reveals the deep conflict between human understanding and human behavior, a result of sin’s corrupting influence on the mind.

A Corrupt and Darkened Mind

Paul identifies the root cause of this issue: a corrupt and darkened intelligence incapable of comprehending divine truths.

- *"Those who are unspiritual do not receive the gifts of God’s Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned."* (1 Corinthians 2:14,)

Although man has some awareness of God and His laws, the sinful mind opposes and rejects divine truths:

- *"To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law—indeed it cannot."* (Romans 8:6–7,)

This corruption prevents humanity from appreciating, enjoying, or discerning the things of God.

A Hostile Mindset

The Bible further explains that the mind governed by the flesh is not only incapable of understanding God but actively opposes Him:

- *"Enmities, strife, jealousy, anger, quarrels, dissensions, factions."* (Galatians 5:20,)
- *"For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us."* (Ephesians 2:14,)
- *"Do you not know that friendship with the world is enmity with God? Therefore, whoever wishes to be a friend of the world becomes an enemy of God."* (James 4:4,)

Characteristics of a Fleshly Mind

The mind set on the flesh exhibits the following traits:

- **Pride and Arrogance**: Elevating oneself above others and rejecting God's authority.
- **Selfishness and Competitiveness**: Focusing solely on personal gain at the expense of others.
- **Active Opposition to God**: Resisting His purposes and rejecting His truth.

The inability to understand the things of God stems from the corrupt and darkened nature of humanity's intelligence due to sin. Without divine intervention, humanity remains in this state, unable to appreciate or discern spiritual truths. Salvation, brought about by the Spirit of God, is the only solution to this spiritual blindness and hostility.

It is from such reprobate and corrupt mind man needs deliverance. More than the wisdom of this world he needs the wisdom of God. He needs the light of God shown in to his darkened heart so that he can see things properly. That makes salvation very important and essential.

Dead in Sins and Trespasses

The Bible portrays humanity's condition as being "dead" in sins and trespasses, which may seem paradoxical since humans are physically alive. This spiritual death signifies the loss of divine life and the ability to relate with God.

Paul describes this state clearly:

- *"You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient."* (Ephesians 2:1–2,)
- *"When you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses."* (Colossians 2:13,)

Death in the Garden of Eden

This spiritual death originated in the Garden of Eden. God warned Adam and Eve of the consequences of disobedience:

- *"But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."* (Genesis 2:17,)

When they ate the forbidden fruit, they did not die physically but experienced spiritual death. This resulted in:

1. **Separation from God**: They lost divine life and fellowship with their Creator.
2. **Awareness of Sin**: *"Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves."* (Genesis 3:7,)

The Implications of Spiritual Death

Being spiritually dead is far more severe than being lost or intellectually blinded. It means there is no innate ability or resource within humanity to restore the connection with God.

1. **Dead Yet Walking**
   Despite being spiritually dead, humans are active in their sinfulness. This is because:

- *"The ruler of the power of the air"* (Ephesians 2:2) energizes them to follow the ways of the world.
- They are alive to sin and uncleanness but dead to God and holiness.

2. **A Condition Beyond Repair**
   If humanity were merely lost, like sheep, or intellectually misguided, there might be hope for self-repair or recovery. However, spiritual death leaves no room for self-improvement.

A Spiritually Darkened State

Though spiritually dead, humans retain a "spirit part," indicating that they are more than physical beings. However, this spirit is:

- **Darkened**: Unable to perceive or connect with divine truths.
- **Disconnected**: Lacking the life and holiness of God.
- **Corrupted**: Active in rebellion and uncleanness.

Paul summarizes this state:

- *"For the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot."* (Romans 8:7,)

The Need for Divine Intervention

In this state of spiritual death, humanity's only hope lies in God's intervention. As Paul proclaims:

- *"But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved."* (Ephesians 2:4–5,)

Humanity's spiritual death highlights the severity of sin's consequences. It is only through the grace of God, manifested in Christ's redemptive work, that this dead state can be transformed into new life.

To escape the bondage from Devil, and relate with God, he needs the life of God. He must be quickened and brought to a spiritual life again. That's what salvation through Christ happens to a sinner. This dead state of man makes salvation through Christ very important as well as essential.

■5. Awaiting Eternal Judgment

The Reality of Judgment

The Bible unequivocally declares that every person faces judgment after death:

- *"And just as it is appointed for mortals to die once, and after that the judgment."* (Hebrews 9:27,)

This judgment is eternal and leads to one of two destinies: eternal life or eternal separation from God in hell. Sin, when unrepented and unredeemed, results in condemnation:

- *"Now the works of the flesh are obvious: fornication, impurity, licentiousness… those who do such things will not inherit the kingdom of God."* (Galatians 5:19, 21,)

John's Revelation paints a vivid picture of the final judgment:

- *"Then I saw a great white throne and the one who sat on it… and the dead were judged according to their works."* (Revelation 20:11–12,)
- *"But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death."* (Revelation 21:8,)

The Danger of Eternal Separation

The most perilous consequence of sin is eternal separation from God. Ezekiel reinforces this principle:

- *"The person who sins shall die."* (Ezekiel 18:20,)

This spiritual death culminates in eternal punishment:

1. **The Finality of Judgment**:
   There is no second chance or opportunity for repentance after death. The decision about one's eternal destiny is determined in this life.

2. **Hell as a Reality**:
   The Bible describes hell as a place of unending torment and separation from God, emphasizing the gravity of sin's consequences.

The Urgency of Salvation

Given the inevitability of death and judgment, it is vital to seek salvation while there is still time:

- *"How can we escape if we neglect so great a salvation?"* (Hebrews 2:3,)

This salvation, offered through Christ, is the only remedy for sin's consequences. Jesus' sacrifice is God's provision to rescue humanity from eternal judgment:

- *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."* (John 3:16,)

God's Perspective Versus Human Denial

Many people fail to acknowledge their need for salvation, either because they are unaware of their fallen state or unwilling to admit their sin. Humanity often evaluates itself optimistically, but God's assessment reveals the truth:

- *"God looks down from heaven on humankind to see if there are any who are wise, who seek after God."* (Psalm 53:2,)

It is not human opinion but divine evaluation that matters, for all must one day stand before God and give an account of their lives.

The Wisdom of Seeking Salvation

Understanding humanity's true condition and its eternal implications leads to the recognition of the necessity of salvation. The Bible calls it *"so great a salvation"* because of its immeasurable worth and eternal significance.
So, man needs salvation because of these five reasons:-

i. Indwelling sin and its consequences. (He is a sinner)
ii. He lost divine presence. (He is lost)
iii. He lost the ability to understand the things of God. (He is blind)

iv. He lost the very life of God. (He is dead)
v. He will have to stand before the judgment (He is guilty)

Conclusion

We can definitely elaborate the dangerous state of man in more ways. The basic issue is his sin. All the other things are the consequences of it. Due to sin he lost the glory of God, fellowship with God, lost his freedom. He is under bondage. Much of the mental, physical disorder is due to sin. He is guilty and condemned. He is dead spiritually and facing physical death and eternal death as well.

If a person fails to accept salvation during their earthly life, they face eternal separation from God. The consequences of sin are both immediate and eternal. The Bible highlights the severity of this loss:

- *"Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God; for no human being will be justified in his sight by deeds prescribed by the law, for through the law comes the knowledge of sin."* (Romans 3:19–20,)

Sin separates humanity from God, and without salvation, the consequences are devastating:

- *"But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear."* (Isaiah 59:2,)

Without deliverance, sin leads to eternal condemnation:

- *"You are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord."* (1 Corinthians 5:5,)
- *"He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son."* (Colossians 1:13,)
- *"And you were dead in the trespasses and sins."* (Ephesians 2:1,)
- *"Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned."* (Romans 5:12,)

The eternal result of sin, without salvation, is an unchangeable fate:

- *"The soul who sins shall die."* (Ezekiel 18:20,)

- *"But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death."* (Revelation 21:8,)

The story of the rich man and Lazarus underscores this irreversible loss:

- *"In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames.'"* (Luke 16:23–24,)

THE WAY OF SALVATION

Introduction

We have seen the natural condition of man that necessitates salvation. By birth he is blind, lost and dead. He needs light and life. He needs to be sought after and brought back to God His creator.

Man made ways

As man face the consequences of his sin and living in a perilous state, he has sought ways to be saved from this hopeless condition. Each religion is the result of this effort. Even today man do try to escape from the havoc sin has brought about in his life. Notice three main methods.

1. Self- reform.

As Adam did, trying to cover up his sin. Gensis 3:7.

Genesis 3:7 :

"Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loincloths."

Some try to laugh away his pain, others depend upon tranquilizers. Many think education can save them from sin and misery. But the truth is that education may make man more civilized and advanced in life, but that does not make him happy or clean. On the contrary, educated and technologically advanced men commit evil in a more advanced manner and try his best to cover it up!

Some others try to feel good about everything. They just think and hope that every thing is right, they are also right. Experts counsel them to believe in themselves and hope the best. Plenty of such self-help books are available today,

which guides the readers to attain salvation or peace of mind through their own efforts.

But all such efforts are vain, because he is only dealing with the fruits of his sin nature. The root remains. Job 9:30, 31.

Job 9:30-31 :

"If I wash myself with snow, and cleanse my hands with lye, then you will plunge me into a pit, and my own clothes will abhor me."

An adjustment can not improve him, nor bring him close to God.

2. Self-righteousness.

Some consider that they are better than many others around them. May be true, they are decent, good, behaves well with others, above that as much as possible doing charitable services like, helping the poor and needy. So, they think they are God's favoured ones and already qualified to attain salvation.

These groups of people are sincere no doubt but they are ignorant of the divine standard. They measure them with their own standard. We may be better in the sight of our fellow being, not God, who carefully watches all our motives and thoughts. Whether we commit one sin or hundred sin God looks at each one of us as condemned sinner. In many cases man's effort to present himself as a pure man is because of his fear of society or law.

Bible says that such good works are just like filthy rags before the eyes of God. Isaiah 64:6.

Isaiah 64:6 :

"We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away."

Holy God who knows every secret of man can not be influenced by our good works. As it comes from a dirty heart and hand, He can not even look at it.

3. Religious rituals – offerings. Heb 10:4

Hebrews 10:4 :

"For it is impossible for the blood of bulls and goats to take away sins."

Think of the hardship and the cost man is willing to take in order to fulfill a religious ritual in the hope that such a service will give peace and prosperity to him and his household. Man is willing to do anything, however difficult it may be.

Look at certain pilgrim centers around the world and the money they collect. Religious centers and spiritual gurus are flourishing. Because man is searching for salvation and he is ready to pay any amount for it.

But the Bible says that such religious ceremonies also fail to bring true and lasting peace of mind to man. That's why week after week, year after year he takes a pilgrimage, offer sacrifices and follow the various rites of his / her respective religion.

How sad, man knows how to go to the best hospital for better result, he is also keen to send his children to the best institution for better education, but man is bound to certain rituals and religious services and just hope good may come any time.

External vs Internal

Notice, detergents may remove the filth of the body, but who can cleanse a guilty conscience? Cosmetics may improve external beauty, but internal beauty and peaceful heart comes from God. External inducement like friendship, entertainment, and sightseeing, traveling, reading and mind stimulating activities may give a feel-good experience, but just for a brief period. Yet with all such external stimuli's, man is not permanently happy and peaceful internally.

All these man made efforts are proved to be worthless as far salvation is concerned. Those who follow such rituals and practices keep on following them but never save themselves, or others.

Reports from around the world testify to it. Increased rate of suicide, crime, broken families, drug abuse and other mental and social problems point to one truth that man by all his efforts, expertise and economical & technological advancement, does not progress, but deteriorated.

Then only answer is that till he comes back to his creator the only one and true God, man can not be delivered from sin and its consequences or enjoy lasting peace.

God's Way of Salvation

When man failed in his own efforts to save himself from the consequences of sin, God took the initiative and accomplished the work of salvation. This is beautifully illustrated in the Garden of Eden, where Adam and Eve, after failing to cover themselves, were provided with garments by God.

- *"And they heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, 'Where are you?'"* (Genesis 3:8–9,)
- *"And the Lord God made garments of skins for the man and for his wife, and clothed them."* (Genesis 3:21,)

(Heb 10:4, 11—14, 18; 1:3; 2:14 , 15; 2Cor 5:21 ; 1Jn 3:5; Jn 1:29 ; Isa 53:5.)

This act foreshadowed the ultimate provision of salvation through Jesus Christ, where God would one day cover humanity's sin.

■God's Initiative in Salvation

Salvation is always of God. It is He alone who can save, as no one else is sinless or capable of offering salvation:

- *"Salvation belongs to the Lord; may your blessing be on your people!"* (Psalm 3:8,)
- *"For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed," says the Lord, who has compassion on you."* (Isaiah 54:10,)

When all humans are guilty of sin and deserving of punishment, no human being can serve as our Savior. Only God, through His grace, can save humanity.

■The Gospel of Salvation

The New Testament reveals God's plan for salvation: for one to be delivered from sin and its consequences, they must see themselves as God sees them and accept the divine principles and ways. This is the message of the New Testament, encapsulated in John 3:16:

- *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."* (John 3:16,)
  This is the gospel, the good news: God loves sinful, guilty, and condemned

humanity and has made a way to save and transform us. The work necessary for salvation has been completed by God, both judicially and legally. There is nothing more for us to do to earn salvation—no amount of money, no works can achieve it. Salvation is freely given by God's grace.

Belief in the Savior

The only requirement is faith: to believe and trust in Jesus Christ, the Savior who died for our sins and rose again to give us eternal life:

- *"Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures."* (1 Corinthians 15:1–4,)

Conclusion

Salvation is God's work alone, and it is available to all who trust in Christ. Through the death and resurrection of Jesus, God offers forgiveness and eternal life as a free gift. All that remains for us to do is to accept this gift through faith.

THE BASIS OF SALVATION

Introduction:-

How can a holy God save sinful man? Is it not contradictory to God's justice, holiness, and immutability?

Yes, God cannot simply overlook sin. **Cf.** *Habakkuk 1:13* ("Your eyes are too pure to look on evil; you cannot tolerate wrongdoing.")
Romans 1:18 ("For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth.") *Romans 2:5* ("But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed.") (We have seen already that man cannot save himself either. **Cf.** *Isaiah 16:1-7* ("Send the lamb to the ruler of the land, from Sela, by the way of the desert, to the mount of the daughter of Zion."); *Isaiah 47:11* ("But evil shall come upon you, which you will not know how to charm away; disaster shall fall upon you, for which you cannot atone; and ruin shall come upon you suddenly, of which you

know nothing."); *Psalm 14:3* ("They have all gone astray; they are all alike perverse; there is no one who does good, no, not one."); *Isaiah 59:2* ("But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear."); *Romans 1:18*; *Romans 3:20* ("For no human being will be justified in his sight by deeds prescribed by the law, for through the law comes the knowledge of sin."); *Romans 3:23* ("Since all have sinned and fall short of the glory of God."))

God's attributes are consistent and unified. He cannot lay aside one for another.

(We are not so; some changes in our mood and principles are possible.)
God's holiness demands that sin must be punished. God's love moves Him to save the sinner. Upholding His holiness and justice, God demonstrated His love for guilty sinners. This is the work of salvation accomplished through the cross of Christ. **Cf.** *Romans 3:24-25* ("They are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed."); *Colossians 1:20-21* ("and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled"); *Galatians 3:13* ("Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, 'Cursed is everyone who hangs on a tree'"); *1 Corinthians 1:18* ("For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.")

In short, we can see that the death of Christ on the cross of Calvary is the only basis for salvation.

Acts 4:12 ("There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."); *Isaiah 53:5-6* ("But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.")

However, what exactly happened on the cross? What are the things involved in the sufferings of Christ that procured our salvation? Five things are noteworthy.

What happened on the cross?

1. Atonement.

In the Old Testament this word found around 38 times but in the New Testament according to KJV it is not there. But the idea is very much found there.

‘Atonement' = ‘to cover’
Cf. *Genesis 6:14* ("Make yourself an ark of cypress wood; make rooms in the ark, and cover it inside and out with pitch."); *Numbers 8:19* ("I have given the Levites as a gift to Aaron and his sons from among the Israelites, to do the work for the Israelites at the tent of meeting and to make atonement for the Israelites, so that no plague will strike the Israelites when they go near the sanctuary.") – "make atonement for the people."
Sin is a challenge to God. As long as sin is there, God cannot deal with man. So, it must be covered. **Cf.** *Numbers 8:19*; *Numbers 12*.

Levitical sacrifices were given by God as atonement in a temporary arrangement.
Cf. *Leviticus 17:11* ("For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life."); *Exodus 32:30-31* ("The next day Moses said to the people, 'You have sinned a great sin; but now I will go up to the Lord; perhaps I can make atonement for your sin.'")
Psalm 65:3 ("When deeds of iniquity overwhelm us, you forgive our transgressions.")
The blood of an innocent substitute covered the guilty sinner.

In the New Testament, the terms **ἱλασμός (hillasmos)** and **ἱλαστήριον (hilasterion)** are closely related, both stemming from the root idea of atonement, propitiation, or reconciliation. Here’s a breakdown of their occurrences:

1. **ἱλασμός (hillasmos)**:
    - Found in **1 John 2:2** and **1 John 4:10**.
        - **1 John 2:2 :** "and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."
        - **1 John 4:10 :** "In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins."

This word conveys the idea of an atonement or expiation, focusing on Christ as the means by which sins are forgiven.

2. **ἱλαστήριον (hilasterion)**:

    - Found in **Romans 3:25** and **Hebrews 9:5**.
        - **Romans 3:25 :** "whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to demonstrate his righteousness, because in his divine forbearance he had passed over the sins previously committed."
        - **Hebrews 9:5 :** "Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot speak now in detail."

This term is often rendered as “mercy seat” or “propitiatory,” referring either to the place of atonement (e.g., the cover of the Ark of the Covenant) or to Christ as the ultimate means of reconciliation.

In both cases, these terms emphasize Christ’s role in dealing with sin and bringing reconciliation between humanity and God.
In the book of Hebrews, **‘hilasterion’** is translated as **‘mercy seat’**. That exactly is the idea of atonement. We know that inside the Ark of the Covenant there were symbols of Israel's sin and rebellion – the broken Law, etc. A holy God could meet with them as long as their sins were covered. So, the mercy seat covered the broken law, etc. It was here on the mercy seat that blood was sprinkled while the cherubim looked on from both sides.

Apart from the individual atoning sacrifices in the Old Testament, there was a **Day of Atonement** every year, when the sins of Israel as a nation would be cleansed or covered. **Cf.** *Leviticus 16:2ff.* ("The Lord said to Moses: 'Tell Aaron your brother not to come at any time into the holy place inside the curtain before the mercy seat that is upon the ark, or he will die; for I appear in the cloud upon the mercy seat.'") Two goats were separated. One was sacrificed first; the high priest would go and sprinkle the blood on the mercy seat, which covered the Ark. Then the high priest would put his hands on the living goat and confess the sins of Israel. The goat would then be taken out into the wilderness and set free. **Cf.** *Leviticus 16:8-10* ("Aaron shall cast lots for two goats, one lot for the Lord and the other lot for Azazel. Aaron shall present the goat on which the lot fell for the Lord and offer it as a sin offering...but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, so that it may be sent away into the wilderness to Azazel."); *Leviticus 16:20-22, 34* ("When Aaron has finished making atonement for the holy place, and the tent of meeting, and the altar, he

shall present the live goat... The goat shall bear on itself all their iniquities to a barren region, and the goat shall be set free in the wilderness.")
It was the Day of Atonement when Israel's sins were covered, and God could deal with or meet with them judicially.

Such atoning sacrifices never brought any perfection in the heart of the offerer. **Cf.** *Hebrews 8, 9, 10* (*Hebrews 9:6-16*; *Hebrews 10:1*). That's why they had to offer them repeatedly. It was only a temporary covering, not a way of salvation. God intended, through these atoning sacrifices, to demonstrate a shadow of the ultimate atoning sacrifice of His Son, Jesus Christ.

On the cross of Calvary, Christ died as a perfect atoning sacrifice for all. His sacrifice is much better than the Old Testament sacrifices. His blood covers our sins, and God can show mercy on us legitimately. The writer of the book of Hebrews elaborates this truth in chapters 8-10. **Cf.** *Hebrews 1:2* ("But in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom also he created the worlds."); *Hebrews 9:8, 11-14, 28* ("The Holy Spirit indicating this, that the way into the holy places is not yet opened as long as the first tent is still standing... But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent not made with hands... he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption... so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him."); *Hebrews 10:11-12* ("And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God.")
He completed the work. No wonder John the Baptist declared, **"Behold the Lamb of God who takes away the sin of the world."** *John 1:29-30* ("The next day he saw Jesus coming toward him and declared, 'Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.'")

2. Propitiation Rom 3:25; 1Jn 2:2

Romans 3:25:*"Whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed."*

1 John 2:2:*"And he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."*

According to the New Testament translations we may feel atonement and propitiation are same. But both are different. As we have seen, atonement has to do with the covering of our sins so that God may have mercy on us with out violating His holiness or justice.

‘Propitiation' is satisfying the demands of God's justice and holiness so that He will not have to punish people for their sin. The word ‘propitiation' means ‘to turn away a person's anger by giving him an offering'.

■The Wrath of God

God's anger is not like the anger of man. Holy God is angry against sin and evil:

- **Deuteronomy 11:16–17**: *"Take care, or you will be seduced into turning away, serving other gods and worshiping them, for then the anger of the Lord will be kindled against you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit; then you will perish quickly off the good land that the Lord is giving you."*
- **John 3:36**: *"Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God’s wrath."*
- **Ephesians 5:6**: *"Let no one deceive you with empty words, for because of these things the wrath of God comes on those who are disobedient."*

In the Old Testament alone, there are more than 500 references to God's wrath and judgment. This anger is not a bad temper but holy indignation. God cannot treat evil as if it does not matter:

- **Habakkuk 1:13**: *"Your eyes are too pure to behold evil, and you cannot look on wrongdoing; why do you look on the treacherous and are silent when the wicked swallow those more righteous than they?"*
- **Romans 1:18**: *"For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth."*
- **Romans 2:5**: *"But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God’s righteous judgment will be revealed."*
- **Hebrews 1:9**: *"You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions."*

- **Revelation 14:8–11**: *"Another angel, a second, followed, saying, 'Fallen, fallen is Babylon the great! She has made all nations drink of the wine of the wrath of her fornication.' [...] The smoke of their torment goes up forever and ever. There is no rest day or night for those who worship the beast and its image and for anyone who receives the mark of its name."*
- **Revelation 19:1–12**: *(Summary: Describes God's judgment and wrath as just and holy in the defeat of evil.)*

Man is under the wrath of God because of his sin, unable to please God or approach Him:

- **Isaiah 59:2**: *"Rather, your iniquities have been barriers between you and your God, and your sins have hidden his face from you so that he does not hear."*
- **Romans 8:7–8**: *"For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed, it cannot, and those who are in the flesh cannot please God."*
- **Ephesians 2:3**: *"All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else."*
- **Colossians 1:21**: *"And you who were once estranged and hostile in mind, doing evil deeds."*

He can do nothing to propitiate—pacify—God. None of his efforts could accomplish this:

- **Exodus 32:30–32**: *"On the next day Moses said to the people, 'You have sinned a great sin, but now I will go up to the Lord; perhaps I can make atonement for your sin.' So Moses returned to the Lord and said, 'Alas, this people has sinned a great sin; they have made for themselves gods of gold. But now, if you will only forgive their sin, but if not, blot me out of the book that you have written.'"*
- **Proverbs 6:34–35**: *"For jealousy arouses a husband's fury, and he shows no restraint when he takes revenge. He will accept no compensation and refuses a bribe no matter how great."*
- **Isaiah 47:11**: *"But evil shall come upon you, which you cannot charm away; disaster shall fall upon you, which you will not be able to ward off; and ruin shall come on you suddenly, of which you know nothing."*

Propitiation does not mean appeasing God's anger or turning His wrath into love. His wrath and judgment are holy because He loves holiness and hates sin.

God takes no pleasure in punishing humanity for sin:

- **Ezekiel 18:23, 32**: *"Have I any pleasure in the death of the wicked, says the Lord God, and not rather that they should turn from their ways and live? [...] For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live."*

His displeasure at sin is connected to His concern for humanity's good:

- **Psalm 78:38**: *"Yet he, being compassionate, forgave their iniquity and did not destroy them; often he restrained his anger and did not stir up all his wrath."*
- **Romans 2:2–4**: *"We know that God's judgment on those who do such things is in accordance with truth. [...] Do you not realize that God's kindness is meant to lead you to repentance?"*
- **2 Peter 3:9**: *"The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish but all to come to repentance."*

God provided a way to address His holy wrath, demonstrated through the sacrificial system of Israel:

- **Leviticus 17:11**: *"For the life of the flesh is in the blood, and I have given it to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement."*
- **Leviticus 16:1ff**: *(Summary: Details the Day of Atonement rituals, demonstrating God's provision for atonement and His righteousness.)*

■*Limitations of the Levitical Sacrifices*

The Old Testament sacrifices were insufficient. The daily sacrifices, the yearly Day of Atonement, and all the associated rituals did not provide permanent relief from sin (cf. Leviticus 16). These sacrifices served to teach the people the seriousness of sin and how to approach a holy God. However, God did not take pleasure in these sacrifices:

- **Hebrews 9:22**: *"Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins."*
- **Hebrews 10:4**: *"For it is impossible for the blood of bulls and goats to take away sins."*

- **Romans 3:25–26**: *"whom God put forward as a sacrifice of atonement by his blood, effective through faith. [...] so that he might be righteous and justify the one who has faith in Jesus."*
- **Psalm 40:6**: *"Sacrifice and offering you do not desire, but you have given me an open ear. Burnt offering and sin offering you have not required."*

■The Perfect Sacrifice

The climax of God's plan of salvation was reached through Christ:

- **2 Corinthians 5:19**: *"That is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us."*
- **1 John 4:10**: *"In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins."*

Christ died as a substitute:

- **Isaiah 53:6**: *"All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all."*
- **John 1:29**: *"Here is the Lamb of God who takes away the sin of the world!"*
- **2 Corinthians 5:14**: *"For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died."*
- **1 John 2:2**: *"He is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."*
- **Hebrews 2:9**: *"but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone."*

His death was neither mere martyrdom nor simply an example of courageous grace. He died as a substitute for all, ensuring that we might live.

■Propitiation and the Mercy Seat

In the New Testament, references to "propitiation" often point to the mercy seat, where God and sinful humanity could meet:

- **Hebrews 9:5**: *"Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot speak now in detail."*

The blood sprinkled on the mercy seat in the Old Testament covered the broken law. It was the dwelling place of God's **Shekinah glory**, symbolizing a place of propitiation.

Likewise, the blood shed on the cross became the covering for our sins. Through the cross, guilty sinners can meet God. In the New Testament, propitiation refers to Christ's work on the cross, satisfying God's holiness so that He could extend mercy to lost sinners:

- **Romans 3:25–26**: *"whom God put forward as a sacrifice of atonement by his blood, effective through faith. [...] so that he might be righteous and justify the one who has faith in Jesus."*

By His life and death, Christ satisfied the demands of the law. Propitiation describes the God-ward work of Christ on the cross, where He bore the judgment of the guilty sinner and satisfied the law's penalty.

■The Eternal Plan of Salvation

Propitiation underscores that:

1. Sin is an offense that must be removed.
2. God was offended at our sin and must be satisfied.
3. We, who offended God, must be pardoned.

All these were accomplished through the sacrifice of Jesus Christ. Importantly, this does not mean the Father was angry and the Son sought to pacify Him. Rather, it was the eternal plan of the Triune God.

- **Luke 18:9–14**: *"But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!'"*

Here, the sinner was justified on the basis of divinely provided propitiation. Today, God can forgive sin and remain just in doing so:

- **Hebrews 2:17**: *"Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people."*
- **1 John 2:2**: *"He is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."*

Because, God has dealt with the sins of every man, legally settled the sin question of the whole mankind whether past, present or even of the future.

So, this is the second thing that happened on the cross when Christ died for our sins. He atoned for our sins, covered it and became a proportion, satisfied the demands of God and pacified the righteous law. God saves us on the basis of these wonderful works accomplished on the cross.

■3. Reconciliation

Another significant aspect of Christ's sacrifice on the cross is reconciliation. Humanity is not only under the wrath of God because of sin but has also made itself an enemy of God. Reconciliation is necessary to restore the relationship between humanity and God:

- **Romans 1:18**: *"For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth."*
- **Romans 8:7–8**: *"For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed, it cannot, and those who are in the flesh cannot please God."*
- **Ephesians 2:3**: *"All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else."*
- **Colossians 1:21**: *"And you who were once estranged and hostile in mind, doing evil deeds."*

To remove this enmity and bring humanity into a right relationship with God, the cause of hostility—sin—must be addressed. Even though humanity is at fault, reconciliation is God's work.

Humanity is:

1. Separated from God.
2. Unable to find its way back to God.
3. Guilty of sin against God.

Though all fault lies with humanity, it is God alone who takes the necessary steps for reconciliation.

■God's Initiative in Reconciliation

The process of reconciliation was initiated by God and achieved through the blood of Christ:

- **Romans 5:10**: *"For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life."*
- **Romans 5:6–11**: *(Summary: Christ's death reconciles us to God, demonstrating God's love for us even while we were sinners.)*
- **2 Corinthians 5:18–19, 21**: *"All this is from God, who reconciled us to himself through Christ and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them. [...] For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."*
- **Ephesians 2:12–16**: *(Summary: Christ's blood breaks down the dividing wall of hostility, making peace between God and humanity.)*
- **Colossians 1:20, 22**: *"and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. [...] He has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him."*

Because of Christ's atoning death on the cross, God can welcome any repentant sinner back into fellowship with Him. The fear of judgment is removed through reconciliation.

■Definition of Reconciliation

Reconciliation is an act of God's grace in which humanity's hostility toward God is transformed into a new, right relationship. This reconciliation comes at the cost of Christ's death. It is God's gracious initiative, providing a way for humanity to be restored to fellowship with Him.

■4. Redemption

Another crucial aspect of the salvation accomplished through the cross of Calvary is **redemption**—the payment of a ransom to liberate us. The Lord Jesus made it clear that He came to give His life as a ransom:

- **Matthew 20:28**: *"just as the Son of Man came not to be served but to serve, and to give his life a ransom for many."*
- **Mark 10:45**: *"For the Son of Man came not to be served but to serve, and to give his life a ransom for many."*

Ransom refers to the price paid to redeem an individual who has sold themselves into bondage:

- **Leviticus 25:47–49**: *(Summary: The law allows for redemption of someone who becomes poor and sells themselves to a foreigner.)*

■The Condition of Humanity

While reconciliation addresses humanity's hostility toward God, redemption addresses humanity's bondage. Humanity is:

1. Separated from God.
2. Hostile toward God.
3. Enslaved by sin to fulfill its desires.

- **Romans 8:34**: *"Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us."*
- **Romans 6:16, 23**: *"Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? [...] For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."*
- **1 John 5:19**: *"We know that we are God’s children, and that the whole world lies under the power of the evil one."*
- **Psalm 13:8** *(likely Psalm 130:8)*: *"It is he who will redeem Israel from all its iniquities."*

■The Work of Redemption

Humanity is enslaved to sin and incapable of liberating itself. The only escape was death. Yet Christ gave His life as a ransom and died in the place of those under the sentence of death:

- **Isaiah 53:5**: *"But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed."*
- **2 Corinthians 5:21**: *"For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."*
- **Romans 3:21–26**: *(Summary: Christ's atoning death satisfies God's justice, justifying those who have faith in Him.)*

■Old Testament Picture of Redemption

In the Old Testament, redemption is vividly illustrated in the deliverance of Israel from Egypt. They were slaves in Egypt, and during the final plague, the firstborn sons of Israel were redeemed by the blood of the lamb, which died in their place:

- **Exodus 12:13**: *"The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt."*
- **Exodus 13:15**: *"When Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, from human firstborn to the firstborn of animals. Therefore I sacrifice to the Lord every male that first opens the womb, but all the firstborn of my sons I redeem."*
- **1 Peter 1:18–19**: *"You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish."*

■Redemption Through Christ

Christ fully paid the price on our behalf, removing the debt that stood against us:

- **Colossians 2:13–15**: *"And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it."*

God could not overlook the debt owed. Redemption is free for us, but it came at a great cost—the precious blood of Christ:

- **Galatians 3:13**: *"Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, 'Cursed is everyone who hangs on a tree.'"*
- **Ephesians 1:7**: *"In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace."*
- **Colossians 1:14**: *"in whom we have redemption, the forgiveness of sins."*
- **1 Timothy 2:6**: *"who gave himself a ransom for all—this was attested at the right time."*
- **Revelation 1:5**: *"and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood."*

■Conclusion

Through Christ's sacrifice, any sinner can be freed from the bondage of sin and Satan. The ransom has already been paid. Redemption, though freely given, is costly, purchased by the precious blood of Christ, the Lamb of God.

■5. New Way

Finally, the cross of Christ opened a **new way** for humanity to enter into the presence of God with boldness. Because of the fourfold work of Christ—propitiation, reconciliation, redemption, and justification—this new way is now available to all.

The tearing of the curtain in the temple from top to bottom at the moment of Christ's death is a powerful symbol of this truth:

- **Matthew 27:51**: *"At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split."*

Through Christ, salvation is available to all who were once slaves to sin, alienated from God, and hostile toward Him.

- **Hebrews 10:19–20**: *"Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh)."*
- **Ephesians 2:18**: *"for through him both of us have access in one Spirit to the Father."*

■No Longer Standing Afar Off

Now, there is no need to stand far away from God or rely on a human mediator. Through Christ, we can freely and boldly come into the presence of God:

- **Ephesians 2:13**: *"But now in Christ Jesus you who once were far off have been brought near by the blood of Christ."*
- **Ephesians 2:18**: *"for through him both of us have access in one Spirit to the Father."*

The new way, made possible by Christ's finished work on the cross, offers direct access to God. Through Jesus Christ, anyone—regardless of their past—can confidently draw near to God.

Conclusion

What exactly happened on the cross? We cannot fully understand it. Especially during the three hours of darkness, when God the Father dealt with His Son as our substitute. The word of God reveals few things that took place by the death of Christ. These five truths – atonement, propitiation, reconciliation, redemption and new way – make the truth of salvation clear to us. Salvation through Christ is not just a wishful thinking but something that God does legally and righteously. Thus cross of Christ becomes the basis for our salvation.

THE CHANNEL OF SALVATION

Summary: - The only condition for salvation is by faith. True saving *faith* involves conviction, *confession* and *conversion*.

Introduction:- By the death and resurrection of Christ, the work of salvation is complete, yet not all are saved automatically. How can an individual experience salvation? There are certain conditions to be fulfilled.

■Faith

Salvation rests on one essential condition: **faith**.

- **Ephesians 2:8**: *"For by grace you have been saved through faith, and this is not your own doing; it is the gift of God."*
- **Acts 16:30–31**: *"Then he brought them outside and said, 'Sirs, what must I do to be saved?' They answered, 'Believe on the Lord Jesus, and you will be saved, you and your household.'"*

- **Romans 10:10**: *"For one believes with the heart and so is justified, and one confesses with the mouth and so is saved."*

Salvation is entirely **God's work for humanity**, not humanity's work for God. No amount of good deeds or self-improvement can bring salvation.

■Humanity's Helpless State

As previously mentioned, humanity is blind, dead in sin, hostile toward God, and destined for eternal separation from Him. Humanity is utterly incapable of performing any work to save itself. Salvation must come from God alone, who has provided it and calls upon everyone to **believe**:

- **John 3:16**: *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."*
- **Mark 16:16**: *"The one who believes and is baptized will be saved; but the one who does not believe will be condemned."*
- **Acts 8:13**: *(Summary: Even Simon the magician believed and was baptized, showing the necessity of faith for salvation.)*

■Condemnation for Unbelief

The unsaved person is condemned not because they are unsavable but because they refuse to believe the gospel, the sole condition for salvation:

- **John 3:18**: *"Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God."*

God condemns sinners primarily based on their response to the work of Christ on the cross:

- **2 Corinthians 5:14**: *"For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died."*
- **2 Corinthians 5:19**: *"that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us."*

■Divine Estimate of Salvation

The facts and conditions of salvation are established by **God's divine estimate**, not by human standards or efforts. Therefore, there is nothing more humanity can or needs to do—salvation is by faith alone.

However, a close study of the New Testament teaches us that there are certain things involved in faith. Not all faith saves. Faith is one of the most commonly misunderstood biblical terms. There are different ideas behind this same word. If we are not sure about the true faith that saves us, we may end up in deception.

■Faith

Faith encompasses several aspects, but not all forms of faith are saving faith. Below are four distinct ideas:

---

a. The Creed

Faith can refer to a **creed**—a body of truth or doctrine revealed in the Bible.

- **Jude 3**: *"Beloved, while eagerly preparing to write to you about the salvation we share, I found it necessary to write and appeal to you to contend for the faith that was once for all entrusted to the saints."*
- **Jude 20**: *"But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit."*
- **2 Peter 1:1**: *"To those who have received a faith as precious as ours through the righteousness of our God and Savior Jesus Christ."*

However, simply assenting to a creed or belief system does not transform anyone—it is not **saving faith**.

---

b. Intellectual Belief

Mere intellectual belief—mental knowledge of facts about Christ—has no regenerative power. Many people know the story of Christ and even acknowledge its truth, but this alone does not constitute saving faith.

- **James 2:19**: *"You believe that God is one; you do well. Even the demons believe—and shudder."*

- **John 2:22**: *"After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken."*
- **John 3:12**: *"If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?"*
- **John 6:69**: *"We have come to believe and know that you are the Holy One of God."*
- **John 8:24–25**: *"I told you that you would die in your sins, for you will die in your sins unless you believe that I am he."*
- **1 John 5:20**: *"And we know that the Son of God has come and has given us understanding so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life."*
- **Hebrews 11:6b**: *"For whoever would approach him must believe that he exists and that he rewards those who seek him."*

James makes it clear that faith without a corresponding impact on life is dead:

- **James 2:26**: *"For just as the body without the spirit is dead, so faith without works is also dead."*

Illustration: Watching a tightrope walker cross Niagara Falls, the audience may believe he can perform feats such as carrying a chair across, but few would sit in the chair themselves. This demonstrates intellectual belief, not true faith that engages the will and heart.

---

c. Secular Faith

Everyday life requires **secular faith**, such as trusting a doctor to perform surgery or a driver to take one to their destination. However, such faith is temporary and unrelated to salvation.

- **John 2:23–25**: *"When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. But Jesus on his part would not entrust himself to them, because he knew all people and needed no one to testify about anyone; for he himself knew what was in everyone."*

The Lord knows the limitations of this kind of faith. Though some people may claim to believe, their faith is not genuine or spiritual. Over time, their true nature will become evident, or the Lord will reveal it.

- **1 Thessalonians 3:2**: *(Summary: Paul commends Timothy for strengthening and encouraging the Thessalonians in their faith.)*
- **1 John 2:19**: *"They went out from us, but they did not belong to us; for if they had belonged to us, they would have remained with us. But by going out they made it plain that none of them belongs to us."*
- **Matthew 7:22–23**: *"On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' Then I will declare to them, 'I never knew you; go away from me, you evildoers.'"*

■d. Spiritual / Saving Faith

What is true, **biblical faith**? It is the **God-given ability** to trust God's word as true and yield fully to His will. Faith is a gift from God, implanted in us by the Lord:

- **Ephesians 2:8**: *"For by grace you have been saved through faith, and this is not your own doing; it is the gift of God."*
- **Romans 12:3**: *"For by the grace given to me I say to everyone among you not to think of themselves more highly than they ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned."*
- **Hebrews 12:1**: *"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith."*

It is this faith that **saves us**. By this **supernatural faith**, we perceive things that are unseen by the normal human mind. Faith substantiates the invisible things as true:

- **Hebrews 11:1**: *"Now faith is the assurance of things hoped for, the conviction of things not seen."*

By faith, we accept all that is said about the Lord Jesus Christ and embrace the salvation and other blessings He offers.

Clarification:
Faith itself has no merit; it is not an effort of our own. Salvation is not a reward for our faith. God gives salvation freely, and we receive it by faith:

- **Ephesians 2:8**: *"For by grace you have been saved through faith, and this is not your own doing; it is the gift of God."*
- **Romans 3:25**: *"Whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed."*
- **John 3:16**: *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."*
- **John 3:18**: *"Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God."*
- **John 7:31**: *"Yet many in the crowd believed in him and were saying, 'When the Messiah comes, will he do more signs than this man has done?'"*
- **Acts 20:21**: *"Testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus."*
- **1 John 5:12–13**: *"Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life."*

Illustration:
If someone gives a gift, receiving it by faith is not a work. The gift is not a reward for the recipient's faith, but a free gift. Similarly, when a person on a sinking ship jumps to a lifeboat, the merit doesn't go to their faith in jumping but to the lifeboat, which is the object of their faith, that takes them to safety.

Saving faith is not our doing but **relying and trusting** on what Christ has done:

- **Acts 16:30–31**: *"Then he brought them outside and said, 'Sirs, what must I do to be saved?' They answered, 'Believe on the Lord Jesus, and you will be saved, you and your household.'"*
- **Galatians 2:16**: *"Yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith and not by doing the works of the law, because no one will be justified by the works of the law."*
- **Hebrews 11:6a**: *"And without faith it is impossible to please him, for whoever would approach him must believe that he exists and that he rewards those who seek him."*

This faith is **wholly committing** to Christ in complete dependence:

- **John 14:6**: *"Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'"*
- **John 5:24**: *"Very truly I tell you, anyone who hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life."*
- **1 John 2:23**: *"No one who denies the Son has the Father; everyone who confesses the Son has the Father also."*

■What to Believe?

Here is what we must believe in saving faith:

- **The existence of God**:
    - **Hebrews 11:6**: *"And without faith it is impossible to please him, for whoever would approach him must believe that he exists and that he rewards those who seek him."*
- **God's promises**:
    - **John 5:24**: *"Very truly I tell you, anyone who hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life."*
- **The Son**:
    - **John 6:40**: *"This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day."*
- **The uniqueness of Christ in saving**:
    - **Acts 4:12**: *"There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."*
- **His name**:
    - **John 1:12**: *"But to all who received him, who believed in his name, he gave power to become children of God."*
- **God's power to save**:
    - **Colossians 2:12**: *"When you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead."*

In short, we must believe all that the Bible says about Christ and His finished work on the cross. Even a small amount of faith is precious.

- **2 Peter 1:11**: *"For in this way, entry into the eternal kingdom of our Lord and Savior Jesus Christ will be richly provided for you."*
- **Ephesians 1:19**: *"And what is the immeasurable greatness of his power for us who believe, according to the working of his great power."*

■Living by Faith

Such trust in the finished work of Christ is needed not only for **salvation** but also for our **everyday life**:

- **2 Corinthians 5:6-7**: *"So we are always confident, even though we know that while we are at home in the body we are away from the Lord— for we walk by faith, not by sight."*
- **Hebrews 10:38**: *"But my righteous one will live by faith. And I take no pleasure in the one who shrinks back."*
- **Colossians 1:23**: *"provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven."*
- **Colossians 2:7**: *"rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving."*
- **Hebrews 11:1**: *"Now faith is the assurance of things hoped for, the conviction of things not seen."*

Faith that saves us also **sustains us**. We must continue to trust and take God at His word. We need to **grow in our faith** and **keep it** till the end:

- **2 Timothy 4:7**: *"I have fought the good fight, I have finished the race, I have kept the faith."*
- **Romans 8:24**: *"For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen?"*

Faith is closely related to **hope**—trusting Christ for the work He will do in the future. Only by **continuing to trust** in His power can we experience **peace, joy, and victory** that salvation has brought into our lives:

- **Galatians 2:20**: *"I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."*

- **Galatians 5:6**: *"For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love."*
- **Ephesians 1:19**: *"and what is the immeasurable greatness of his power for us who believe, according to the working of his great power."*

Our **spiritual strength and effectiveness** depend upon our continuous relationship with Christ in trusting and abiding in Him:

- **Romans 14:1**: *"Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions."*
- **2 Thessalonians 1:3**: *"We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing."*
- **2 Peter 1:5–8**: *"For this very reason, you must make every effort to support your faith with goodness, and goodness with knowledge, and knowledge with self-control, and self-control with endurance, and endurance with godliness, and godliness with mutual affection, and mutual affection with love."*
- **2 Peter 3:18**: *"But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen."*
- **Galatians 5:6**: *"For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love."*
- **1 Thessalonians 5:8**: *"But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation."*
- **James 5:18-26**: *"The prayer of the righteous is powerful and effective."*

Three things involved in saving faith

Even though the only condition for salvation is faith; a close study of the New Testament teaches us that true saving faith consists of at least three important elements. With out the involvement of these three, salvation is not possible; such faith can not be saving faith. It is very hard to say which comes first, we classify in to three just to make it easy for us to understand. In true saving faith all these elements are found.

■1. Conviction

John 16:8

> "And when he comes, he will prove the world wrong about sin and righteousness and judgment."

Acts 2:37

> "Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, what should we do?'"

Conviction is the result of hearing the Word of God.
Cf. Ephesians 1:13; Romans 10:17.
As an individual listens to the message of salvation, the Spirit of God convinces them of sin, righteousness, and judgment. They begin to understand very firmly their sin and how the Lord views it. They will see the ugliness of sin and how it deserves to be dealt with.

Observe: The term **'conviction'** is translated into Hindi as *'niruthar'*—which means "to make speechless!" This, indeed, is the work of the Holy Spirit.

Cf. Acts 8:35–38; Galatians 3:2.
Notice the role of the Word of God—reading, hearing, etc.—in bringing conviction to the hearts of people through the Holy Spirit.

■2. Confession

Acts 2:37

> "Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, what should we do?'"

1 John 1:9

> "If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness."

Recognition of Sin

Recognizing our sin, God's view of it, and His provision for salvation should lead us to the next logical step. Should we ignore it? Hide it? Many choose to do so!

Proverbs 28:13

> "No one who conceals transgressions will prosper, but one who confesses and forsakes them will obtain mercy."

Psalm 32:3–4

> "While I kept silent, my body wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. Selah."

Hiding or ignoring the truth is futile. The burden of sin only grows, and sins accumulate. Consider a person ignoring a severe illness like tuberculosis or cancer—what will their condition be?

The Lord knows exactly our state. Sin will be found and punished. However, confession brings relief. Notice the Psalmist's experience:

Psalm 32:5

> "Then I acknowledged my sin to you, and I did not hide my iniquity; I said, 'I will confess my transgressions to the Lord,' and you forgave the guilt of my sin. Selah."

Covering sin worsens the condition, leading to dryness, weakness, and groaning. In contrast, confession brings peace of mind through forgiveness. True conviction always leads to confession.

■What is Confession?

Confession means "to say the same thing" as God says. It involves agreeing with God—saying *Amen* to His judgment of our sins and acknowledging His righteousness.

Confession by an Unbeliever vs. a Christian

We should not expect an unbeliever's confession to be a doctrinal statement in every aspect. It is often the voice of a newborn child. While an unbeliever convicted of sin may not articulate their confession like a mature Christian, it remains genuine and heartfelt.

Notice the confessions in Acts 2:37; Acts 8:37; Acts 16:30—and observe the differences.

Confession for Christians

Every Christian should confess sins whenever they come into God's presence. For those who are backslidden or in broken fellowship, confession is the way to restoration. While salvation remains secure, the joy of fellowship and peace of heart depend on confessing sins.

John's epistle addresses believers in this regard:
Cf. 1 John 1:9.

Confession for Sinners

A sinner must openly confess with their mouth to be saved, even if their confession is not doctrinally perfect.

Cf. Romans 10:9

> "Because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."

The Lord cannot forgive someone who refuses to confess their sins. They must recognize their sins as rebellion against God and confess them as deserving of His punishment.

Cf. Psalm 32:5

> "Then I acknowledged my sin to you, and I did not hide my iniquity; I said, 'I will confess my transgressions to the Lord,' and you forgave the guilt of my sin. Selah."

Cf. Psalm 51:3–4

> "For I know my transgressions, and my sin is ever before me. Against you, you alone, have I sinned and done what is evil in your sight, so that you are justified in your sentence and blameless when you pass judgment."

Cf. Psalm 66:18

> "If I had cherished iniquity in my heart, the Lord would not have listened."

■3. **Conversion / Repentance**

Acts 2:38

"Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.'"

Acts 11:18

"When they heard this, they were silenced. And they praised God, saying, 'Then God has given even to the Gentiles the repentance that leads to life.'"

Acts 17:30

"While God has overlooked the times of human ignorance, now he commands all people everywhere to repent."

Necessity of Repentance

Conviction and confession without conversion are not part of saving faith. Merely being aware of sin and speaking about it does not bring salvation. A person must consciously and purposely choose to turn from evil to God.

Cf. Luke 16:30; Ezekiel 18:32; Zechariah 1:3; Acts 20:21; 1 Thessalonians 1:9. Without repentance, there can be no salvation.

Matthew 3:2

"Repent, for the kingdom of heaven has come near."

Luke 13:3

"No, I tell you; but unless you repent, you will all perish as they did."

Luke 24:47

"And that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem."

In fact, repentance is a commandment:
Cf. Isaiah 45:22; Acts 17:30.

Repentance is not only essential for saving faith but also for sustaining faith:
2 Corinthians 7:9

"Now I rejoice, not because you were grieved but because your grief led to repentance; for you felt a godly grief so that you were not harmed in any way by us."

The Lord calls upon local churches to repent:
Cf. Revelation 2:5, 16; 3:3, 19.

■What is Repentance?

a. Negative: What It Is Not

1. **Not Regret**:
   Mere remorse over the outcome of sin is not true repentance. Conscience or fear of punishment may cause someone to feel sorry, but such "repentance" is not linked to saving faith and often leads back to the same sin.

Cf. Matthew 12:43–45:

> "When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place but finds none. Then it says, 'I will return to my house from which I came.' When it comes, it finds it empty, swept, and put in order. Then it goes and brings along seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation."

The remorse of Judas Iscariot had no positive effect on his life:
Matthew 27:3

> "When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders."

Such sorrow may even lead to self-pity and despair.

Disciples of John the Baptist had a form of repentance, but some of them were ultimately unworthy and destined for the "baptism of fire":
Matthew 3:1–2

> "In those days John the Baptist appeared in the wilderness of Judea, proclaiming, 'Repent, for the kingdom of heaven has come near.'"

Luke 3:3–17

> "He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah:

'The voice of one crying out in the wilderness:
“Prepare the way of the Lord, make his paths straight.'"'

Some of them were saved later:
Acts 19:1–7.

Although repentance begins with sorrow, it must be sorrow produced by the work of God:
2 Corinthians 7:9–10

> "Now I rejoice, not because you were grieved but because your grief led to repentance; for you felt a godly grief so that you were not harmed in any way by us. For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death."

2. **Not Penance**:
   Repentance is not an act of rendering payment or performing penance for sin. The gospel message does not contain such requirements.

Mark 1:15

> "And saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'"

Acts 2:38 (quoted above).

Acts 17:30 (quoted above).
If penance were required, salvation would no longer be free.

3. **Not Reformation**:
   Repentance is not self-reformation or attempting to change through self-effort. Such actions often lead to self-glory.

Matthew 12:43–45 (quoted above).
Salvation is not about exchanging one bad habit for another less harmful one.

■b. Positive: What It Is?

Repentance is evidenced through a threefold change:

i. Intellectual Element – Change of Mind

The individual recognizes the character of sin as God sees it and understands that it deserves God’s judgment.

Psalm 51:1–17 (Excerpt)

> "Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions." (Psalm 51:1)

Job 42:5–6

> "I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes."

Luke 18:13

> "But the tax collector, standing far off, would not even look up to heaven but was beating his breast and saying, 'God, be merciful to me, a sinner!'"

---

ii. Emotional Element – Change of Heart

The individual feels sorry for their sin and begins to hate it as God hates it.

2 Corinthians 7:9–10

> "Now I rejoice, not because you were grieved but because your grief led to repentance; for you felt a godly grief so that you were not harmed in any way by us. For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death."

Luke 10:13

> "Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes."

Luke 18:13 (Quoted above)

Joel 2:13

> "Rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing."

---

iii. Volitional Element – Change of Will

The individual determines to turn to God for forgiveness and to turn away from evil.

1 Thessalonians 1:9

> "For the people of those regions report about us what kind of welcome we had among you and how you turned to God from idols, to serve a living and true God."

Proverbs 28:13

> "No one who conceals transgressions will prosper, but one who confesses and forsakes them will obtain mercy."

Isaiah 55:7

> "Let the wicked forsake their way and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon."

Matthew 3:8

> "Bear fruit worthy of repentance."

Matthew 12:41

> "The people of Nineveh will rise up at the judgment with this generation and condemn it because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!"

Illustration: The Prodigal Son

The parable of the prodigal son demonstrates the threefold change in repentance:

- **"He came to himself"** – Intellectual (Luke 15:17).
- **"I have sinned"** – Emotional (Luke 15:18).
- **"I will arise and go"** – Volitional (Luke 15:18).

Notice that these three changes are interconnected. No one can be saved without experiencing this transformation.

■Definition of Repentance

Repentance is a change of mind, heart, and will:

1. **Mind** – Changes perception of sin, God, etc.
2. **Heart** – Finds no joy in sin but joy in God.
3. **Will** – Chooses a new path, turning to God.

Repentance for salvation involves turning to God by faith while hearing the gospel:
1 Thessalonians 1:9 (Quoted above).

■True Repentance and Saving Faith

Saving faith is impossible while a person clings to sin. Unless one turns from sin, they cannot be forgiven:
Cf. Acts 11:21; Acts 20:21; Acts 26:18.
True repentance involves a complete transformation of mind, will, and behavior:

Luke 3:8–14

> "Bear fruits worthy of repentance. Do not begin to say to yourselves, ‘We have Abraham as our ancestor,’ for I tell you, God is able from these stones to raise up children to Abraham..."

Luke 19:8

> "Zacchaeus stood there and said to the Lord, 'Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.'"

2 Corinthians 5:17

> "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!"

1 John 2:4–6

> "Whoever says, 'I have come to know him' but does not obey his commandments is a liar, and in such a person the truth does not exist; but whoever obeys his word, truly in this person the love of God has reached perfection. By this we may be sure that we are in him: whoever says, 'I abide in him' ought to walk just as he walked."

Matthew 21:28–32 (Excerpt)

> "...'Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you.'"

■Repentance and Salvation

Many who repent will end up in hell, but no truly saved individual will. Without repentance, no saving faith can occur:

Cf. Mark 1:5; Acts 20:21; Luke 13:5.
Faith and repentance are distinct but inseparable, much like preparing land to sow seed.

Repentance involves turning from sin, while faith involves turning to Christ.

Acts 10:43

> "All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

Acts 13:38–39

> "Let it be known to you therefore, my brothers, that through this man forgiveness of sins is proclaimed to you; by this Jesus everyone who believes is set free from all those sins from which you could not be freed by the law of Moses."

Luke 24:47

> "And that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem."

Acts 3:19

> "Repent therefore, and turn to God so that your sins may be wiped out, so that times of refreshing may come from the presence of the Lord."

Acts 3:26

> "When God raised up his servant, he sent him first to you, to bless you by turning each of you from your wicked ways."

■Summary

“Repentance is faith in action, and faith is repentance at rest.” True repentance involves the whole person—mind, heart, and will—leading to a life fully transformed by God.

■Who Should Repent?

Repentance is required not only from unbelievers but also from others, as highlighted below:

1. The Lost – Sinners

Matthew 9:13

> "Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners."

Luke 13:3, 5

> "No, I tell you; but unless you repent, you will all perish as they did."

---

2. The Religious

Hebrews 6:1

> "Therefore let us go on toward perfection, leaving behind the basic teaching about Christ and not laying again the foundation: repentance from dead works and faith toward God."

Matthew 5:16

> "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven."

Colossians 1:20–21

> "...and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds..."

---

3. Believers

Romans 12:2

> "Do not be conformed to this age, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect."

---

4. Backslidden Believers

2 Corinthians 7:9

> "Now I rejoice, not because you were grieved but because your grief led to repentance; for you felt a godly grief so that you were not harmed in any way by us."

Luke 17:3–4

> "Be on your guard! If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive. And if the same person sins against you seven times a day and turns back to you seven times and says, ‘I repent,’ you must forgive."

---

5. Local Churches

Revelation 2:5, 16

> "Remember then from what you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent." (Revelation 2:5)
> "Repent then. If not, I will come to you soon and wage war against them with the sword of my mouth." (Revelation 2:16)

Revelation 3:3, 19

> "Remember then what you received and heard; obey it, and repent. If you do not wake up, I will come like a thief, and you will not know at what hour I will come to you." (Revelation 3:3)
> "I reprove and discipline those whom I love. Be earnest, therefore, and repent." (Revelation 3:19)

■Summary of Repentance

- **Lost** – Repent or perish.
- **Religious (Legalist)** – Repent or perish.
- **Backslidden** – Repent or be disciplined.
- **Local Churches** – Repent or be removed.

■The Evidence of Repentance

Repentance is demonstrated by a total change in mind, heart, and will. Specifically:

1. **Turning from transgression**
   Ezekiel 18:30

   "Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise, iniquity will be your ruin."

2. **Turning to God**
   Acts 26:20

   "...but declared first to those in Damascus, then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, that they should repent and turn to God and do deeds consistent with repentance."

Acts 20:21

"As I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus."

1 Thessalonians 1:9

"For the people of those regions report about us what kind of welcome we had among you and how you turned to God from idols, to serve a living and true God."

3. **Changed Life and Work**
   Acts 26:20 (Quoted above)
   Matthew 3:8

   "Bear fruit worthy of repentance."

■Scholarly Debate on Repentance and Faith

Some Bible scholars argue that turning from sin or confession is not a requirement for salvation, emphasizing faith alone. They contend that salvation by turning from evil would imply self-effort, suggesting instead that turning to God enables one to turn from sin.

However, it is difficult to separate these actions sequentially. Repentance and faith are both initiated by God:

Acts 5:31

> "God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins."

Acts 11:18

> "When they heard this, they were silenced. And they praised God, saying, 'Then God has given even to the Gentiles the repentance that leads to life.'"

John 6:65

> "And he said, 'For this reason I have told you that no one can come to me unless it is granted by the Father.'"

John 16:7–11 (Excerpt)

> "When he comes, he will prove the world wrong about sin and righteousness and judgment..."

■The Results of Repentance and Faith

1. **Salvation**
   Acts 2:41

   "So those who welcomed his message were baptized, and that day about three thousand persons were added."

2. **Joy in Heaven**
   Luke 15:7, 10

   "Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance." (Luke 15:7)
   "Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents." (Luke 15:10)

3. **The Spirit Begins to Dwell and Work**
   Acts 2:38

> "Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.'"

Conclusion: - God has graciously accomplished the work of salvation for our souls thought the Lord Jesus Christ. Only one thing He demands us, 'believe and be saved'. We have seen the meaning of true saving faith.

What does it hinder you to come to Him by faith and receive this salvation as a free gift. If you are convinced of it, delay not, confess it and be converted to Christ. The moment we call upon Him by faith, the blood of Jesus Christ cleanses us from all sin and we shall begin to experience the new life in Jesus Christ.

Salvation in different ages

Since salvation is based on based on the work of Christ, what happened to those who lived prior to Christ? To clear this question we need to consider God's plan of salvation in various ages.

A dispensation or age is a period of time in which God dealt with man in a particular manner. Generally we classify the time from eternity to eternity in to seven dispensations. Here in connection with salvation we will divide into five dispensations.

■The Age of Conscience: From Adam to Moses

The *Age of Conscience*, spanning from Adam to Moses, refers to a period in which humanity relied on the internal witness of conscience and other forms of divine revelation for moral and spiritual guidance. This period is characterized by God's communication with humanity in various ways, revealing His demands for righteousness and His overarching plan for redemption through Christ.

- ***The Age of Adam:***

In the age of Adam, salvation was based on deeds, not grace through faith. Salvation depended solely on works. Why? Because Adam walked with God and spent most of his time in God's presence (Genesis 3:8).

Genesis 3:8:

"They heard the sound of the Lord God [YHWH Elohim] walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden."

Where God is present, the question of faith does not arise. Faith comes into question only when something is unseen. For instance, we cannot see Jesus now, so we must believe in Him through faith.

What is the definition of faith?
"Now faith is the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1).
This means that faith concerns things that are unseen, things beyond our perception.

God created the first humans, Adam and Eve, and placed them in the Garden of Eden (a state of innocence), where there was no strife, criticism, lack, or complaint. There were no strict rules or regulations except for one command:
"And the LORD God commanded the man, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die'" (Genesis 2:16-17).

However, Adam failed to keep this one command of God.
"When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate" (Genesis 3:6).

As a result of this disobedience, God expelled Adam and Eve from the Garden of Eden:
"Therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken" (Genesis 3:23).

Consider this deeply: Imagine you tell your only child, "I bought chocolate for you, and it's in the fridge, but don't eat it now." If your child gives in to temptation and secretly eats the chocolate, would you expel your child from your house for life for this offense? Even if your child disobeyed you by indulging in something harmful like alcohol, would you throw them out permanently?
Therefore, in Adam's age, salvation depended on personal ability or deeds. It can thus be said that "salvation by grace" was absent in Adam's age. If grace had existed, Adam would not have lost salvation over a single act of disobedience. God would not have expelled him for such a small offense.

- ***The Age of Noah:***

In Noah’s time, salvation required both faith and works (faith + works).
God commanded Noah to build an ark. Unlike Adam, who was forbidden from eating a specific fruit, Noah was instructed to construct an ark. Even though Genesis 6:8 states:
"But Noah found favor in the sight of the LORD,"
just five verses later, God gave Noah the command to build the ark:
"Make yourself an ark of cypress wood; make rooms in the ark, and cover it inside and out with pitch" (Genesis 6:14).

If Noah had disobeyed and not built the ark, would Noah and his family have survived? Certainly not. Thus, in Noah’s era, salvation also required both faith and deeds.

Some people accept only their congregation’s teachings and reject other interpretations, even when the Bible clearly shows otherwise. They argue that since God is love, salvation has always been the same in every age. These individuals understand God’s love but fail to recognize His terrifying power. Scripture declares:
"It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31).
"Who considers the power of your anger? Your wrath is as great as the fear that is due you" (Psalm 90:11).

In 2000, the floods in West Bengal, especially in Nadia and Murshidabad, created a dire situation for seven days. Now consider Noah's flood—countless men, women, children, and the elderly perished. The wrath of God was terrifying. Imagine thousands of infants drowning, mothers desperately trying to save their children but failing, and spouses witnessing each other’s death.

This horrifying scene unfolded before the eyes of the loving God of heaven. At that time, God made a promise:
"And when the LORD smelled the pleasing odor, the LORD said in his heart, ‘I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done’" (Genesis 8:21).

Thus, you cannot dismiss God as only loving. He is both loving and just, capable of both love and discipline. Therefore, in "the highest age," salvation required more than just God’s grace—it also involved works.

- **Abraham’s Era: "Salvation by Grace Through Faith" (Romans 4:2–4)**
  If we compare **Romans 4:2–4** with **James 2:17–24**, it may appear contradictory at first glance. To clarify this, you can watch the video: *"Was Abraham saved by faith or works?"* by Dr. Gene Kim. However, I will attempt to explain this through writing.

When interpreting the Bible, the first step is to "rightly divide the word of truth" (2 Timothy 2:15, KJV only). Proper division of Scripture is necessary, just as the Bible is divided into the Old Testament and the New Testament.

Dividing Scripture Properly:

For example, think of medicine. If a sleep aid is taken in excess, it can lead to death, while too little might have no effect. Doctors prescribe the correct dosage for efficacy. Similarly, the Bible must be "rightly divided" for proper understanding.

Not all biblical instructions apply universally to everyone at all times. As stated in **Mark 12:24**, *"Is not this the reason you are wrong, that you know neither the scriptures nor the power of God?"*

Scripture is not contradictory; it is consistent, like mathematics. When correctly applied, everything aligns. Errors arise when philosophical ideas are imposed on Scripture, leading to incorrect interpretations. As warned in **Colossians 2:8**, *"See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ."*

The Holy Spirit will guide us in understanding.

Understanding Context:

When reading Scripture, consider the following:

Who is speaking?
To whom is it addressed?
For what purpose and time?

For instance, in **Isaiah 66:3**, it states, *"The one who slaughters an ox is like one who kills a human being."* If someone applies this personally today, they may wrongly conclude that Christians cannot eat beef.

Similarly, understanding the context of **Romans 4:2–4** is essential. Paul states: *"If Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? 'Abraham believed God, and it was reckoned to him as righteousness.'"*

Here, Paul speaks to the *church age believers*, emphasizing salvation by faith alone, without adding works.

In contrast, **James 2:17–24** states:
"Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? You see that faith was active along with his works, and faith was brought to completion by the works."

This apparent contradiction is resolved by recognizing the audience and context. James speaks to *the twelve tribes of Israel* (James 1:1) and addresses a time of great tribulation, where salvation involves both faith and works (Revelation 14:12; 15:3).

Abraham's Salvation:

Abraham was justified by faith long before offering Isaac. **Genesis 15:6** states, *"And he believed the LORD; and the LORD reckoned it to him as righteousness."*

Much later, when Abraham offered Isaac, his faith was "perfected" or demonstrated by his obedience (James 2:22). Thus, faith preceded the works.

To illustrate, consider a father taking his child to an examination hall. Even before the child takes the test, they remain the father’s child. The test simply demonstrates or refines their abilities. Similarly, Abraham’s faith was the foundation of his justification, while his works evidenced and matured it.

- **Moses’ Era: Faith + Works = Salvation**
  During Moses' time, salvation required adherence to the Law (works) combined with faith.

Ezekiel 18:4: *"The person who sins shall die."*
Ezekiel 18:21: *"But if the wicked turn away from all their sins that they have committed and keep all my statutes and do what is lawful and right, they shall surely live; they shall not die."*

Ezekiel 18:24: *"But when the righteous turn away from their righteousness and commit iniquity and do the same abominable things that the wicked do, shall they live? None of the righteous deeds that they have done shall be remembered; for the treachery of which they are guilty and the sin they have committed, they shall die."*

Moses' era emphasized obedience to God's commandments. **Exodus 32:33** says: *"Whoever has sinned against me, I will blot out of my book."*

In Moses' time, obedience to the Law demonstrated faith, making works inseparable from salvation.

Key Biblical Foundations

1. Humanity's State Under Conscience

Romans 5:14

> "Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come."

Romans 2:12–16

> "All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous in God's sight, but the doers of the law who will be justified. When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when, according to my gospel, God through Christ Jesus judges the secret thoughts of all."

This passage highlights that Gentiles, though without the written law, acted according to conscience, which bore witness to their moral understanding.

God's Revelation Came Through Four Primary Methods

■1. Direct Communication with Adam and Eve

Genesis 3:15

> "I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel."

This verse, often referred to as the *protoevangelium* (first gospel), reveals God's promise of salvation, where the seed of the woman would crush the serpent.

Genesis 3:21

> "And the Lord God made garments of skins for the man and for his wife and clothed them."

Here, God's act of clothing Adam and Eve with garments of skin symbolizes the necessity of sacrifice for atonement. This aligns with **Hebrews 9:22**, which states:

> "...without the shedding of blood there is no forgiveness of sins."

Hebrews 11:4

> "By faith Abel offered to God a more acceptable sacrifice than Cain’s. Through this he received approval as righteous, God himself giving approval to his gifts; he died, but through his faith he still speaks."

Abel's faith-driven sacrifice reflects his understanding of God's demand for atonement. Adam, having received direct revelations from God, transmitted these truths to his descendants, explaining Abel's alignment with divine expectations.

■2. The Spirit's Testimony to the Human Spirit

Genesis 6:3

> "Then the Lord said, 'My spirit shall not abide in mortals forever, for they are flesh; their days shall be one hundred twenty years.'"

This verse reveals God's interaction with humanity through His Spirit, striving to lead them toward righteousness.

Romans 8:16

> "It is that very Spirit bearing witness with our spirit that we are children of God."

The Spirit’s testimony provided an inner guidance, calling people to align with God's truth.

■3. Revelation Through Nature

Romans 1:19–20

> "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse."

Creation served as a revelation of God's invisible attributes, displaying His eternal power and divine nature, leaving humanity without excuse for failing to recognize Him.

Acts 17:26–27

> "From one ancestor he made all peoples to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us."

Paul emphasizes that God determined humanity’s existence and surroundings to encourage them to seek Him. Nature continuously bore witness to God's presence and power, drawing people toward Him.

■4. Revelation Through Conscience

Romans 2:14–16

> "When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when, according to my gospel, God through Christ Jesus judges the secret thoughts of all."

Conscience functioned as an internal law, reflecting God's righteous standards. Even without written laws, individuals experienced the moral demands of God imprinted on their hearts, providing an internal witness of divine truth.

■Foreshadowing of Christ's Work

The sacrificial practices during this age pointed forward to Christ's ultimate sacrifice:

- **2 Timothy 1:9–10**

  "He has saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel."

- **Revelation 13:8**

  "All the inhabitants of the earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb that was slaughtered."

- **John 1:1, 9–10**

  "In the beginning was the Word, and the Word was with God, and the Word was God... The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him."

- **2 Corinthians 5:19**

  "That is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us."

■Faith in Christ Before His Coming

Believers during this period, such as Abel, Noah, Abraham, and Job, were saved by faith in God’s promises, which pointed to Christ:

- **John 8:56**

  "Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad."

- **Job 19:25–27**

"For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me!"

■Divine Sovereignty in Salvation

God's sovereign grace was evident in His leading of those who truly sought Him:

- **Psalm 12:5**

  "Because the poor are despoiled, because the needy groan, I will now rise up," says the Lord; "I will place them in the safety for which they long."

- **Psalm 50:5**

  "Gather to me my faithful ones, who made a covenant with me by sacrifice."

- **Hebrews 4:4**

  "For in one place it speaks about the seventh day as follows: 'And God rested on the seventh day from all his works.'"

- **Job 1:5**

  "When the days of the feast had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, 'It may be that my children have sinned, and cursed God in their hearts.' This is what Job always did."

- **Genesis 11:7**

  "Come, let us go down, and confuse their language there, so that they will not understand one another's speech."

■Conclusion

The Age of Conscience highlights humanity's reliance on God's multifaceted revelations. These revelations not only revealed His moral demands but also pointed toward the ultimate fulfillment of His redemptive plan in Christ. Believers like Abel, Noah, Abraham, and Job demonstrate that salvation has always been by

grace through faith in God’s promises, culminating in the work of Christ, planned before the foundation of the world.

■The Age of Law: From Sinai to Calvary

The *Age of Law,* spanning from Moses receiving the law at Mount Sinai to Christ's sacrifice at Calvary, marks a period where God's moral and ceremonial laws governed His people. These laws revealed humanity’s need for a Savior and pointed to the coming of Christ as the ultimate fulfillment of the law.

■Key Biblical Foundations

1. The Purpose of the Law

- **Matthew 11:12–13**

  "From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. For all the prophets and the law prophesied until John."

- **Luke 16:16**

  "The law and the prophets were in effect until John; since then the good news of the kingdom of God is proclaimed..."

The law was designed to guide God's people and prepare them for the Messiah's arrival by revealing God’s standards and prophetic purposes.

The Law's Role in Revealing the Need for a Savior

The law was not intended to save humanity but to expose sinfulness and the need for divine intervention:

- **Romans 10:5** *(cf. Leviticus 18:5)*

  "For Moses writes about the righteousness that comes from the law, that the person who does these things will live by them."

- **Galatians 3:12**

  "The law does not rest on faith; on the contrary, 'Whoever does the works of the law will live by them.'"

The law served as a "discliplinarian" to bring humanity to Christ:

- **Galatians 3:23–24**

  "Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith."

The Law as a Shadow of Christ

The sacrificial system and ceremonial laws foreshadowed the ultimate sacrifice of Jesus Christ:

- **Hebrews 10:1**

  "Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach."

- **Hebrews 11:26**

  "[Moses] considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward."

These laws pointed forward to Christ as the fulfillment of their symbols and ceremonies.

Salvation by Faith in the Age of Law

Even under the law, salvation was by faith, not by works:

- **Galatians 2:16**

  "Yet we know that a person is justified not by the works of the law but through faith in Jesus Christ."

David’s Testimony of Faith and Grace

David's writings highlight the necessity of repentance and faith for salvation:

- **Psalm 51:5**

"Indeed, I was born guilty, a sinner when my mother conceived me."

- **Psalm 51:11**

  "Do not cast me away from your presence, and do not take your holy spirit from me."

- **Psalm 51:17**

  "The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise."

- **Psalm 32:1**

  "Happy are those whose transgression is forgiven, whose sin is covered."

David understood salvation as a gift of God's mercy, not something earned by adherence to the law.

The Sacrificial System and the Cross

Every sacrifice under the law pointed to the ultimate sacrifice of Christ:

- **Hebrews 11:26**

  "[Moses] considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward."

- **John 1:29**

  "The next day he saw Jesus coming toward him and declared, 'Here is the Lamb of God who takes away the sin of the world!'"

■Conclusion

The Age of Law underscores:

1. **The insufficiency of human efforts**: The law exposed humanity's inability to meet God's perfect standards.
2. **The necessity of divine intervention**: The sacrificial system pointed forward to Christ's perfect atonement.

3. **Salvation by grace through faith**: Individuals like Moses and David were saved not by the works of the law but by their faith in God's promises, which culminated in Jesus Christ.

As a "schoolteacher" (Galatians 3:24), the law prepared the way for Christ, showing that salvation has always been part of God's eternal plan of grace and redemption.

■The Age of Grace: The Present Dispensation

The *Age of Grace*, also called the Church Age, spans from the day of Pentecost to the rapture, when Christ will return to take His Church to Himself. This period is characterized by salvation through faith in the finished work of Christ, apart from works, emphasizing God's unmerited favor.

■Key Biblical Foundations

1. **Grace as the Basis of Salvation**
    - *Ephesians 2:8–9*: "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast."
    - *John 1:16*: "From his fullness we have all received, grace upon grace."

Grace, unearned and freely given, is the hallmark of this dispensation, contrasting with the works-based emphasis of prior ages.

2. **The Timeline of the Age of Grace**
    - It began at Pentecost with the outpouring of the Holy Spirit (*Acts 2:1–4*) and will continue until the rapture.
    - *1 Thessalonians 4:16–17*: "For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever."

■Salvation Through Faith in Christ's Finished Work

Salvation during this dispensation is grounded entirely in the finished work of Christ:

- *Ephesians 2:8–9*: Emphasizes that salvation is a gift, received through faith, not earned by human effort.
- *Titus 3:5–7*: "He saved us, not because of any works of righteousness that we had done, but according to his mercy..."

The death, resurrection, and ascension of Christ have secured eternal life for all who believe:

- *John 19:30*: Jesus declared, "It is finished," signifying the completion of His atoning work.
- *Romans 10:9*: "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."

■The Role of the Holy Spirit in the Age of Grace

- The Holy Spirit indwells believers, guiding and empowering them for godly living:
    - *John 14:16–17*: Jesus promised the Spirit to abide with His followers forever.
    - *Acts 1:8*: "You will receive power when the Holy Spirit has come upon you, and you will be my witnesses..."
- The Spirit seals believers, guaranteeing their inheritance:
    - *Ephesians 1:13–14*: "In him you also...were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance..."

■The Emphasis on Grace in Study and Practice

This study highlights the centrality of grace in the believer's life:

- *Romans 6:14*: "For sin will have no dominion over you, since you are not under law but under grace."
- *Galatians 2:20–21*: "I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me... I do not nullify the grace of

God; for if justification comes through the law, then Christ died for nothing."

Grace is not merely a doctrine but the foundation of the believer's relationship with God and the motivation for godly living.

■The Hope of the Rapture

The Age of Grace culminates in the rapture, when Christ will return for His Church:

- *1 Corinthians 15:51–52*: “Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet...”
- *John 14:3*: Jesus assured His disciples, “I will come again and will take you to myself, so that where I am, there you may be also.”

This hope defines the believer's perspective during the Age of Grace, looking forward to eternal fellowship with Christ.

■Conclusion

The Age of Grace is marked by God’s extraordinary favor, offering salvation to all who place their faith in Christ’s completed work. It emphasizes freedom from the law and empowerment by the Holy Spirit, preparing believers for the glorious return of Christ at the rapture. This dispensation reminds us that salvation is a gift, not earned, and that grace governs our relationship with God as we await His coming.

■The Age of Great Tribulation: From the Rapture to Christ's Glorious Appearance

The *Age of Great Tribulation* begins immediately after the rapture of the Church and concludes with the glorious return of Christ. This period, marked by unprecedented suffering and judgment, is also a time when God continues His redemptive work, reaching out to humanity through extraordinary means.

■Key Biblical Foundations

1. **The Tribulation Timeline**
    - The rapture, when Christ takes the Church to Himself, precedes the Great Tribulation (*1 Thessalonians 4:16–17*).
    - The tribulation culminates with Christ's glorious appearance, when His feet will stand on the Mount of Olives (*Zechariah 14:4*).
    - Jesus described this time as unparalleled in history: *Matthew 24:21*: "For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be."
2. **Persecution and Witnessing**
    - *Mark 13:9*: "As for yourselves, beware; for they will hand you over to councils, and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them."

■The Role of the Holy Spirit

During this period, the Holy Spirit will work in ways similar to the pre-Age of Grace era:

- *Genesis 6:3*: "My spirit shall not abide in mortals forever, for they are flesh."
- *John 16:8*: The Spirit will "prove the world wrong about sin and righteousness and judgment."
- *Isaiah 63:11*: God's Spirit guided His people in the past, and He will do so again.
- *Haggai 2:5* and *Nehemiah 9:20*: These passages highlight the Spirit's sustaining and instructive role, which will continue during the tribulation.

■The Two Witnesses and Their Ministry

During the last three and a half years of the tribulation, two witnesses will testify:

- *Revelation 11:3–13*: These witnesses will prophesy for 1,260 days, perform miracles, and be martyred, but God will resurrect them and bring them to heaven.

- *Malachi 4:6*: Their ministry will turn hearts back to God, fulfilling prophecy.

■The 144,000 and the Great Multitude

The testimony of the two witnesses will lead to the salvation of 144,000 Jews:

- *Revelation 7:1–8*: This group, sealed by God, represents the faithful remnant of Israel.
  Their ministry will, in turn, bring many others to faith:
- *Revelation 7:9–17*: A great multitude from every nation will stand before God, clothed in white robes, having washed their robes in the blood of the Lamb (*Revelation 7:14*).

■The Message of the Gospel

The gospel during the tribulation is referred to as:

1. **The Eternal Gospel**
    - *Revelation 14:6–7*: "Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who live on the earth—to every nation and tribe and language and people." This gospel calls humanity to fear God and give Him glory.
2. **The Gospel of the Kingdom**
    - *Matthew 24:14*: "And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come."

This contrasts with today's message of the *gospel of the grace of God* (*Acts 20:24*), yet all forms of the gospel are centered on Christ's redemptive work.

■The Global Reach of the Gospel

While the gospel today has yet to reach many places, during the tribulation it will be proclaimed universally:

- *Matthew 24:14*: This proclamation will occur even in the most remote areas, ensuring all have the opportunity to hear.

■Salvation During the Great Tribulation

Even during this period, the basis of salvation remains Christ's sacrifice:

- *Revelation 7:14*: "They have washed their robes and made them white in the blood of the Lamb."
- *Revelation 7:17*: The Lamb will guide the saved to springs of living water, comforting them in their suffering.

However, those saved during the tribulation must endure suffering and remain faithful to the end:

- *Revelation 14:9–13*: They must refuse the mark of the beast, even at the cost of their lives, demonstrating perseverance in faith.

■Conclusion

The Age of Great Tribulation is a time of intense judgment and unparalleled suffering, yet it is also marked by God's mercy and grace. Through the ministry of the two witnesses, the sealing of the 144,000, and the global proclamation of the eternal gospel, many will come to salvation. The period underscores that the foundation of salvation remains the sacrifice of Christ, and it calls for steadfast endurance among those who believe. This age ultimately prepares for the glorious return of Christ and the establishment of His kingdom on earth.

■The Age of the Millennium: Christ's 1,000-Year Reign

The *Age of the Millennium* marks a unique era in God's redemptive plan, characterized by the literal 1,000-year reign of Christ on earth. It begins with Christ's return in glory following the tribulation and culminates in the establishment of His Kingdom, bringing peace, righteousness, and salvation to many.

■Key Biblical Foundations

1. **The Thousand-Year Reign**

- *Revelation 20:4–6*: “They came to life and reigned with Christ for a thousand years... Blessed and holy are those who share in the first resurrection.”
- This reign of Christ is marked by justice, peace, and the fulfillment of God’s promises to Israel and the nations.

2. **The Return of Christ in Glory**
    - Seven years after the rapture, Christ will return with His saints:
        - *Zechariah 14:1–5*: “Then the Lord my God will come, and all the holy ones with him.”
        - *Revelation 19:11–21*: Christ, riding a white horse, will defeat His enemies and establish His rule.

■The Salvation of Israel

The millennium fulfills God’s covenantal promises to Israel:

- *Romans 11:25–26*: “...And so all Israel will be saved; as it is written, ‘Out of Zion will come the Deliverer; he will banish ungodliness from Jacob.’”
- *Isaiah 4:3–4*: The remnant of Israel will be called holy, purified by God.
- *Isaiah 60:21*: “Your people shall all be righteous; they shall possess the land forever.”
- *Daniel 12:1*: A time of deliverance is promised for Israel, particularly for those written in the book.

This mass salvation of Israel highlights God’s faithfulness to His promises.

■The Salvation of the Nations

Christ’s reign will extend to all nations, bringing salvation to many:

- *Isaiah 19:21–25*: Egypt, Assyria, and Israel will worship together, united under Christ’s rule.
- *Zephaniah 3:9*: God will purify the speech of the nations so they may call upon Him with one accord.
- *Isaiah 17:7–8*: People will turn from idols to worship the true God.

The millennium is a time of unprecedented global worship, as people witness Christ’s glory and respond to His rule.

■The Rule of Christ and the Law

During the millennium, Christ will reign with perfect justice, and His law will guide the nations:

- *Isaiah 32:1*: “See, a king will reign in righteousness, and princes will rule with justice.”
- *Luke 19:17–19*: Christ will reward His faithful servants with authority to rule over cities in His Kingdom.

In this age, people will personally see and hear the Messiah:

- *Isaiah 33:17*: “Your eyes will see the king in his beauty...”

■Salvation During the Millennium

Although the millennium is a time of peace and righteousness, people will still need to place their faith in Christ for salvation. The visible presence of the Messiah and the reign of His law will lead many to salvation:

- *Isaiah 2:3*: “Many peoples shall come and say, ‘Come, let us go up to the mountain of the Lord... that he may teach us his ways and that we may walk in his paths.’”
- *Isaiah 60:3*: “Nations shall come to your light, and kings to the brightness of your dawn.”

The Age of the Millennium is a glorious fulfillment of God’s promises to Israel and the nations. It is a time when Christ’s righteous reign will bring peace, justice, and salvation to countless individuals. As people follow the law, see the Messiah, and hear His words, many will turn to Him in faith. This era demonstrates God’s sovereignty, faithfulness, and ultimate plan to redeem humanity and establish His Kingdom on earth.

Original Sin & Islam

To win converts, Muslims often claim that Islam and Christianity share many similar values and teachings. Nothing could be further from the truth. Among the many conflicting teachings between Islam and Christianity is the doctrine of ***Original Sin.*** While the doctrine of ***Original Sin*** is central to the teachings of Christianity, it is rejected in Islam. But what is ***Original Sin*** according to the Bible?

The Bible teaches that the creation of man was the crowning glory of God's earthly creative works. The first man and woman were created perfect. As a perfect Creator, it is impossible for the true God to create them any other way:

Ecclesiastes 7:29: *"The true God made mankind upright."*

Adam and Eve were not only created perfect but also in the image of God. This means that they were created with the ability to reflect the divine attributes of God such as wisdom, justice, and love. Confirming this truth, the Bible states:

Genesis 1:27: *And God went on to create the man in his image,* ***in God's image he created him****; male and female he created them.*

As perfect creations of God, Adam and Eve were created with the prospect to live forever. Although they had the prospect of living forever, they were not immortal. Their prospect of living forever depended on their obedience to their Life-Giver. And God made this clear to them:

Genesis 2:16-17: *"From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad, you must not eat from it, for in the day you eat from it you will certainly die."*

Tragically, Adam and Eve rebelled against God by eating from the forbidden tree. As a result, they lost their prospect of living forever. Sadly, they sinned even before conceiving any offspring. Although the effects of sin began immediately and the death penalty was passed on them, God loving allowed sufficient time for Adam and Eve to bring forth children into the world so as to populate the earth. Eventually Adam and Eve died from the effects of sin just as God warned them.

The term ***Original Sin*** refers to the sin of Adam in the Garden of Eden and its effects on the human race. ***Original Sin*** is the sin that mankind inherited from

Adam. God by definition is Holy. The doctrine of ***Original Sin*** proves that God did not create mankind with an inherent tendency to sin, but that our nature became sinful due to the sin we inherited from our first parents. To deny ***Original Sin*** is to deny the holiness of God. No other religion has ever explained the entrance of sin into the world of mankind as clearly as the Bible does.

The term, ***Original Sin*** is synonymous with ***Adamic Sin.*** It is the cause of mankind's hereditary imperfection leading to sin and death. ***Adamic Sin*** resulted in ***Adamic Death*** – the death that we inherited from Adam. This is what the Bible means when it uses the term ***Original Sin.*** The concept of ***Original Sin*** is summarized perfectly in the following verse:

Romans 5:12: *"That is why, just as* ***through one man sin entered into the world and death through sin****, and death spread to all men because they had all sinned.*

Adam was that "***one man"*** through whom sin and death "***entered into the world."*** As his offspring, we inherited imperfection from him. Since Adam became imperfect, it is logically impossible for him to produce perfect children. The Bible verifies this undeniable truth:

Job 14:4: *Who can produce someone clean from someone unclean? No one can!*

The doctrine of ***Original Sin*** focuses particularly on the fallen nature of the descendants of Adam. It is the tragic reality of mankind's inherent tendency to sin. The truth that everyone is born a sinner and will manifest that sinfulness in his or her life is a Christian doctrine that is easily verifiable. It is an undeniable fact that everyone sins:

Romans 3:23: *For all have* ***sinned*** *and fall short of the glory of God.*

And it is an undeniable fact that everyone dies:

Romans 5:14: *And* ***death*** *ruled as king from Adam down to Moses, even over those who had not sinned in the same way that Adam transgressed.*

Even though Islam acknowledges that Adam sinned against God, it nonetheless teaches that his sin has no consequences whatsoever on the human race. According to Islam, everyone is born sinless. We now have two opposing views. And two opposing views cannot be equally true. Our eternal salvation depends very much on knowing which of these two teachings conform to the divine standard of God's righteousness. Is it Christianity or Islam? To determine the truth, we will now analyze the teachings of Islam regarding the fall of man. It is significant to note that while the Quran denies the concept of ***Original Sin***, there are enough evidences in it to prove otherwise. Please read this article carefully.

According to the Quran, Adam and Eve were created in a heavenly Garden. And they were warned not to eat or to approach the forbidden tree:

Surah 7:19: *And We said: O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust. (Shakir)*

However, Satan caused them to sin:

Surah 7:20-22: *But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may not become of the immortals. And he swore to them both: Most surely I am a sincere adviser to you.* ***Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them****, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy? (Shakir)*

After Adam and Eve disobeyed by eating from the forbidden tree, they begged Allah for forgiveness:

Surah 7:23: *They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have not mercy on us, we shall certainly be of the losers. (Shakir)*

Did Allah forgive them? The answer can be found in another passage in the Quran:

Surah 20:122-123: Then his Lord chose him, and turned to him with forgiveness*, and gave him guidance. (Allah) said: "****Get you down from the Paradise to the earth, both of you****, together, some of you are an enemy to some others." (Hilali-Khan)*

The above Quranic verses testify that even though Allah forgave Adam and Eve, they were still expelled from the Garden. This is also confirmed in another account in the Quran:

Surah 2:37-38: *Then Adam received from his Lord Words.* ***And his Lord pardoned him (accepted his repentance****). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. We said: "****Get down all of you from this place (the Paradise),*** *then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve." (Hilali-Khan)*

The Quran clearly teaches that Adam and Eve were cast down to the earth from the heavenly Paradise only after they disobeyed Allah:

Surah 2:36: *But Satan deceived them – leading to their fall from the blissful state they were in, and We said: "**Descend from the heavens to the earth as enemies to each other. You will find in the earth a residence and provision for your appointed stay."** (The Clear Quran)*

Since the Quran claims that Allah forgave Adam and Eve, the doctrine of ***Original Sin*** makes no sense in Islam. Therefore, instead of ***Original Sin***, Muslims believe in ***Original Forgiveness.*** As a result, Muslims not only deny the doctrine of ***Original Sin*** but they also reject the redeeming value of Christ's ransom sacrifice. When Islam rejects the doctrine of ***Original Sin***, it is essentially saying that the sin of Adam has no consequence whatsoever on his descendants. Is this true? You will be surprised to discover the amount of absurdities and contradictions surrounding this issue in the Quran. We will deal with this issue systematically. Let's begin.

THE ERRORS OF ISLAM

While the Bible clearly teaches that God created Adam on earth, the Quran contradicts this clear teaching by claiming that Adam was created in a heavenly Paradise. Which one of these two accounts is true? For the answer we need to look no further than the Quran itself. When recounting the creation of Adam, the Quran reveals the exact location where Allah intends to create him:

Surah 2:30: *Behold, thy Lord said to the angels: "**I will create a vicegerent on earth."** (Yusuf Ali)*

This Quranic verse confirms that Adam was created on earth. For this verse to be true, Adam must be created on earth and nowhere else. It does not say that Allah will create Adam in heaven but with the intention of later placing him on earth. Muslims deceitfully fabricate this claim to cover an obvious contradiction in the Quran. ***Surah 2:30*** clearly contradicts ***Surah 2:36*** which states that Adam and Eve were cast down to the earth after they sinned against Allah.

The only way Muslims can reconcile this contradiction is to accept the fact that the fall of Adam does not mean a fall from heaven but a fall from the state of perfection as the Bible correctly teaches. In harmony with this truth, ***Surah 2:30*** clearly testifies that Adam was created not in heaven but on earth. These evidences verify the doctrine of ***Original Sin.*** They prove that after his fall from perfection, Adam passed on imperfection to his descendants. And imperfection led to sin and death. Either Muslims accept the doctrine of ***Original Sin*** as true or they

have to recognize the fact that there are serious contradictions in the Quran. Moreover, the Quran also acknowledges that mankind was ***produced*** from the earth:

Surah 71:17: *How God has* ***produced you from the earth*** *and caused you to grow. (W. Khan)*

Do we need to say more? We will now consider another serious error in the Quran. After the creation of Adam, Allah commanded the angels to bow down to Adam. In obedience, they all bowed down to Adam with the exception of Satan. As you read these Quranic verses, please take careful note of the chronological order of the events:

Surah 7:11-12: *Surely We created you, then shaped you, then We said to the angels: "Prostrate before Adam." So they all did but not Satan who refused to prostrate with the others. Allah asked, "What prevented you from prostrating when I commanded you?" Satan replied, "I am better than he is. You created me from fire and created him from clay." (The Clear Quran)*

As a result of his disobedience, Allah banished Satan from the heavenly Paradise:

Surah 7:13: *Allah said, "****Then get down from Paradise!*** *It is not for you to be arrogant here.* ***So get out!*** *You are truly one of the disgraced." (The Clear Quran)*

*He said, "****Descend from Heaven.*** *It is not for you to be arrogant in it.* ***So get out!*** *You are one of the abased." (A. Bewley)*

After expelling Satan, Allah commanded Adam and Eve to dwell in Paradise:

Surah 7:18-19: *Allah said, "****Get out of Paradise****! You are disgraced and rejected! I will certainly fill up Hell with you and your followers all together." Allah said, "O Adam!* ***Live with your wife in Paradise*** *and eat from wherever you please but do not approach this tree, or else you be wrongdoers." (The Clear Quran)*

In the next verse, the Quran reveals what happened subsequently:

Surah 7:20: Then Satan tempted them *in order to expose what was hidden of their nakedness. He said, "Your Lord has forbidden this tree to you only to you from becoming angels or immortals." (The Clear Quran)*

Think! How is it possible for Satan who was banished from the heavenly Paradise to regain entry into heaven to tempt Adam and Eve? Does it not make more sense to believe that Adam and Eve must have been dwelling here on earth all along and not in heaven as the Quran teaches? If Muslims refuse to accept this basic truth as taught in the Bible, then they must accept the fact that Satan is far more powerful than Allah. They must accept the fact that Satan defied the banishment order of

Allah and sneaked back into heaven to tempt Adam and Eve. And Allah could nothing about it. Are Muslims willing to accept this?

The account in the Bible which teaches that Adam and Eve were created here on earth is far more trustworthy than the wishy-washy stories in the Quran. When Islam denies the doctrine of ***Original Sin***, it runs into numerous difficulties. We will now examine some of these difficulties in the Quran. On the one hand, the Quran acknowledges that man was created perfect:

Surah 32:7: Who has made perfect everything He has created. *And He began the* ***creation of man*** *from clay. (Sherali)*

Surah 95:4: *We have created the human being* ***in the best form.*** *(Sarwar)*

The above Quranic verses harmonize perfectly with the teachings of the Bible. And the Hadith also verifies that Adam was a perfect creation of God. It clearly states that Adam was created in God's image. It would defy logic for Islam to claim that Adam was created in God's image if he was created imperfectly in any way.

Sahih Muslim, Book 40, Hadith 6809:

Abu Huraira reported Allah's Messenger as saying: ***Allah, the Exalted and Glorious, created Adam in His own image.***

Confirming this fact regarding the perfection of all his creative works, Allah asks a significant question:

Surah 67:3: *You do not see any* ***imperfection*** *in the creation by the Almighty. Keep looking; do you see any* ***flaw****? (Monotheist Group)*

The Quran challenges us to find "***any imperfection or flaw in the creation by the Almighty."*** In other words, all the creative works of Allah are perfect. And this essentially applies to the creation of man since Allah even commanded the angels to bow down to Adam proving that the creation of man ranks high among his creative works. However, Allah contradicts himself yet once again. In complete reversal with his own teachings in the Quran, Allah claims that humans are created weak by nature:

Surah 4:28: *Allah wishes to lighten your burdens light for you because* ***humans have been created weak by nature.*** *(Farook Malik)*

It is vital to note that the above Quranic verse does not say that humans ***became weak*** by nature but that they were ***created weak*** by nature. Did not Allah claim in ***Surah 67:3*** that there are no imperfections or flaws in his creative works? Is it not absurd for Allah to claim that humans were created perfect but with an inherent

weakness in their nature? Is this not an instant contradiction? In the twinkling of an eye, Allah contradicts himself in the Quran. He contradicts his claim from "***perfect creation"*** to "***weak creation."*** Are humans created perfect or are they created weak? Thus, Allah not only contradicts the teachings of the Bible but also his very own teachings in the Quran. This proves that Allah cannot be trusted. But more importantly it proves that Allah cannot be the true Creator.

When Islam rejects the doctrine of ***Original Sin*** it has to blasphemously claim that the perfect Creator of the Universe created man with an inherent weakness in his nature. Would the true God create man as such? As we can see, the Quran both agrees and disagrees with the Bible on this single issue regarding the perfection of God's creative works. This means that the Quran is clearly in error in at least one instance. Can the Quran then be trusted?

The Quran is clearly in error when it denies the doctrine of ***Original Sin.*** The doctrine of ***Original Sin*** is a far more plausible explanation for the sinful nature of mankind than the blasphemous claim in the Quran. The Bible clearly teaches that Adam was a perfect creation of God but who lost his perfection by sinning against his Creator. And just as children inherit the hereditary diseases of their parents, we inherited sin and death from Adam. In other words, we all became sinners deserving of death:

Romans 5:12: *"That is why, just as through one man sin entered into the world and death through sin,* ***and death spread to all men because they had all sinned.***

And the Quran unwittingly agrees. It testifies that the entire world of mankind is deserving of death:

Surah 16:61: *If Allah were to punish men for their wrong-doing He would not leave upon the earth* ***a single living creature.*** *(H. S. Aziz)*

This proves that no offspring of Adam is free from sin. All these evidences validate the doctrine of ***Original Sin*** as true. If Muslims fail to accept this, then they have to blame Allah for the sinful nature of mankind. Since Allah created man "***weak by nature,"*** he must be held accountable for the sinful condition of the human race. When Muslims refuse to blame Adam, they have no choice but to blame Allah. Let's analyze this matter further. Is the claim of the Muslims that we are not affected by the sin of Adam really true? We will let Islam answer this vital question. We will now reveal how Islam itself proves the Muslims wrong.

Sahih Muslim, Book 1, Hadith 380:

It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. ***They would come to***

Adam and say: O our father, open for us the Paradise. He would say: What turned you out from the Paradise was the sin of your father Adam. I am not in a position to do that.

Adam was not qualified to lead the believers into Paradise. Why? Islam itself testifies that this is because it was the sin of Adam that caused mankind to be cast out of Paradise in the first place. Thus, the deprivation of Paradise for the entire human race was the result of Adam's ***Original Sin.*** Hence, Islam itself acknowledges that Adam's sin did have damaging consequences on his offspring. Consider now another damaging evidence against Islam.

Sahih Bukhari, Volume 6, Book 60, Number 262:

*Narrated Abu Huraira: The Prophet said, "**Moses** argued with **Adam** and said to him (Adam), '**You are the one who got the people out of Paradise by your sin, and thus made them miserable.'** Adam replied, 'O Moses! You are the one whom Allah selected for His Message and for His direct talk. **Yet you blame me for a thing which Allah had ordained for me before He created me?'"** Allah's Apostle further said, "So Adam overcame Moses by this Argument."*

Moses blamed Adam for the expulsion of mankind from Paradise and the subsequent misery he caused the human race. However, Adam countered by saying that it was Allah who ***ordained*** him to commit this sinful act in Paradise. Moses is highly honored as an outstanding Prophet of God in Islam. The Quran testifies that among all the Messengers, the one to whom God spoke directly was Moses:

Surah 4:164: *Messengers we have told you about, and messengers we never told you about.* ***And God spoke to Moses directly.*** *(Rashad)*

The fact that this great Prophet of God believed in ***Original Sin*** should trouble sincere Muslims. According to Moses, Adam's sin did have dire consequences on mankind. Since this proves that the doctrine of ***Original Sin*** is authentic as the Bible teaches, Muslims reject the testimony of Moses. However, it only gets worse. Their rejection of the testimony of Moses in favor of Adam's is far more damaging for Islam than the Muslims realize. As we have noted, Adam blamed Allah for the cause of his sinful act. And shockingly, the Quran agrees with Adam. In the following Quranic verse, Allah declares:

Surah 54:49: *Indeed, all things We created with* ***predestination.*** *(Sahih International)*

Since it was Allah who predestined Adam to sin by eating from the forbidden tree, Allah is clearly the cause of Adam's sin. And since Allah is the originator of that sin, can his forgiveness of Adam be legitimate as the Quran claims? Does his forgiveness of Adam make any real sense to you? This proves that the forgiveness of Allah is nothing but a deception. It is a mockery! We should not be surprised at this deceitful characteristic of Allah. In fact, the Quran itself admits that Allah is a deceiver:

Surah 3:54: *"And they cheated/deceived* ***and Allah cheated/deceived, and Allah is the best of the cheaters/deceivers."*** *(M. A. Samira – Literal Translation from Arabic)*

In contrast, the Bible clearly teaches that God created us as free moral agents with the freedom to choose our own destiny. Jehovah lovingly stated the following:

Deuteronomy 30:19: *"I have put life and death before you, the blessing and the curse. You must* ***choose life*** *so that you may live."*

Yes! We have the freedom to determine our own salvation. In harmony with the principle of divine justice, Jehovah grants us the freedom to choose. We would like to ask the Muslims the following essential questions:

(1) If Allah's original purpose is for mankind to dwell in the heavenly Paradise, then why are we not in Paradise today? Is it not because of Adam's original sin? Does this not prove that we are suffering the consequences of Adam's original sin? If the original sin of Adam did not affect us, then what are we doing here on earth?

(2) Since the Quran claims that Adam and Eve were forgiven even before their expulsion, why did not Allah then allow them to continue dwelling in Paradise? Since they were both expelled from Paradise, how can the Quran then claim that they were forgiven? Can there be true forgiveness when the punishment was still enforced upon them?

(3) How can there be ***Original Forgiveness*** *as Muslims claim if there is no* ***Original Sin*** *to forgive in the first place?*

(4) Since Allah predestined the sinful act of Adam, who really introduced sin into the world of mankind? Was it Adam or was it Allah?

It is time to call their bluff. Muslims insist that we are not affected by the sinful act of Adam and Eve. Either we are affected or we are not. Muslims cannot have it both ways. We will now look at two of the most authentic Hadiths in the Muslim world.

Sahih Bukhari, Volume 4, Book 55, Number 611:

Narrated Abu Hurairah: The Prophet said, "Were it not for Bani Israel, meat would not decay; and ***were it not for Eve, no women would ever betray their husbands."***

Sahih Muslim, Book 8, Hadith 3471:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger as saying: ***Had it not been for Eve, woman would have never acted unfaithfully towards her husband.***

Al-Nawawi *(1233 C.E.–1277C.E.)* was a great Muslim scholar and interpreter of the ***Sunnah*** *(Words and Deeds)* of the Prophet of Islam. He studied under the tutorage of more than twenty celebrated Muslim scholars who were masters and authorities on the subject of Hadith and Islamic Jurisprudence. To clarify the true meaning of the above Hadiths, Al-Nawawi based his exegesis on the ***Tafseer of Al-Qadhi.*** Al-Qadhi was a renowned Muslim scholar who lived during the time of Muhammad:

*"**Had it not been for Hawaa' (Eve), women would never betray their husbands." Al-Qadhi** said: "**The meaning of this Hadith is that she was the mother of the daughters of Adam; so they resembled her, and they INHERITED from her what happened to her in the account of the tree with Iblees (Satan)** – he seduced her into eating from the tree and lured her, so she told Adam about the tree and, as a result, he ate from it." Emphasis ours. (Source: Islamweb.com)*

Sounds pretty much like ***Original Sin***, does it not? Provided below is another ***Tafseer*** by a renowned Muslim scholar. He is one among the many who acknowledges the destructive consequence of Adam's sin on his offspring. In his exegesis on ***Surah 7:172***, he stated the following.

Tafseer Ibn Kathir on Surah 7:172:

*Commenting on this Ayah (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allah said: ". . . **so Adam denied and his offspring followed suit denying Allah's covenant, Adam forgot and his offspring forgot, Adam made a mistake and his offspring made mistakes."***

At-Tirmidhi said: "This Hadith is Hasan Sahih (Authentic), and it was reported from various chains of narration through Abu Hurayrah from the Prophet." (Tafseer Ibn Kathir, Surat Al-A'raf to the end of Surah Yunus, Volume 4, pp. 201-203)

Both the Hadiths and the Tafseers confirm the consequence of ***Original Sin*** on mankind. The great scholars of Islam recognize the fact that sin can be inherited. However, Muslim apologists deliberately conceal this truth since they know the dilemma this will cause to their religion. The admission that sin can be inherited clearly proves that we are all born in sin because of the sin we inherited from Adam. Centuries before the arrival of the Quran, the psalmist David wrote under inspiration:

Psalms 51:5: *Look! I was born guilty of sin. And my mother conceived me in sin.*

The sources of Islam themselves prove that the teachings of Islam are replete with contradictions. Let's consider another irrefutable contradiction in Islam. The Muslim rejection of the doctrine of ***Original Sin*** is based on the following Quranic verse:

Surah 6:164: *Each one is personally responsible for every sin he commits.* ***No one shall bear the burden of sin for anyone else.*** *(Munir Munshey)*

It is absolutely true that no one is accountable for the sins of someone else. The Bible is in complete agreement with this fact. And this is exactly what God testifies in the following verse:

Ezekiel 18:20: *"A son will bear no guilt because of the error of his father, and a father will bear no guilt because of the error of his son."*

In other words, no one is ***accountable*** for the sins of another. However, Islam fails to recognize the difference between ***consequence*** and ***accountability.*** Islam confuses these two different issues and views them as one and the same. There is a vast difference between suffering the ***consequence*** of Adam's sin and bearing ***accountability*** for his sin. To understand the difference between ***consequence*** and ***accountability***, consider the following examples. While it is true that children who are born to an abusive father are not ***accountable*** for his actions, they will nonetheless suffer the ***consequence*** of his actions. The same can be said of the citizens who live under the reign of a tyrant. While they are not ***accountable*** for his actions, they will nonetheless suffer the ***consequence*** of his wicked rulership.

Similarly, while we are not ***accountable*** for the sin which Adam committed in the Garden of Eden, we nonetheless suffer the inevitable ***consequence*** of his sin. Of course, we are accountable for the sins that we personally commit in violation of God's law. There is a difference between ***Original Sin*** and the sin we commit by choice. We are not finished with Islam yet. Truth is absolute. Lacking truth, Islam contradicts itself time and again. Islam teaches that on Judgment Day, Allah will enforce the Jews and the Christians to ***bear the sins*** of the Muslims. And Allah will ransom the Muslims from punishment by imposing their sins on the Jews and the Christians. Is this not a contradiction of ***Surah 6:164*** which clearly states: ***"No one shall bear the burden of sin for anyone else."*** Let us look at the evidences.

110 Ahadith Qudsi, (Sacred Hadith) pp. 19-20:

Superiority of the believers in the Oneness of Allah and the punishment of Jews and Christians

Narrated Abu Musa: Allah's Messenger said: On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. ***Yet another sort will come bearing on their backs heaps of sins like great mountains.*** *Allah will ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours.* ***He will say: Unload the sins from them and put the same over the Jews and Christians; then let the humble slaves get into Paradise by virtue of My Mercy.*** *This Hadith is Sahih (Authentic) and is mentioned in*

Mustadrak of Hakim. (Translated from Arabic by Syed Masood-ul-Hasan, Saudi Arabia)

The following Hadith reveals that Allah will rescue the Muslims from Hell-Fire by substituting them with the Jews and the Christians. Allah will enforce the Jews and the Christians to take their place in Hell-Fire. In other words, Allah will punish the Jews and the Christians for the sins of the Muslims.

Sahih Muslim, Book 37, Hadith 6665:

Chapter: ***Throwing of non-believers in hell-fire for believers as Divine Grace and Mercy.***

Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection ***Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire.***

And Allah will ransom the Muslims from ***death*** by sacrificing the Jews and the Christians to take their place of punishment in Hell-Fire.

Sahih Muslim, Book 37, Hadith 6666:

Abu Burda reported on the authority of his father that Allah's Apostle (may peace be upon him) said: ***No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire.***

No matter how great the ***sins*** of the Muslims are, Allah will forgive them by transferring their ***sins*** onto the Jews and the Christians.

Sahih Muslim, Book 37, Hadith 6668:

Abu Burda reported Allah's Messenger (may peace be upon him) as saying: ***There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians.***

These teachings are absolutely damaging. Is it not ironical that while Islam rejects the ransom sacrifice of Jesus, it has no objection whatsoever in accepting the ransom of ordinary Jews and Christians to redeem the Muslims from sin and death? If the ransom sacrifice of Jesus is a mockery of justice as Muslims claim, then why could not Allah simply forgive the Muslims without imposing their sins upon the Jews and the Christians? How is it now possible for someone to bear the sins of another? What happened to the boastful claim of the Muslims that Allah could simply forgive without requiring anything in return?

Muslims who challenge the doctrine of ***Original Sin*** fail to realize that their own Islamic sources teach that the reason why women are unfaithful to their husbands is because of the sin they ***inherited*** from Eve. And in contradiction with its own doctrines, Islam teaches that the Jews and the Christians will ***bear the sins*** of the

Muslims on Judgment Day. As a Muslim, are you not troubled by all these contradictions in your religion? As such, do you think Islam can guide you to salvation? We will let the Quran answer this vital question for you:

Surah 4:82: *Will they not ponder on the Quran?* ***Had it not come from someone other than God, they would have certainly found therein many contradictions.*** *(Muhammad Sarwar)*

The Quran just passed the verdict of guilt not only on itself but also on Islam. The above Quranic verse testifies that the teachings which originate from God will be free from contradictions. We could not agree more. However, since there are so "***many contradictions"*** in the teachings of Islam, can these teachings originate from the true God? Can they truly guide Muslims to salvation? If you are a Muslim, your salvation depends very much on the decision you make now. We have presented all these evidences because we care for you. There is still hope if you turn to the true and living God.

Isaiah 12:2: *Behold! God is my salvation. I will trust and not be afraid. For Jehovah, even Jehovah is my strength and my might, and he became my salvation."*

Salvation belongs to Jehovah. With all these contradictory teachings in Islam, it will be wise for Muslims to first deal with these contradictions before challenging the doctrine of ***Original Sin.*** It will be a tragedy for Muslims to reject the only solution that God has provided for the liberation of mankind from the damaging effects of ***Original Sin.*** God sent Jesus Christ to undo the damaging effects of ***Original Sin.*** It will be wise for Muslims to recognize the redeeming value of the ransom sacrifice of Jesus Christ:

John 3:36: *The one who exercises faith in the Son has everlasting life. The one who disobeys the Son will not see life, but the wrath of God remains upon him.*

We encourage Muslims to read the following vital article. Please click the following link: *THE QUR'AN PROVES ONLY JESUS CAN BEAR OUR SINS*

How Allah/Muhammad treats Children?

Reference : Sahih Muslim 1745b
In-book reference : Book 32, Hadith 31
USC-MSA web (English) reference : Book 19, Hadith 4322
Chapter 9: Permissibility of killing women and children in night raids, so long as it is not done deliberately
It is narrated by Sa'b b. Jaththama that he said (to the Holy Prophet):
Messenger of Allah, we kill the children of the polytheists during the night raids.
He said: They are from them.
Collection: Sunan Abu Dawud
Dar-us-Salam reference Hadith 4404
Ahmad Hasan translation Hadith 4390
USC-MSA web (English) reference Book 38, Hadith 4390
Narrated Atiyyah al-Qurazi:
I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

Reference : Sunan Abi Dawud 4361
In-book reference : Book 40, Hadith 11
English translation : Book 39, Hadith 4348
Chapter 2: The ruling regarding one who reviles the prophet
Narrated Abdullah Ibn Abbas:
A blind man had a slave-mother who used to abuse the Prophet (ﷺ) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (ﷺ) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (ﷺ) was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet (ﷺ) and said: Messenger of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her.

Thereupon the Prophet (ﷺ) said: Oh be witness, no retaliation is payable for her blood.

The Story of Asma bint Marwan:

The story of Asma bint Marwan highlights the political and social tensions in Medina during the early years of Islam. It has been documented in early Islamic sources, such as *Ibn Sa'd's Kitab al-Tabaqat al-Kabir,* translated by S. Moinul Haq (Volume 2, Pages 30-31) and Sirat Rasul Allah (A. Guilaume's translation "The Life of Muhammad") pages 675, 676. This narrative provides insight into how dissent and criticism were addressed in a nascent Islamic state under the leadership of Prophet Muhammad.

■Background: Muhammad in Medina

After Prophet Muhammad's migration to Medina in 622 CE, his leadership and influence expanded, uniting diverse tribes under a new religious and political framework. However, not all inhabitants welcomed his arrival or supported his actions. Among the critics was Asma bint Marwan, a poetess from the Banu Umayyah Ibn Zayd tribe. She was married to Yazid Ibn Zayd Ibn Hisn al-Khatmi and was known for her vocal opposition to Muhammad and Islam, which she expressed through poetry.

In pre-Islamic Arabia, poets wielded significant influence, using their verses to critique leaders, mobilize people, and shape public opinion. Asma's poetry openly reviled Islam, and encouraged resistance against his leadership.

■The Sariyyah of Umair ibn Adi

As recorded in *Kitab al-Tabaqat al-Kabir,* during Ramadan, in the nineteenth month after the Hijrah, Prophet Muhammad reportedly expressed his frustration with Asma's criticism and incitement. He asked, “Who will rid me of Marwan’s daughter?” Umair ibn Adi al-Khatmi, a companion of Muhammad, volunteered for the task.

Umair, described in the source as a blind man, carried out the mission at night. Entering Asma's house, he found her sleeping, surrounded by her children, including an infant she was nursing. Feeling his way, Umair located Asma, separated the infant from her, and killed her by driving a sword through her chest which went through back.

The next morning, Umair joined the Prophet for prayer in the mosque. Muhammad inquired, “Have you slain the daughter of Marwan?” Umair confirmed, asking if further actions were required. Muhammad reassured him, saying, “No. Two goats will not butt their heads about her.” This statement, according to *Kitab al-Tabaqat*

al-Kabir, signified that the act was inconsequential in the larger scheme of things. The Prophet then referred to Umair as "al-Basir" (the seeing), praising his loyalty.

■Reactions and Aftermath

The killing of Asma bint Marwan sent shockwaves through her tribe, Banu Khatma. They lamented the loss and criticized Muhammad’s directive. However, faced with the threat of further violence, they decided to convert to Islam, declaring allegiance to Muhammad. This episode underscores the intersection of politics, religion, and tribal loyalty during this period.

■Historical References

This account is documented in *Ibn Sa'd's Kitab al-Tabaqat al-Kabir*, an early Islamic biographical work. The text provides the following details:

> "SARIYYAH OF `UMAYR IBN `ADI
>
> Then (occurred) the sariyyah of `Umayr ibn `Adi Ibn Kharashah al-Khatmi against `Asma' Bint Marwan, of Banu Umayyah Ibn Zayd, when five nights had remained from the month of Ramadan, in the beginning of the nineteenth month from the hijrah of the apostle of Allah. `Asma' was the wife of Yazid Ibn Zayd Ibn Hisn al-Khatmi. She used to revile Islam, offend the prophet and instigate the (people) against him. She composed verses. Umayr Ibn Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced up to her back. Then he offered the morning prayers with the prophet at al-Medina. The apostle of Allah said to him: "Have you slain the daughter of Marwan?" He said: "Yes. Is there something more for me to do?" He [Muhammad] said: "No. Two goats will butt together about her. This was the word that was first heard from the apostle of Allah. The apostle of Allah called him `Umayr, "basir" (the seeing).'"

Muhammad was reportedly angered upon hearing Asma's verses. According to the historical text, he addressed his companions, saying:
“Who will rid me of Marwan’s daughter?”

Umair ibn Adi, a companion of Muhammad, volunteered:
“I will do it, Rasulullah.”

■The Morning Conversation

The following morning, Umair reported to Muhammad in the mosque. Their exchange, as recorded in *Kitab al-Tabaqat al-Kabir,* unfolded as follows:

- **Muhammad**: “Have you slain the daughter of Marwan?”
- **Umair**: “Yes.”
- **Muhammad**: “You’ve helped Allah and his apostle, O Umayr”
- **Umair**: “Will there be any evil consequences for what I’ve done?”
- **Muhammad**: “No. Two goats will not butt their heads about her.”

Goats like two butt heads for any trivial reason. But according to Prophet Muhammad the

murder of Asthma was so insignificant that even goats would not bother to but their heads for that matter.

The people of Banu Khatma, the tribe of Umair ibn Adi in Medina, were deeply unsettled by the murder of Asma bint Marwan. Whispers spread among them, accusing the Muslim, Umair ibn Adi, of carrying out the killing on Muhammad’s orders. Shocked and horrified, they decried the act, calling it barbaric.

Umair, undeterred by their outcry, boldly confronted his tribe. Standing before them, he declared, “Yes, I have killed bint Marwan. O people of Khatma, go ahead —fight me if you dare!”

The tribe, fearful of retaliation and overwhelmed by the strength of Muhammad’s followers, decided to submit. That very day, they embraced Islam, reciting the testimony of faith: “There is no god but Allah, and Muhammad is the Messenger of Allah.”

Despite their conversion, murmurs of grief and discontent lingered. “But where is the justice for our mother and for us?” some questioned, their sorrow for Asma’s loss unassuaged.

Reference : Sahih al-Bukhari 2977
In-book reference : Book 56, Hadith 186
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 220
Allah's Messenger (ﷺ) said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with awe (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Messenger

(ﷺ) has left the world and now you, people, are bringing out those treasures (i.e. the Prophet (ﷺ) did not benefit by them).

Reference:

- Sunan Abi Dawud 4717
- In-book reference: Book 42, Hadith 122
- English translation: Book 41, Hadith 4699

■Chapter: The Offspring Of Polytheists (1694)

'Amir reported the Messenger of Allah (May peace be upon him) as saying:

> **"The woman who buries alive her newborn girl and the girl who is buried alive both will go to Hell."**

This tradition has also been transmitted by Ibn Mas'ud from the Prophet (May peace be upon him) to the same effect through a different chain of narrators.

Grade: Sahih (Al-Albani)

Reference : Sahih Muslim 2662c
In-book reference : Book 46, Hadith 47
USC-MSA web (English) reference : Book 33, Hadith 6436

'A'isha, the mother of the believers, said that Allah's Messenger (ﷺ) was called to lead the funeral prayer of a child of the Ansar. I said:

> "Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise, for it committed no sin nor has he reached the age when one can commit sin."

He said:

> "'A'isha, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins."

Reference:

- Sahih al-Bukhari 3208
- In-book reference: Book 59, Hadith 19
- **USC-MSA web (English) reference: Vol. 4, Book 54, Hadith 430 (deprecated numbering scheme)**

■(6) Chapter: The reference to angels

Narrated 'Abdullah bin Mus'ud:

Allah’s Messenger (ﷺ), the true and truly inspired, said:

> **"The matter of the Creation of a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature’s) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then) what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of (Hell) Fire. And similarly, a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."**

Source:

1 Al Seera Al Nabawiya Al Halabiya Part3/ Pg 180

2 Al Seera Al Nabawiya Al Halabiya Part3/ Pg 174

3. Ibn Hisham Part 4/pg 273

4. Systematic Reading in Islam by Dr. Kamel Al Najar, Pg 58

5. Ibn Ishaq, A. Guillaume, ed, Sirat Rasul Allah [The Life of Muhammad], Oxford: Oxford University Press, pp. 664-665

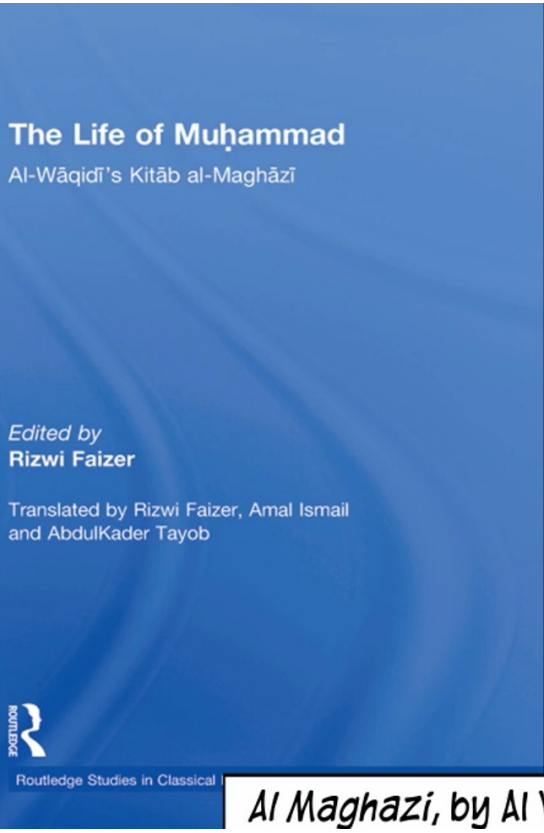
6. al-Tabari, Michael Fishbein, tr, The History of al-Tabari, 8 (The Victory of Islam), SUNYP, pp. 95-97, 1997

Umm Qirfa (Fatima bint Rabia bin Bader Al Fazarri) was a 90 year old woman and she was the leader of her tribe Banu Fazara. She was well respected by other tribes' leaders. She had more that fifty swords given by

other tribes leaders, and those swords hung in her house. She had twelve sons and a beautiful daughter.

Unfortunately, Mohammad's followers attacked her tribe by hiding through the day and creeping during the night. Umm Qirfa and her gorgeous daughter were captured by Mohammad followers. Muslims were against the idea of a woman governing a tribe as Mohammad said "A nation headed by a woman shall never succeed." – Sahih al-Bukhari 7099

They tortured her by tying her legs to two different camels running in two different directions, tearing Umm Qirfa into two halves. Then they chopped her body and presented her head as a gift to Mohammad in Medina. Mohammad ordered Muslims to parade Umm Qirfa's head throughout the streets of Medina to teach people a good lesson. Mohammad gave his uncle Huzein bin Abi Wahab the daughter of Umm Qirfa to entertain himself.


The Life of Muḥammad
Al-Wāqidī's Kitāb al-Maghāzī
Edited by
Rizwi Faizer
Translated by Rizwi Faizer, Amal Ismail and AbdulKader Tayob
Routledge Studies in Classical

278 *The Life of Muhammad*

Muḥammad related to me from al-Zuhrī from ʿUrwa from ʿĀʾisha, who said: Zayd b. Ḥāritha arrived from his direction while the Messenger of God was in my house. Zayd came and knocked on the door. The Messenger of God went to him naked, pulling his clothes on. I have not seen him naked before that. He embraced him and kissed him, then he questioned him, and Zayd informed him of God's victory.

A RECORD OF THOSE KILLED AT UMM QIRFA

Qays b. al-Muḥassir killed Umm Qirfa—violently. He tied a rope between her legs then tied it between two camels. She was an old lady. ʿAbdullah b. Masʿada was killed as was Qays b. al-Nuʿmān b. Masʿada b. Ḥakama b. Mālik b. Badr.

[Page 566] **THE EXPEDITION OF THE COMMANDER ʿABDULLAH B. RAWĀḤA TO USAYR B. ZĀRIM**

Al-Wāqidī said: Mūsā b. Yaʿqūb related to me from Abū l-Aswad, who said: I heard ʿUrwa b. al-Zubayr say: ʿAbdullah b. Rawāḥa marched to Khaybar twice. The first time, the Prophet sent him to Khaybar in Ramaḍān with three men to observe Khaybar, the condition of its people, what they desired and what they spoke about. He went forward until he came to the region of Khaybar and tried to enter its fortifications. He dispersed his companions to al-Naṭā, al-Shaqq and al-Katība. They learned what they heard of Usayr and others. Then they set out after a stay of three days and returned to the Messenger of God during the last nights of Ramaḍān. ʿAbdullah informed the Prophet of all that he saw and heard; then he set out to Usayr in Shawwāl.

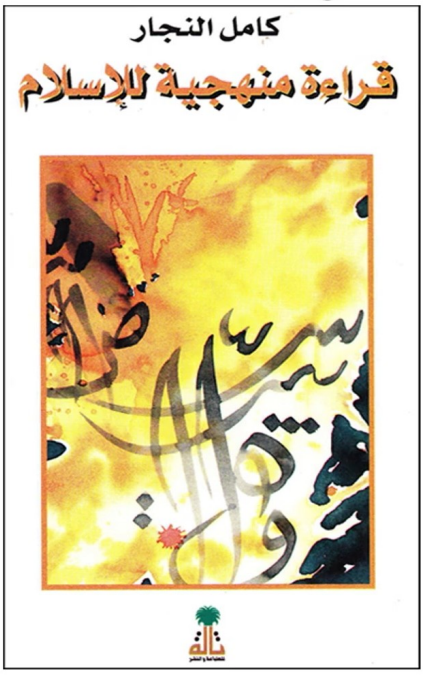
Ibn Abī Ḥabība related to me from Dāwud b. al-Ḥuṣayn from Abū Sufyān from Ibn ʿAbbās, who said: Usayr was a brave man. When Abū Rāfiʿ was killed Usayr b. Zārim took command of the Jews. He stood up before the Jews and said, "By God, Muḥammad did not attack any one of the Jews, but he sent one of his companions to get whatever he desired from them. I will do what my companions did not do." They said, "What do you seek to do that your companions did not do?" He replied, "I will march to the Ghaṭafān and I will gather them." And he marched to the Ghaṭafān and collected them. Then he said, "O community of Jews, we will march to Muḥammad in the heart of his home, for surely one is not attacked in his home except his enemies will take some of what they desire." They said, "Your opinion is correct," and that reached the Messenger of God.

He said: Khārija b. Ḥusayl al-Ashjaʿī arrived before the Prophet and informed him of what was behind him. Then Khārija said, "I left [Page 567] Usayr b. Zārim marching to you with a contingent of Jews." Ibn ʿAbbās said: The Messenger of God summoned the people, and appointed thirty men. ʿAbdullah b. Unays said: I was with them. The Messenger of God appointed ʿAbdullah b. Rawāḥa over us.

He said: We set out until we arrived at Khaybar, and we sent a message to Usayr, saying, "Are we secure if we come to you and present you with what we bring from the Messenger of God?" He replied, "Yes, and can I expect the same from you?" We said, "Yes." We went before him and said, "The Messenger of God sent us to you that you Khaybar and be good to you." But Usayr

Al Maghazi, by Al Waqidi, page 278.

Systematic Reading in Islam, by Dr. Kamel Al Najar, p. 58.



قراءة منهجية للإسلام

فأخذه رجال من قومه فقالوا : يا جحدم أتريد أن تسفك دماءنا؟ إن الناس قد أسلموا ووضعت الحرب وأمن الناس . فلم يزالوا به حتى نزعوا سلاحه ، ووضع القوم سلاحهم لقول خالد . فقال حكيم عن أبي جعفر : فلما وضع الناس السلاح أمر بهم خالد فكُتفوا ثم عرضهم على السيف فقتل منهم من قتل[1].

وفي سنة خمس بعث الرسول زيد بن حارثة إلى وادي القرى فلقي بني فزارة ، فأصيب عدد من أصحابه وجُرح زيد . فلما رجع إلى المدينة نذر ألا يمس رأسه غسل من جنابة حتى يغزو بني فزارة . فلما شُفي من جراحه بعثه الرسول في جيش إلى بني فزارة ، فلقيهم بوادي القرى فأصاب فيهم وأسر أم قرفة - وهي فاطمة بنت ربيعة بن بدر - عجوزاً كبيرة وبنتها ، وكان العرب يضربون المثل بأم قرفة لعزتها فيقولون : أعز من أم قرفة . وقال الأصمعي : من أمثالهم في العزة والمنعة : أمنع من أم قرفة . وكان النبي يقول لأهل مكة : أرأيتم لئن قتلتُ أم قرفة؟ فيقولون : أيكون ذلك؟ فلما أسرها زيد ، أمره النبي أن يقتل أم قرفة ، فقتلها قتلاً عنيفاً ، ربط برجليها حبلين ثم ربطهما إلى بعيرين حتى شقاها[2]. فأمر النبي بالطواف برأسها في دروب وأزقة المدينة[3].

ويبدو أن الاغتيالات السياسية كانت متفشية في زمن النبي . ففي السنة الثانية للهجرة بعث الرسول عبد الله بن عُتبة ليغتال أبا رافع سلام بن أبي الحقيق اليهودي وكان سبب قتله أنه كان يظاهر كعب بن الأشرف على الرسول . فدخل عبد الله الحصن وكمن تحت حمار إلى أن أغلق البواب أبواب الحصن وعلق المفاتيح من داخل الباب . وكان أبو رافع يسمر مع أصحابه ، فلما تفرقوا عنه ، أخذ عبد الله بن عقبة المفاتيح وصعد إليه . ويقول عبد الله : فجعلت كلما فتحت باباً أغلقته عليّ من داخل . قلت : إن القوم نذروا بي لم يخلصوا إلي حتى أقتله . قال : فانتهيت إليه ، فإذا هو في بيت مظلم وسط عياله ، لا أدري أين هو من البيت ! قلت : أبا رافع ! قال : من هذا؟ قال : فأهويت نحو الصوت فأضربه ضربة بالسيف وأنا دهش فما أغني شيئاً ، ثم وضعت ضبيب السيف في بطنه حتى أخرجته من ظهره[4].

(١) مختصر السيرة لابن كثير ،ص ٣٨٨ (مصدر سابق) .
(٢) إمتاع الإسماع للمقريزي ، - المجلد الأول- الطبعة الأولى ١٩٨١ ، ص ٢١٠ (مصدر سابق) .
(٣) النص المؤسس ومجتمعه : خليل عبد الكريم ، منشورات الجمل ، دار مصر المحروسة ص ١٧٤ .
(٤) تاريخ الطبري ، المجلد الثاني ، ص ٥٥ (مصدر سابق) .

٥٨

Systematic Reading in Islam, by Dr. Kamel Al Najar

(١) مختصر السيرة لابن كثير ،ص ٣٨٨ (مصدر سابق) .
(٢) إمتاع الإسماع للمقريزي ، - المجلد الأول- الطبعة الأولى ١٩٨١ ، ص ٢١٠ (مصدر سابق) .
(٣) النص المؤسس ومجتمعه : خليل عبد الكريم ، منشورات الجمل ، دار مصر المحروسة ص ١٧٤ .
(٤) تاريخ الطبري ، المجلد الثاني ، ص ٥٥ (مصدر سابق) .

٥٨

Footnote 1: Emtatt alesma'a Al Makrizy, part one - first print 1981, pg. 260
Footnote 2: (**Muhammad ordered to parade Umm Qirfa's head in the street of Madina**) Al nass Al Muases wa Mujtamahu – Khaleel Abdalkareem Manshurat Aljamal , Dar massar Al Muhrusa, pg. 174.

Sahih Muslim 8:3432

Abu Sa'id al-Khudri (Allah her pleased with him) reported that at the Battle of Hanain Allah's Messenger (may peace be upon him) sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace te upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that:" And women already married, except those whom your right hands possess (iv. 24)" (i. e. they were lawful for them when their 'Idda period came to an end).

Al-Lah & IMPOSTOR

The Quran testifies that Allah ***revealed*** the ***Gospel*** and bestowed it on Jesus. Let us first look at this claim of Allah:

Surah 5:46-47: *And We caused* ***Jesus****, son of Mary, to follow in their footsteps, confirming that which was revealed before him in the Torah,* ***and We bestowed on him the Gospel wherein is guidance and a light****. . . .Let the People of the* ***Gospel*** *judge by that which* ***Allah has revealed therein.*** *Whoso judges not by that which* ***Allah has revealed****, such are evildoers." (Pickthall)*

Allah clearly testifies that he revealed the ***Gospel*** to Jesus. We will now prove why this claim of Allah is a preposterous lie. Please read through to the end of this article to understand why this claim is absolutely false. Jesus was sent as a Messenger of God centuries ***after*** the time of Moses. As both Biblical and Historical references prove, Jesus appeared about ***fifteen hundred years*** after Moses. This means that the ***Gospel*** was revealed centuries ***after*** the time of Moses. Muslims do not dispute this fact since Allah himself acknowledges this truth in the Quran. However, Allah made a huge blunder by contradicting his own teachings. Carefully consider the evidences in the following Quranic verses.

Surah 7:155-157 reveals to us a heartfelt ***Prayer of Moses*** and the ***Response of Allah*** to his prayer:

Surah 7:155: *And* ***Moses*** *chose seventy of his people for Our place of meeting: When they were seized with violent quaking,* ***he prayed****: "O my Lord! If it had been Your Will, You could have destroyed, long before, both them and me: Would You destroy us for the deeds of the foolish ones among us? This is no more than Your trial: By it You cause whom You will to stray, and You lead whom You will into the right path. You are our Protector: So forgive us and give us Your mercy; for You are the best of those who forgive.*

Surah 7:156: *And ordain for us that which is good in this life and in the Hereafter: For we have turned unto You."* ***He (Allah) said:*** *"With My punishment I visit whom I will; but My mercy extends to all things. That mercy I shall ordain for those who do right, and practice regular charity, and those who believe in Our signs;-*

Surah 7:157: those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own scriptures, – in the Law and the Gospel; *– for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him it is they who will prosper." (Yusuf Ali)*

We will now analyze the above Quranic verses step by step to expose the blunder of Allah in the Quran:

THE PRAYER OF MOSES TO ALLAH

The ***Prayer of Moses*** begins in ***Surah 7:155***

Surah 7:155: *And Moses chose seventy of his people for Our place of meeting: When they were seized with violent quaking,* ***he prayed:*** *"O my Lord! If it had been Your Will, You could have destroyed, long before, both them and me: Would You destroy us for the deeds of the foolish ones among us? This is no more than Your trial: By it You cause whom You will to stray, and You lead whom You will into the right path. You are our Protector: So forgive us and give us Your mercy; for You are the best of those who forgive.*

And the ***Prayer of Moses*** continues on until the first part of ***Surah 7:156(a)***

Surah 7:156(a): *And ordain for us that which is good in this life and in the Hereafter: For we have turned unto You."*

THE RESPONSE OF ALLAH TO THE PRAYER OF MOSES

Allah's Response begins in the second part of ***Surah 7:156(b)***

Surah 7:156(b): He said: *"With My punishment I visit whom I will; but* ***My mercy*** *extends to all things.* ***That mercy I shall ordain for those who do right, and practice regular charity, and those who believe in Our signs****;-*

And ***Allah's Response*** continues on right to the end of ***Surah 7:157***

Surah 7:157: those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own scriptures, – in the Law and the Gospel; *– for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him it is they who will prosper."*

The structure of the above Quranic verses is simple to follow and easy to understand:

From ***Verse 155*** *to* ***Verse 156a*** *is the* ***Prayer of Moses*** *in which he pleads with Allah for* ***forgiveness*** *and* ***mercy.***

And ***Allah's Response*** *to the* ***Prayer of Moses*** *begins in* ***Verse 156b*** *and continues on right through to the end of* ***Verse 157.***

In response to the plea of Moses for "***forgiveness and mercy,"*** Allah specifies the ***four types of persons*** who will be shown "***mercy"*** by him. In ***Verse 156b*** and ***Verse 157***, Allah identifies them as follows:

(i) Those who do right

(ii) Those who practice regular charity

(iii) Those who believe in Our signs
(iv) ***And those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own scriptures, – in the Law and the Gospel.***
The above clarification was a direct response of Allah to the ***Prayer of Moses*** who pleaded for "***forgiveness"*** and "***mercy"*** on behalf of the Israelites:
"You are our Protector: ***So forgive us and give us Your mercy****; for You are the best of those who forgive."*
This proves that the entire conversation between Allah and Moses in ***Surah 7:155-157*** took place during the lifetime of Moses. It is important to remember this time-setting. Muslims have no problem in identifying the "***unlettered Prophet"*** in the above Quranic verses as referring to ***Muhammad.*** As such, is this not a powerful testimony to prove the legitimacy of the prophethood of Muhammad? It would certainly be if this was true.
But there is a major problem with this claim in the Quran. It is one of the many instances where we find ***anachronisms*** or ***out of time*** references in the Quran. For Allah to specifically inform ***Moses*** that a reference of the ***unlettered Prophet*** can be found in the ***Gospel*** is not only absurd but also absolutely impossible. Why? This is because the ***Gospel*** did not exist at the time of ***Moses.*** It was not available to ***Moses*** or to anyone else for that matter who lived during his time. And it will not be available until centuries later. So how can Allah make this ridiculous claim in the Quran?
Allah testified that the Israelites who lived ***during the time of Moses*** can find predictions of Muhammad "***in the Law and the Gospel."*** This is an obvious error in the Quran. How can the Israelites who lived ***at the time of Moses*** find predictions of Muhammad in the ***Gospel*** when the ***Gospel*** was not revealed for another fifteen hundred years? Muslim apologists are aware of this gross error in the Quran. Some desperate Muslims try to reconcile this erroneous passage in the Quran by claiming that the Quran is actually referring to the ***Gospel*** that would be ***revealed later*** to the Israelites. However, Allah is clearly referring to the ***Gospel*** which supposedly existed with the contemporaries of Moses. Let us look at the Quranic verse once again:
Surah 7:157: *Those who follow the Messenger, the Prophet who can neither read nor write,* ***whom they will find described in the Torah and the Gospel which are with them.*** *(Pickthall)*
As testified in the above Quranic verse, Allah is clearly referring to the ***Gospel*** which was "***with them"*** at the time when he spoke to Moses. He is referring to the ***Gospel*** which was allegedly in the possession of the Israelites at the time of Moses. And to further confirm this, Allah spoke in the past-tense when he revealed this Quranic verse to Moses. He stated: "***whom they find mentioned in***

the Torah and the Gospel." Thus, Allah is clearly testifying that the Israelites can "***find"*** a prophecy about Muhammad "***mentioned in the Torah and the Gospel"*** that were already in their possession.

Since the ***Gospel*** was not revealed at the time of Moses, no Israelite will be able to "***find"*** anything in this non-existing ***Gospel.*** The claim that the Bible predicted the coming of Muhammad is as good as the non-existing ***Gospel*** at the time of Moses. If that which is given as evidence for the authenticity of Muhammad's prophethood turns out to be false, what does this reveal to us about the Prophet of Islam? He is as fake as the non-existing ***Gospel.***

What can we learn from this colossal error in the Quran? Muhammad cannot be a Prophet of the true God. Being truly uneducated in the knowledge of the earlier Scriptures, Muhammad was unaware of an obvious blunder in the Quran. What is significant is how this ignorance of Muhammad made its way into the Quran. This means that either Muhammad himself wrote parts of the Quran or Allah is equally ignorant as his illiterate Prophet. Either way, this proves Islam false. It also proves that Allah cannot be the one who revealed the ***Gospel*** as he claims. Allah is but an impostor.

It is impossible to accept the Quran's claim of divine authorship. The above error is just one out of the several time compressions that can found in the Quran. There are many other accounts of anachronism in the Quran involving several persons who in historical reality are separated by hundreds of years. The existence of such anachronisms in the Quran proves that it cannot be the product of an all-knowing God. Muhammad can be excused because he was ***unlettered*** but what excuse does Allah have? This gives us a powerful reason to reject Islam. The writings of the ***Gospel*** were inspired not by Allah but ***Jehovah*** – the only true and living God. It would be wise for Muslims to turn to ***Jehovah*** for their eternal salvation.

For further research click on the link:

Articles by Sam Shamoun

Off-site video links and blog

- **Paltalk lectures posted on YouTube**
- **ABN Broadcasting series "Jesus or Muhammad?"**
- **The Islamic Dilemma Series**
- Refutation of Yusuf Estes' article "Jesus Test": **Part 1**, **Part 2**
- **Does Acts 2:22 Refute Jesus' Deity?**

- Sam Shamoun's personal **Youtube Channel**
- Sam Shamoun's personal **blog** with additional articles

Answers to Common Questions and Claims by Muslims

- **Is The Holy Spirit Jesus' God As Well?**
- **Did Christ's Sacrifice Appease the Father or the entire Godhead? [Part A]**
- **Did Christ's Sacrifice Appease the Father or the entire Godhead? [Part B]**
- **Did Christ's Sacrifice Appease the Father or the entire Godhead? [Part C]**
- **Does the fact that the Bible distinguishes Jesus from God disprove his Deity?**
- **Jesus' Rule and the Father's Authority**
- **Jesus Forgiving Sins And The Lord's Prayer**
- **Was Jesus' Mission Universal in Scope?**

Short summary articles

- **Jesus Christ – The Absolutely and Essentially Good God**

Turning the Tables

- **Turning the Tables Pt. 1a**
- **Turning the Tables Pt. 1b**
- **Turning the Tables Pt. 1c**
- **Turning the Tables Pt. 2**

Christological Issues

- **An Articulation of the Incarnation**
- **The Messiah Our Righteousness Has Come!**
- **Jesus Christ – God's Salvation Has Come!**
- **Refuting Islam's Favorite Rabbi Pt. 1a**
- **Refuting Islam's Favorite Rabbi Pt. 1b**
- **Islam's Bad News versus the Good News of Jesus Christ Pt. 1**
- **Islam's Bad News versus the Good News of Jesus Christ Pt. 2**
- **Our Great God and Savior Jesus Christ!**
- **Our Great God and Savior Chart**
- **Jesus Saves Exactly the Way God Saves**
- **The Eternally Praised God**
- **Worshiping the Lord Jesus as Jehovah God Almighty**
- **The One Worthy of All Praise and Honor Pt. 1**
- **The One Worthy of All Praise and Glory Pt. 2**
- **Worshiping Jesus as God: The Issue of David Pt. 1**
- **Worshiping Jesus as God: The Issue of David Pt. 2**
- **Do Not Tempt the Lord Jesus 1**
- **Do Not Tempt the Lord Jesus 2**
- **Do Not Tempt the Lord Jesus 3a**
- **Do Not Tempt the Lord Jesus 3b**
- **Do Not Tempt the Lord Jesus 3c**
- **Do Not Tempt the Lord Jesus 4**
- **Worshiping Jesus as God Pt. 1**
- **Worshiping Jesus as God Pt. 2**
- **Even the Demons Know that Jesus is God Incarnate and Tremble! Pt. 1**
- **Even the Demons Know that Jesus is God Incarnate and Tremble! Pt. 2**
- **A Response to Bart Ehrman Pt. 1**
- **A Response to Bart Ehrman Pt. 2**
- **OT Appearances of Christ as the Angel of God**
- **Is Jesus God's Servant or Son? Pt. 1**
- **Is Jesus God's Servant or Son? Pt. 2**
- **Is Jesus God's Servant or Son? Pt. 3**
- **Is Jesus God's Servant or Son? Pt. 4**
- **Is Jesus God's Servant or Son? Pt. 5**

- **Is Jesus God's Servant or Son? Pt. 6**
- **Is Jesus God's Servant or Son? Addendum A**
- **Is Jesus God's Servant or Son? Addendum B**
- **The Deity of Christ and the New World Translation Pt. 1**
- **The Deity of Christ and the New World Translation Pt. 2**
- **Seeing the unseen God Pt. 1**
- **Seeing the unseen God Pt. 2**
- **Whose Seed Shall the Messiah See?**
- **Jesus Christ – the Savior of the World**
- **Who Are The People That Christ Saves From Their Sins?**
- **Jesus Christ – The Son Who Voluntarily Chose to Die for Humanity**
- **Jesus Christ – The Eternal Word Become Flesh**
- **Who did Abraham See?**
- **A Scholar's Biblical Summation of the Deity of Christ**
- **John MacArthur's Exposition of our Lord's Use of Psalm 110:1**
- **Jesus Christ – The Omniscient Son of God**
- **Revisiting Christ's Ignorance of the Day or Hour**
- **The Incomprehensible and Omniscient Son of God**
- **Christ - He Who is Above All**
- **Jesus Christ – The Divine King of Creation**
- **Christ As The God Who Knows The Day of His Coming**
- **Jesus Christ – YHWH Ha Adon Incarnate!**
- **Jesus Christ - The Divine Lord of Glory [Part 1]**
- **Jesus Christ - The Divine Lord of Glory [Part 2]**
- **Isaiah and the Glory of the Preincarnate Christ**
- **Jesus The Divine Son - A Markan Perspective [Part 1]**
- **Jesus The Divine Son - A Markan Perspective [Part 2]**
- **Jesus is as old as God! [Part 1]**
- **Jesus is as old as God! [Part 2]**
- **Jesus is as old as God! [Part 3]**
- **Jesus – The Shema's One Lord [Part 1]**
- **Jesus – The Shema's One Lord [Part 2]**
- **Jesus – The Shema's One Lord [Addendum]**
- **Jesus Superior To The Heavenly Host [Part 1]**
- **Jesus Superior To The Heavenly Host [Part 2]**
- **Jesus Superior To The Heavenly Host [Appendix A]**

- Jesus Superior To The Heavenly Host [Appendix B]
- The Use of Exclusive Language and the Deity of Christ [Part 1]
- The Use of Exclusive Language and the Deity of Christ [Part 2]
- Jesus' Claims to being the Messiah are claims to Deity
- The Messiah Most High Pt. 1a
- The Messiah Most High Pt. 1b
- The Messiah Most High Pt. 2a
- The Messiah Most High Pt. 2b
- The Messiah on Yahweh's Throne Pt. 1
- The Messiah on Yahweh's Throne Pt. 2
- The Messiah on Yahweh's Throne – Addendum
- The OT On The Messiah Rising On The Third Day [Part 1]
- The OT On The Messiah Rising On The Third Day [Part 2]
- The OT On The Messiah Rising On The Third Day [Part 3]
- The OT On The Messiah Rising On The Third Day [Part 4]
- The Divine Messiah Revisited Pt. 1
- The Divine Messiah Revisited Pt. 2
- The Divine Messiah Revisited Pt. 3a
- The Divine Messiah Revisited Pt. 3b
- Jesus as the First Creature and the Irrationality of Arianism
- Jesus Meets the Criteria for Deity
- Jesus Meets the Criteria for Deity -- Addendum
- Jesus' Deity in light of the Psalms
- Trusting in Yahweh's Divine Royal Son [Part 1]
- Trusting in Yahweh's Divine Royal Son [Part 2]
- Christ – Our Hope and Trust
- Christ as the Divine Amen
- Appearances of Christ in Daniel
- Daniel's Son of Man as the Messiah
- The Christology of Luke
- More Hints from Luke's Gospel to Christ's Divine Identity
- Patristic Evidence for Luke 23:34
- Carmen Christi: Worshiping Christ as God
- Revisiting the Deity of Christ in Light of the Carmen Christi Pt. 1
- Revisiting the Deity of Christ in Light of the Carmen Christi Pt. 2
- Jesus' Post-Resurrection Status and Equality with God the Father

- **Jesus who is over all, God blessed forever! (Romans 9:5) [Part 1]**
- **Jesus who is over all, God blessed forever! (Romans 9:5) [Part 2]**
- **More Proof That Jesus Is Absolutely Good and Holy**
- **Even More Proof That Jesus Is Absolutely Good And Therefore Absolutely Divine!**
- **God Alone is Good**
- **God Alone is Good Pt. 2**
- **He Who Comes – Even More Proof for the Deity of Christ**
- **More Proof That Paul Thought That Jesus Is God**
- **What did the Apostle Peter really believe about Jesus?**
- **Jewish Christology [Part 1]**
- **Jewish Christology [Part 2]**
- **Jewish Christology [Part 3]**
- **Scholars on the Christology of James and Jude**
- **The First Christians As The Slaves of Jesus**
- **More Evidence that Jesus and His Disciples Did Not Teach Islam**
- **Examining John 1:1 In Light of Jehovah Witness Doctrine**
- **Jesus as the Great I AM**
- **Jesus as the Great I AM Excursus**
- **The Early Church Fathers On John 8:58**
- **Jesus and Yahweh's Name**
- **More on Jesus as the Bearer of the Divine Name**
- **Yahweh Becomes Jesus**
- **Yahweh Our Kinsman-Redeemer Has Come**
- **Yahweh Our Sin-Bearer**
- **Jesus as the Glory of Yahweh**
- **The Lord Jesus Christ – The Divine Recipient of Worship**
- **The Incomprehensible Nature of God and his Son**
- **The incomprehensible Son of God and sovereign Lord of all creation**
- **Is Jesus Christ the Archangel Michael?**
- **The Inter-Testamental Jewish Literature and the Deity of the Lord Jesus**
- **The Inter-Testamental Jewish Literature and the Deity of the Lord Jesus [Part 2]**
- **The Inter-Testamental Jewish Literature and the Deity of the Lord Jesus [Part 3]**

- **The Glorious Splendor and Majesty of King Messiah Pt. 1**
- **The Glorious Splendor and Majesty of King Messiah Pt. 2**
- **The Glorious Splendor and Majesty of King Messiah Pt. 3**
- **The Glory and Splendor of King Messiah – Addendum**
- **The Coming of Israel's Divine Shepherd King Pt. 1a**
- **The Coming of Israel's Divine Shepherd King Pt. 1b**
- **The Coming of Israel's Divine Shepherd King Pt. 2a**
- **The Coming of Israel's Divine Shepherd King Pt. 2b**
- **The arrival of Israel's Good Shepherd**
- **The Chief Shepherd of the Flock**
- **The Messiah in Jewish Traditions [Part 1]**
- **The Messiah in Jewish Traditions [Part 2]**
- **The Messiah in Jewish Traditions [Part 3]**
- **The Messiah in Jewish Traditions [Part 3 Appendix]**
- **The God who reigns forever: More prophetic hints to the Deity of the Messiah**
- **Jesus – The Faithful Witness in the Skies [Part 1]**
- **Jesus – The Faithful Witness in the Skies [Part 2]**
- **A Muslim's Objections To The Trinity**
- **What is God's Will for Man According to Christ?**
- **Jesus' Deity from an Islamic Perspective – Pt. 1**
- **Jesus' Deity from an Islamic Perspective – Pt. 2**
- **Examining the Deity of Christ in light of his absolute moral perfection**
- **Jesus' Divine Claims in light of Islamic Monotheism**
- **The Worship of Jesus in Light of Islamic Theology**
- **Islam Agrees – Jesus Has No Beginning!**
- **On Jesus' Similitude with Adam**
- **Is Jesus Really Like Adam After All?**
- **More on Islamic theology and Jesus' Divine Claims**
- **The Deity of Christ and the Challenge of the Quran**
- **Jesus - An Essential Pillar of Islamic Monotheism**
- **Islam Testifies That Jesus Is Better Than Muhammad [Part 1]**
- **Islam Testifies That Jesus Is Better Than Muhammad [Part 2]**
- **Jesus Trumps Muhammad Again! [Part 1]**
- **Jesus Trumps Muhammad Again! [Part 2]**

- More evidence that Jesus is infinitely better and greater than Muhammad
- The Quran Agrees: Jesus is the Chosen Seed of Abraham
- The Quran Agrees – Jesus is the Judge of the Earth
- More Proof from the Quran that Jesus is God! Pt. 1
- More Proof from the Quran that Jesus is God! Pt. 2
- More Proof from the Quran that Jesus is God! Pt. 3
- The Quran's Implicit Witness to Jesus being the Divine Lord
- Christ – The Life-Giver
- Jesus Christ – The Eternal Refuge of Believers
- The Messiah Jesus – More Than Human
- Jesus is Equal to Allah and Better than Muhammad!
- Jesus is Equal to Allah and Better Than Muhammad Pt. 2
- More Islamic Evidence that Jesus is like Allah

Theological Issues

- How Unitarian Logic Proves the Father Cannot be God
- Elohim and the Trinity
- Biblical Monotheism Examined
- The OT Witness to the Divine Personhood of the Spirit
- The Issue of God Praying According to the 3 Abrahamic Faiths
- How the Hebrew Bible Falsifies Islam [Part 1]
- How the Hebrew Bible Falsifies Islam [Part 2]
- Does God Command Men To Avoid Women In Order To Be Saved?
- Did Muhammad Know Yahweh? Pt. 1
- Did Muhammad Know Yahweh? Pt. 2
- Did Muhammad Know Yahweh? Pt. 3
- Allah of the Arabic Bible versus the Ilah of Islam
- Who really is Muhammad's Allah?
- The Identity of the pre-Islamic Allah [Part 1]
- The Identity of the pre-Islamic Allah at Mecca [Part 2]
- The Identity of the pre-Islamic Allah at Mecca [Part 3]
- The Identity of the pre-Islamic Allah at Mecca [Addendum]
- Responding to a Muslim Apologist's Critique of the Trinity, Divine Love, and God as the Greatest Conceivable Being
- The Old Testament on Vicarious Sacrifices

- **Salvation According to Christianity and Islam**
- **How Were the Ninevites Really Saved?**
- **Atonement in Luke-Acts – One Scholar's Perspective**
- **The Message of Salvation according to Luke-Acts Pt. 1**
- **The Message of Salvation according to Luke-Acts Pt. 2**
- **The Creation and Purpose of Hell Pt. 1**
- **The Creation and Purpose of Hell Pt. 2**
- **Exegesis of Matthew 25:41**
- **The Old Testament on God Becoming a Man**
- **The Gods of Israel have come down to save!**
- **The Trinity in Isaiah [Part 1]**
- **The Trinity in Isaiah [Part 2]**
- **The OT Prophets Testify that the Messiah is Equal to God the Father [Part 1]**
- **The OT Prophets Testify that the Messiah is Equal to God the Father [Part 2]**
- **Binitarianism in the Book of Isaiah**
- **The Binitarian Nature of the Shema [Part 1]**
- **The Binitarian Nature of the Shema [Part 2]**
- **The Binitarian Nature of the Shema [Part 3]**
- **The Binitarian Nature of the Shema [Part 4]**
- **The Binitarian Nature of the Shema [Part 5]**
- **The Binitarian Nature of the Shema [Part 6]**
- **The Binitarian Nature of the Shema [Part 7]**
- **The Binitarian Nature of the Shema [Appendix A]**
- **The Christianization of the OT Shema**
- **Unveiling the Identity of the Only True God [Part 1]**
- **Unveiling the Identity of the Only True God [Part 2]**
- **Unveiling the Identity of the Only True God [Addendum]**
- **The Early Church on Genesis 19:24**
- **The Early Church on the Trinity and Deity of Christ**
- **Early Jewish Monotheism and Divine Plurality [Part 1]**
- **Early Jewish Monotheism and Divine Plurality [Part 2]**
- **Is the Father God?**
- **Revisiting the Quran's Gross Error on Christian Doctrine**
- **Examining Islam's Teaching that Allah Prays and Worships**

- More proof that Allah worships like his creatures do
- Satan on Allah's throne
- Allah – the creator of all things?
- The Issue of Inheritance and Allah's Aseity
- The Problems with the Islamic Shahadah
- The Quran As A Divine Conscious Being
- Kabah - Islam's Great Idol [Part 1]
- Kabah - Islam's Great Idol [Part 2]
- Allah - The All Guessing and Hopeful One
- Allah - The Not So Sufficient One
- Muhammad's Inspiration and Eloquence versus the Aseity of Allah [Part 1]
- Muhammad's Inspiration and Eloquence versus the Aseity of Allah [Part 2]
- Allah - The Great Misleader
- Allah As The Best Mushrik Of Them All [Part 1]
- Allah As The Best Mushrik Of Them All [Part 2]
- More of Muhammad's Violation of Islamic Monotheism
- At the Service of Allah and his Associate
- The Angel Gabriel – Allah's Other Divine Partner
- Is Gabriel really the Holy Spirit?
- More Merciful than the Most Merciful?
- Allah's Need For Atonement
- Does Allah Forget Or Not?

Biblical Issues

- Does the Holy Bible Call Itself the Holy Bible?
- Does the Holy Bible claim to be the inspired Word of God?
- The Epistle of 2 Peter Pt. 1
- The Epistle of 2 Peter Pt. 2
- The Epistle of 2 Peter Pt. 3
- Are The Jewish Apocrypha Inspired Scripture? [Part 1]
- Are The Jewish Apocrypha Inspired Scripture? [Part 2]
- Are The Jewish Apocrypha Inspired Scripture? [Part 3]
- Are The Jewish Apocrypha Inspired Scripture? [Part 4]
- Are the Jewish Apocrypha Inspired Scripture? [Appendix]

- **A Conservative Christian's Evaluation of John's Gospel**
- **Revisiting the Issue of the Age for Marriage**

Quranic Issues

- **Praying Not to Be Jewish or Christian**
- **How Satan Trumped Allah and his "Messenger"**
- **The Quran Confirms the Trinity! Pt. 1**
- **The Quran Confirms the Trinity! Pt. 2**
- **The Quran Confirms the Trinity! Pt. 3a**
- **The Quran Confirms the Trinity! Pt. 3b**
- **Let the Study Quran Speak! Pt. 1**
- **Let the Study Quran Speak! Pt. 1b**
- **Let the Study Quran Speak! Pt. 2**
- **The Quran As A Model For the Incarnation and Hypostatic Union Pt. 1**
- **The Word of God Issue Settled Indeed! Pt. 1**
- **The Gods of Islam Unveiled**
- **Does the Quran really deny that a person can bear the sins of another? Pt. 1**
- **Does the Quran really deny that a person can bear the sins of another? Pt. 2**
- **How the Quran Fails the Muslim "Falsification Test"**
- **The incorruptibility of Allah's words and the charge of Biblical corruption**
- **A Christian Scholar Chimes In On The Islamic View Of Biblical Corruption**
- **The Incomplete and Imperfect Quran**
- **The Compilation and Textual Veracity of the Quran**
- **Challenge to the Muslims Concerning the Quran [Part 1]**
- **Challenge to the Muslims Concerning the Quran [Part 2]**
- **Challenge to the Muslims Concerning the Quran [Part 3]**
- **Challenge to the Muslims Concerning the Quran [Excursus]**
- **The Irreparable Loss of Much of the Quran**
- **The Quran Testifies To Its Own Textual Corruption**
- **The Seven Ahruf and Multiple Qiraat – A Quranic Perspective**
- **"Kill those who Associate Partners (Mushrikun) Wherever You Find Them!"**

- Tauhid versus I'jaz al-Quran
- The Flat Earth Quran
- Allah's Violation of His Own Teachings Pt. 1
- Allah's Violations of His Own Teachings Pt. 2
- Quran Blunder: An Inspired Apocryphal Fable?
- Quran Inconsistency: Does Allah sanction and permit lust or not?
- Quran Error on ANGELS Appearing as Honored GUEST
- Quran Error: Were the Disciples Muslims? [Part 1]
- Quran Error: Were the Disciples Muslims? [Part 2]
- Quran Difficulty: Is Allah the only ruler?
- Quran Contradiction: Does Allah Forgive All Sins Or Not?
- Another Quran Contradiction: Whom does Satan intend to tempt?
- To Burn or not to Burn? That is the Question!
- Quran on Fearing Allah and the Wombs
- Quran on Moses as the Most High
- How Many Lords Do Muslims Really Have?
- Pharaoh - Another Lord and King Besides Allah
- The Quran on the Preservation of Pharaoh's Body
- Revisiting Allah's Cosmology

Analysis of Muhammad

- Obsessive Muslim Behavior and Devotion to Muhammad
- Allah and Muhammad: Will the Real Servant Please Stand Up! Pt. 1
- Allah and Muhammad: Will the Real Servant Please Stand Up! Pt. 2
- Allah and Muhammad: Will the Real Servant Please Stand Up! Pt. 3
- The Prophet of Terror and Mayhem Pt. 1
- The Prophet of Terror and Mayhem Pt. 2
- The Prophet of Terror and Mayhem Pt. 3
- The Prophets and their bodies
- Unveiling Allah's Adviser and Counselor
- Did Muhammad Teach that Women are Stupid and Inferior to Men?
- Did Muhammad Permit Women to be Beaten and Mistreated?
- Here Comes The Blondes!
- Muhammad's Marriage to a Prepubescent Minor
- Revisiting the Age of Aisha
- Muhammad and Wife Beating Pt. 1

- **Muhammad and Wife Beating Pt. 2**
- **Muhammad and Wife Beating Pt. 3**
- **Muhammad and Wife Beating Postscript**
- **Evidence that Muhammad was a Sinful Transgressor**
- **Bart D. Ehrman Proves Muhammad is a false prophet Pt. 1**
- **Bart D. Ehrman Proves Muhammad is a false prophet Pt. 2a**
- **Bart D. Ehrman Proves Muhammad is a false prophet Pt. 2b**
- **More of Muhammad's Inconsistencies**
- **Even More Proof that Muhammad Affirmed the Holy Bible**
- **How Muhammad's Sunna Trumps The Quran Once Again!**
- **Muhammad or Abraham? — How Muhammad's Sunna Trumps the Quran Once Again!**
- **The true religion and guidance of Abraham**
- **Is Muhammad Prophesied in the Song of Solomon? Pt. 1**
- **Is Muhammad Prophesied in the Song of Solomon? Pt. 2**
- **A Muslim Scholar Admits That There Is No Salvation Apart From Muhammad!**
- **Islam's Divine Savior Revealed [Part 1]**
- **Islam's Divine Savior Revealed [Part 2]**
- **Islam's Other god – The Muslim Deification of Muhammad**
- **Part 2: Analyzing the Quran's Implicit Deification of Muhammad**
- **Part 3: Analyzing the Deification of Muhammad Within Muslim Tradition**
- **Part 4: Analyzing the Deification of Muhammad Within Muslim Tradition (cont.)**
- **The Prophet of Chaos and Idolatry Pt. 1**
- **The Prophet of Chaos and Idolatry Pt. 2**
- **The Prophet of Chaos and Idolatry Pt. 3**
- **Allah & Mo., Inc. – Islam's Foundational Partnership**
- **Revealing Allah's Partner in Dispensing Divine Grace**
- **Muhammad – The Praise of all Creation!?**
- **Revealing Allah's Partner in Praise Pt. 1**
- **Revealing Allah's Partner in Praise Pt. 2**
- **Revealing Allah's Partner in Praise Pt. 3**
- **Revealing Allah's Partner in Dispensing Forgiveness**
- **Revealing Allah's Partner in Receiving Pleasure**

- Muhammad on the Setting Place of the Sun
- Is Muhammad a true Prophet of God?
- Muhammad's False Prediction Regarding Christ's Return
- Muhammad Fails A Test Of Prophethood
- Revisiting the Prophecy of Isaiah 42
- Revisiting Isaiah 42 Addendum
- More Muhammadan Blasphemies Exposed
- Yahweh's Servant Revisited Pt. 1
- Yahweh's Servant Revisited Pt. 2
- Muhammad's Silly and Ridiculous Teachings [Part 1]
- Muhammad's Silly and Ridiculous Teachings [Part 2]
- How will a Muslim be saved according to the Hadiths?
- Was Muhammad certain of his Salvation?
- Praying for the Salvation of Muhammad
- None Can Feel Safe From Allah's Schemes
- Another Clear Example of Muhammad's Inconsistency
- Muhammad Cursed and Abused His Followers
- Muhammad - The Visible Image of Allah
- Muhammad as Allah's Heir?
- Muhammad as the Human Voice of Allah
- Invoking Muhammad In Worship [Part 1]
- Invoking Muhammad In Worship [Part 2]
- Invoking Muhammad In Worship [Part 3]
- How Allah killed his prophet

Responses to Muslim authors, speakers and debaters

- Rebuttals to Jalal Abualrub
- Rebuttals to Shabir Ally
- Rebuttals to Ali Ataie
- Rebuttals to Dr. Jamal Badawi
- Rebuttals to Jonathan Brown
- Rebuttals to Laurence Brown
- Rebuttals to Ahmed Deedat
- Rebuttals to Dr. Jerald F. Dirks
- Rebuttals to Ibn Anwar
- Rebuttals to Zakir Hussein

- **Rebuttals to Abdullah Kunde**
- **Rebuttals to Dr. Zakir Naik**
- **Rebuttals to “Question Mark”**
- **Rebuttals to Paul Bilal Williams**
- **Rebuttals to Sami Zaatari**
- **Rebuttals to Bassam Zawadi**

- 10 REASONS WHY MUSLIMS SHOULD BECOME CHRISTIANS

●1O REASONS
●2 PETER 3:9
●360 IDOLS
●A GOD OF LOVE
●A GOD WHO PRAYS
●A PROPHET LIKE MOSES
●A SURAH LIKE IT
●A WAKE UP CALL FOR MUSLIMS
●ABSOLUTELY ISLAMIC
●AHMAD
●ALLAH
●ALLAH COMMITS SHIRK
●ALLAH DECEIVES THE CHRISTIANS
●ALLAH DECEIVES THE MUSLIMS
●ALLAH IS A TRINITY
●ALLAH LIED
●ALLAH LIED IN THE QUR'AN
●ALLAH PRAYS
●ALLAH SANCTIONS SEX WITH MINORS
●ALLAH THE DECEIVER
●ALLAH THE EXTORTIONER
●ALLAH WARNS MUSLIMS
●ALLAH'S FINAL MESSENGER
●ALMIGHTY GOD
●ANACHRONISM
●ANGEL
●ANGEL OR JINN?
●AORTA
●ARABIC QUR'AN
●ATTACKS

- AUTHORIZATION
- AUTHORIZATION OF POLYGAMY
- AUTHORIZATION OF RAPE
- BANU QURAYZA
- BEARER OF BURDEN
- BEHEADING
- BEHEADING BY ISIS
- BIBLE
- BIBLE IS NOT CORRUPTED
- BIBLE IS THE WORD OF GOD
- BLACK MAGIC
- BLACK STONE
- BLOOD OF JESUS
- BREASTFEEDING
- BREASTFEEDING FAWTA
- CAMEL MEAT
- CANAANITES
- CAVE OF HIRA
- CHALLENGE OF JEHOVAH
- CHILD MARRIAGE
- CHRISTIAN COVENANT
- CHRISTIANITY
- CHRISTIANS
- CONTRADICTIONS
- CONTRADICTIONS IN THE QUR'AN
- CREATOR
- CURSE OF ALLAH
- CYRUS
- DAY OF JUDGMENT
- DEATH OF JESUS
- DEATH OF JESUS CHRIST
- DEATH OF MUHAMMAD
- DEBATE ISLAM
- DECEIVER
- DECEIVES
- DECEPTION
- DEMON
- DEMONIC INFLUENCES

- DEMONS
- DEUTERONOMY 14:6-8
- DEUTERONOMY 18:18
- DEUTERONOMY 30:19
- DIED OF POISON
- DIVORCE IN ISLAM
- DOUBTS OF MUHAMMAD
- ECLIPSE
- ERROR IN QUR'AN
- ERRORS IN THE QUR'AN
- ERRORS OF ISLAM
- EVIDENCES FOR ORIGINAL SIN
- EVIL ACTS
- EXTORTION
- EXTORTIONER
- EZEKIEL 18:20
- EZEKIEL 18:23
- FACTS ABOUT ISLAM
- FAILED PROPHECIES
- FAILED PROPHECY
- FALSE PROPHET
- FEAR
- FEAR OF JUDGMENT DAY
- FIG
- FIGHTING IS PRESCRIBED FOR MUSLIMS
- FLESH OF SWINE
- FORGIVENESS
- FORGIVENESS IN ISLAM
- FREE WILL
- FREE WILL OR PREDESTINATION
- FROM AMONG YOUR BROTHERS
- FROM THE FATHER
- GABRIEL
- GENOCIDE
- GENOCIDE OF THE JEWS
- GENOCIDE OF THE UNBELIEVERS
- GOD OF TRUTH
- GOD WHO LIES

- GOOD NEWS OF GOD'S KINGDOM
- GOSPEL
- GOSPEL OF JOHN
- GREAT FLOOD
- GREEK
- HAJJ
- HEBREWS 6:16
- HOLINESS OF JEHOVAH
- HOLY BIBLE
- HOLY DECEPTION
- HOLY SPIRIT
- HONOR KILLING
- HONOR KILLING IN ISLAM
- HONOR KILLING IN THE QUR'AN
- HONOR KILLING IS ISLAMIC
- HONOR KILLING IS SACTIONED IN THE QUR'AN
- HOUR OF JUDGMENT
- HOURIS
- HOUSE OF ALLAH
- HOW TO USE QUESTIONS
- IDDAH
- IDOLATERS
- IDOLATRY
- IDOLATRY IN ISLAM
- IMPERSONATING SPIRIT
- IMPOSTOR
- INDISPUTABLE ERROR
- INFERIOR GOD
- INSHA ALLAH
- INTEGRITY OF BIBLE
- INTERNET
- IS SATAN A FALLEN ANGEL OR A JINN?
- IS THE BIBLE MORE VIOLENT?
- ISAAC OR ISHMAEL?
- ISAIAH 40:22
- ISAIAH 40:8
- ISAIAH 41:21
- ISAIAH 53:11

- ISAIAH 55:6
- ISIS
- ISIS BEHEADING
- ISLAM
- ISLAM CONFIRMS MUHAMMAD WAS BEWITCHED
- ISLAM IS FALSE
- ISLAM SANCTIONS HONOR KILLING
- ISLAM SANCTIONS RAPE
- ISLAM'S CONFUSION
- ISLAM'S PARADISE OF SEX
- ISLAMIC
- ISLAMIC MYTH
- ISLAMIC TERRORISM
- JAMES 1:13
- JEHOVAH
- JEHOVAH GOD
- JESUS
- JESUS CHRIST
- JESUS CHRIST IN THE QUR'AN
- JESUS IN THE QUR'AN
- JEWISH WOMAN
- JEWS
- JINNS
- JOHN 14:16
- JOHN 14:26
- JOHN 14:6
- JOHN 3:36
- JUDGE BY THE GOSPEL
- JUDGE BY THE TORAH
- KA'BA
- LAW COVENANT
- LEAVING ISLAM
- LEVITICUS 11:7-8
- LEVITICUS 26:1
- LIAR
- LUKE 23:34
- LYING
- LYING FOR ALLAH

- LYING IN ISLAM
- MATTHEW 18:6
- MATTHEW 24:36
- MATTHEW 26:52
- MATTHEW 4:10
- MATTHEW 5:44
- MECCA
- MEDIATOR
- MESSENGER OF ALLAH
- MESSENGERS
- MIRACLE
- MIRACLES
- MOLE
- MOSAIC LAW
- MOSES
- MUHAMMAD
- MUHAMMAD IN THE CAVE
- MUHAMMAD IS IN HELL
- MUHAMMAD PERFORMED NO MIRACLES
- MUHAMMAD SPOKE THE SATANIC VERSES
- MUHAMMAD WAS BEWITCHED
- MUHAMMAD'S MARRIAGE TO HIS DAUGHTER-IN-LAW
- MUHAMMAD'S NIGHT JOURNEY
- MUSLIM OBJECTION
- MUSLIM TERRORIST
- MUSLIMS
- MUSLIMS ARE LEAVING ISLAM
- MUSLIMS WORLD-WIDE
- MUST YOU KNOW ARABIC
- MUTAWAFFIKA
- NATURAL PHENOMERNON
- NEW COVENANT
- NIGHT JOURNEY
- NIGHT JOURNEY TO HEAVEN
- NOAH
- OATH
- OMEN
- ORIGINAL SIN

- ORIGINAL SIN IN ISLAM
- PAGAN
- PAGANISM
- PARADISE
- PARADISE OF SEX
- PARAKLETOS
- PARAKLETOS OR PERIKLUTOS?
- PARIS
- PARIS TERROR ATTACKS
- PEDERASTY
- PEDOPHILE
- PEDOPHILIA
- PEOPLE OF THE BOOK
- PERIKLUTOS
- PIG
- POISON
- POLYGAMY IN ISLAM
- POLYTHEIST
- PONTIUS PILATE
- PORK
- POSSESSED
- PRAYER OF MOSES
- PREDESTINATION
- PREPUBESCENT
- PRODUCE A SURAH LIKE IT
- PRODUCE YOUR PROOFS SAYS JEHOVAH
- PROPHECIES
- PROPHECIES IN THE QUR'AN
- PROPHETS
- QADAR
- QIBLAH
- QIBLAH OF THE CHRISTIANS
- QIUR'AN IS OUTDATED
- QUESTIONS
- QUESTIONS FOR MUSLIMS
- QUR'AN
- QUR'AN CONFIRMS THE INTEGRITY
- QUR'AN IN ARABIC

- QUR'AN IN ARABIC IS TRUE
- QUR'AN IS A BOOK OF VIOLENCE
- QUR'AN IS FALSE
- QUR'ANIC VERSES THAT SANCTION HONOR KILLING
- QURAN
- RAISED TO HEAVEN
- RANSOM SACRIFICE
- RANSOM SACRIFICE OF JESUS
- RAPE
- RAPE IN ISLAM
- RAPE IN THE QUR'AN
- RELIGION OF SEX
- ROMANS
- ROMANS 5:12
- SACRIFICE
- SACRIFICE OF ABRAHAM
- SACRIFICE OF JESUS IN THE QUR'AN
- SACRIFICIAL CHOICE
- SALAT
- SALAWAT
- SALVATION IN ISLAM
- SALVATION NOT IN ISLAM
- SALVATION OF CHRISTIANS
- SALVATION OF MANKIND
- SALVATION OF MUSLIMS
- SANCTIONED IN ISLAM
- SANCTIONS
- SATAN
- SATANIC VERSES
- SATANIC VERSES IN THE QUR'AN
- SEAL OF THE PROPHETS
- SEX
- SEX IN ISLAM
- SEX WITH MINORS
- SEX WITH MINORS IN THE QUR'AN
- SEXUAL PERVERSION
- SEXUAL PERVERSION IN ISLAM
- SHAHADA

- SHARING THE WORD OF GOD
- SHIRK
- SIN AND SENSUALITY
- SIN OF SHIRK
- SODOM AND GOMORRAH
- SODOMY
- SON OF GOD
- SONS OF JEHOVAH
- SPIRITUAL
- SPIRITUALITY
- STATUTORY RAPE
- SUICIDE-KILLERS
- SUN SETS IN A POOL
- SURAH 10:100
- SURAH 10:64
- SURAH 10:94
- SURAH 14:42
- SURAH 16:61
- SURAH 17:59
- SURAH 18:65-81
- SURAH 19:19
- SURAH 19:33
- SURAH 20:133
- SURAH 22:52
- SURAH 27:82
- SURAH 29:27
- SURAH 29:46
- SURAH 2:144
- SURAH 2:157
- SURAH 2:216
- SURAH 2:23
- SURAH 32:13
- SURAH 33:40
- SURAH 33:49
- SURAH 33:5
- SURAH 33:56
- SURAH 33:60-62
- SURAH 3:144

- SURAH 3:145
- SURAH 3:154
- SURAH 3:50
- SURAH 3:54
- SURAH 3:55
- SURAH 3:78
- SURAH 3:81
- SURAH 43:61
- SURAH 45:23
- SURAH 46:24
- SURAH 4:128
- SURAH 4:136
- SURAH 4:15
- SURAH 4:157
- SURAH 4:20
- SURAH 4:24
- SURAH 4:34
- SURAH 4:48
- SURAH 4:89
- SURAH 52:20
- SURAH 54:49
- SURAH 57:22
- SURAH 5:101
- SURAH 5:117
- SURAH 5:14
- SURAH 5:46-47
- SURAH 5:47
- SURAH 5:68
- SURAH 61:6
- SURAH 65:4
- SURAH 69:44-46
- SURAH 6:112
- SURAH 6:146
- SURAH 6:164
- SURAH 6:59
- SURAH 76:33
- SURAH 7:155-157
- SURAH 8:24

- SURAH 8:65
- SURAH 8:66
- SURAH 9:111
- SURAH 9:29
- SURAH 9:5
- SURAH 9:51
- SWEAR
- SWORD
- TABARI 1:236
- TALAQ
- TAQIYAH
- TAUGHT IN THE QUR'AN
- TEACHING OF PREDESTINATION IN ISLAM
- TEN REASONS TO BECOME CHRISTIANS
- TEN REASONS TO LEAVE ISLAM
- TEN REASONS TO LEAVE ISLAM
- TERROR
- TERRORISM
- TERRORIST
- TEST THE SPIRIT
- THE BEGINNING OF ISLAM
- THE BIBLE IS THE WORD OF GOD
- THE BLACK STONE
- THE BLACK STONE AT MECCA
- THE CHALLENGE OF ALLAH
- THE COVENANT OF THE PROPHETS
- THE DOCTRINE OF ORIGINAL SIN
- THE ERRORS OF ISLAM
- THE EVIL BEGINNING
- THE EVIL BEGINNING OF ISLAM
- THE EVIL OF ISLAM
- THE FORGIVENESS OF JEHOVAH
- THE FUNCTIONS OF THE HOLY SPIRIT
- THE INJUSTICE OF PREDESTINATION
- THE INTEGRITY OF THE BIBLE
- THE LYING DEITY
- THE MUSLIM DILEMMA
- THE MYTH OF FREE WILL IN ISLAM

- THE PAGAN ROOTS OF IDOLATRY
- THE PEDOPHILE PROPHET
- THE PREDESTINATION OF ALLAH
- THE PROMISED HELPER
- THE QUR'AN CONFIRMS THE INTEGRITY OF THE BIBLE
- THE QUR'AN'S RECOGNITION OF JESUS
- THE RANSOM SACRIFICE OF JESUS
- THE RELIGION OF HATE
- THE RIGHT TO REPLACE ONE WIFE WITH ANOTHER
- THE SCALES OF ALLAH
- THE SPIRIT OF TRUTH
- THE STRAIGHT WAY
- THE TEACHINGS OF ISLAM
- THE TRAGEDY OF MUSLIMS
- TORAH
- TRAGEDY
- TRAGEDY AT MECCA
- TRINITY
- TRIUNE GOD
- TWO GODS
- Uncategorized
- UNDENIABLE PROOF
- UNLETTERED PROPHET
- VIOLENT VERSES IN THE QUR'AN
- WARNING OF ALLAH
- WARNING TO WOMEN
- WHO SPOKE TO MUHAMMAD?
- WHY DO MUSLIMS WANT TO KILL US?
- WHY MUSLIMS ARE KILLING US
- WHY MUSLIMS SHOULD BECOME CHRISTIANS
- WHY MUSLIMS SHOULD LEAVE ISLAM
- WIFE BEATING
- WORD OF GOD
- YUSALLOONA
- ZULQARNAIN

STORY OF THE CRANES or "SATANIC VERSES" https://www.abc.se/~m9783/n/stcr_e.html

Satanic Verses https://www.answeringislam.net/Index/S/satanic_verses.html

The Satanic Verses https://www.answeringislam.net/Hahn/satanicverses.htm

The Satanic Verses and their implications for the Miracle of the Qur'an https://answeringislam.net/Quran/Miracle/satanicverses.html

The Satanic Verses and Their Implications https://www.answeringislam.net/Green/satanic.htm

The Deuteronomy Deductions https://www.answeringislam.net/Authors/Wood/deuteronomy_deductions.htm

Muhammad and the Satanic Verses https://answeringislam.net/Responses/Saifullah/sverses.htm

Muhammad and the Daughters of Allah: A Summation of the Evidence for the Satanic Verses https://answering-islam.org/Shamoun/satanic_verses.htm

A Muslim Scholar's Incriminating Statements on Islam Pt. 2 https://www.answeringislam.net/authors/shamoun/rebuttals/jonathan_brown/incriminating2.html

How Satan Trumped Allah and his "Messenger" https://www.answeringislam.net/authors/shamoun/satan_trumped.html

How to start conversation with Muslims

Sura Al 'Imraan 3:42-55
(Translation: M. Pickthall)

42 And when the angels said: "O Maryam! Truly Allah has chosen you, made you pure, and preferred you above the women of creation.

43 O Maryam! Be obedient to your Lord, prostrate yourself, and bow with those who bow."

44 This is of the tidings of things hidden. We reveal it unto you (Mohammed). You were not present with them when they cast lots to know which of them should be the guardian of Maryam, nor were you present with them when they quarreled.

45 (And remember) when the angels said: "O Maryam! Truly Allah gives you glad tidings of a word from Him, whose name is the Masiih, ‘Isa Al Masiih, son of Maryam, illustrious in this world and the Hereafter, and he will be one of those brought near (unto Allah).

46 He will speak unto mankind in his cradle and in manhood, and he is of the righteous."

47 She said: "My Lord! How shall I have a child when no man has touched me?" He said: "So it will be. Allah creates what He will. If He decrees a thing, He says unto it only: 'Be!' and it is."

48 And He (Allah) will teach him the Scripture and wisdom, and the Tawraat (Torah) and the Injiil (Gospels).

49 And will make him a messenger to the Children of Israel, saying: "Lo, I come unto you with a sign from your Lord. Lo, I fashion for you out of clay the likeness of a bird, and I breathe into it, and it becomes a bird by Allah’s leave. I heal him who was born blind and the leper, and I raise the dead by Allah’s leave. And I announce unto you what you eat and what you store up in your houses. Surely herein is a sign for you, if you are to be believers.

50 And I come confirming that which was before me of the Tawraat, to make lawful to you some of that which was forbidden unto you. And I have come unto you with a sign from your Lord. So keep your duty to Allah and obey me.

51 Truly, Allah is my Lord and your Lord, so worship Him. That is the straight path."

52 But when ‘Isa knew of their disbelief, he said: "Who will be my helpers in the cause of Allah?" The disciples said: "We will be Allah’s helpers. We believe in Allah and bear witness that we have surrendered unto Him (Arabic: 'we are Muslims' – meaning 'those who submit').

53 Our Lord! We believe in that which You have revealed and we follow Him (‘Isa) whom You have sent; so write us down among those who witness to the truth."

54 And they (the disbelievers) schemed, and Allah schemed against them; and Allah is the best of schemers.

55 And remember when Allah said: "O ‘Isa, I am gathering you and causing you to ascend unto Me, and am clearing you of those who disbelieve. I am setting those who follow you above those who disbelieve until the Day of Resurrection. Then unto Me, you all will return, and I shall judge between you in that which you used to differ."

59 Truly, the likeness of ‘Isa with Allah is as the likeness of Adam. He created him of dust, then He said to him: "Be!" and he is.

■‘Isa’s Attributes as Presented in Sura Al ‘Imraan

‘Isa is Holy (Sura 3:42-47)

- He is the word of Allah. *(3:45)*
- He is “Ruhullah” (Spirit of God). *(21:91)*
- He is Al Masiih (The Messiah). *(3:45)*
- He is righteous. *(3:46)*
- He is virgin-born. *(3:47)*

‘Isa Has Power Over Death (Sura 3:48-54)

- He gave sight to the blind. *(3:49)*
- He healed lepers. *(3:49)*
- He raised the dead to life again. *(3:49)*
- Your duty to Allah is to obey ‘Isa. *(3:50)*
- To know what ‘Isa told us to do, you must read the Injiil. *(3:48)*
- Do you know of any other prophet as powerful as ‘Isa?

‘Isa Knows the Way to Heaven (Sura 3:55)

- Those who believe in ‘Isa are set above those who disbelieve.
- ‘Isa is in paradise and knows the way.

I want to go to paradise when I die. You want to go to paradise when you die. ‘Isa is in paradise and knows the way to paradise. Out of all the prophets, which one is best able to help us get to paradise?

■Read Sura 3:42-47. What it says about ‘Isa?

‘ISA IS HOLY

■Qur’an, Sura 3 Al ‘Imraan

- And when the angels said: O Maryam! Truly, Allah has Maryam chosen by Allah to bear chosen you and made you pure ‘Isa into the world and has preferred you above all the women of creation.
- “O Maryam! Be obedient to your Lord and prostrate yourself and bow down with those who bow down.”
- This is of the tidings of things hidden. We reveal it unto you (O Mohammed). You were not present with them when they cast lots to know which of them should be the guardian of Maryam, nor were you present with them when they quarreled.
- Remember when the angels said: O Maryam! Truly, Allah gives ‘Isa is the *Word of God* you glad tidings of ***a Word from ‘***Isa is the *Masiih* which **Him**, whose name will be ***Masiih,*** means *“chosen one” ‘**Isa*** *(*Messiah, Jesus), the son of Maryam, held in honor in this world and the Hereafter, and will be one of those *who are near to Allah*.”
- “He will speak unto mankind in the cradle and in his manhood and ‘Isa is righteous he is of the ***righteous***.
- She said, “O My Lord, **how can I have a child when no man ‘**Isa born of a virgin **has touched me**?” He said, “So (it will be) for Allah creates what He will. If He decrees a thing, He says unto it only: Be! And it is.”

Read 3:45 ‘Isa is “a word from Allah” and ‘Isa is the “Masiih.”

Think: “What does it mean that ‘Isa is a word from Allah?”

This verse says that ‘Isa is “a word from Allah.” Notice that it does not say that he will only speak the words of Allah, but that **He himself is a word from Allah**. With all of the other prophets, Allah told them what to say and they said it. But we see that ‘Isa is very different. He himself is called a “word” from Allah. This “word” had a body and a name – His name was Masiih, ‘Isa (Messiah, Jesus). Unlike any other prophet ‘Isa was a word from Allah.

Think: “Isn’t ‘Isa called the ‘Ruhullah”?

Most Muslims will know that this is a common name for ‘Isa. It means “spirit of Allah.” You can show them why from the Qur’an! The Qur’an tells us in Sura Prophets (Nobis) 21:91: We (Allah) breathed into her of our Spirit and made her (Mary) and her son a token (sign) for all peoples.

The Qur'an also teaches that 'Isa is the "Ruhullah" (ruh-hoo-lah) which means 'Isa is the Spirit of Allah. So Allah spoke and His word became flesh in the form of a baby. Therefore, 'Isa was a word from Allah. Allah breathed on Maryam by His Spirit and she conceived a child who would be a sign for all people. Not just Israel, but all people! Therefore, 'Isa is called the Spirit of Allah or the "Ruhullah."

Think: "'Isa is called 'Masiih.' What does that mean?"

I have heard Muslims say, "Messiah", "the one who brings us from dark to light", "the one who heals", "the one who releases," etc. All of these lift up 'Isa. But point out that in all the translations of the Qur'an the word "Masiih" is translated "messiah." Focus on 'Isa being the Messiah. Allah had promised His people a deliverer and savior – a "Messiah." 'Isa was that promised savior of Allah's people. No other prophet is called Masiih. It is a very special and unique title! According to verse 45, 'Isa will not only be held in honor in this world but also in the one to come.

"In ayya (verse) 46, 'Isa is called 'righteous.' Did 'Isa ever sin?"

The answer will always be, "No, 'Isa never sinned." Quite often, however, someone will say, "But none of the prophets ever sinned."

This idea that none of the prophets sinned is a common belief among Muslims, even though the Qur'an does not teach this. In fact, we see in the Qur'an that Adam disobeyed Allah (120:121), that several of the prophets asked forgiveness for their sins (Nuh/Noah – 71:25-28, Musa/Moses 28:15-16, Dawuud/David – 38:24-25, and Solomon – 38:30-35) and that Mohammed himself needed forgiveness of his sins that were past and that were to come (48:2). But still, Muslims are taught that there were 124,000 prophets and that none of them sinned. They may admit that the prophets "made mistakes" but not that they sinned.

"What is the difference between a mistake and a sin?" Whether you planned to or not, disobeying Allah is still sin. However, it is probably more fruitful at this point to simply focus not just on the fact that 'Isa never sinned, but upon how righteous he was. For instance, point out that 'Isa never killed anyone; 'Isa never married; 'Isa was poor; he went about healing people and doing only good. When 'Isa fasted, he fasted for forty days and forty nights. 'Isa taught us to love even our enemies.

3:47 'Isa was born of a virgin, without an earthly father.

"What does ayya 47 say about 'Isa?"

Think about why ‘Isa was born of a virgin. Muslims believe there were 124,000 prophets, why he only born of virgin?

Billions of people have been born on this earth including 124,000 prophets, yet, only ‘Isa was born of a virgin, without an earthly father! Why was only ‘Isa born this way?”

Muslim may say, “This was just Allah’s special sign for ‘Isa to confirm that he was a prophet.”

why was only ‘Isa born of a virgin, without an earthly father?” Isa is so unique among all the nabi (prophets).

“Do you know of any other prophet that did not have an earthly father?”

The answer, of course, is Adam. The reason why Adam had to come into existence without an earthly father is rather obvious. Allah formed Adam from dust and breathed life into him. In the Qur’an in Al ‘Imraan 3:59 it is stated that ‘Isa is like Adam. This is true, because neither of these prophets had an earthly father.

Allah placed Adam and Hawwa (Eve) in the Garden. It was a perfect place. God forbid them to do only one thing – to eat of the fruit of one tree. Adam walked and talked with God in the Garden. Adam could live and talk with Allah because he did not have any sin. At first, Adam was righteous and holy, but then Adam disobeyed Allah.

The two of them (Adam and Hawwa) ate thereof, so that their shame became apparent unto them, they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord and so went astray. - Sura Ta Ha 20:121

He and all of his descendants became unholy and could no longer live together with the holy Allah. Adam’s disobedience had brought judgment on all of his descendents. None could go back into the Garden with Allah. But Adam’s sin had also corrupted all of his descendents.

Since Islam is a “works-based” religion, it is good to note that Adam and Hawwa were banned from the Garden and from the presence of Allah because of one single sin. Explain what this means: that anyone who has committed only one sin has become a sinner and cannot go to heaven and live in the presence of Allah. Trying to do enough good works to cover each and every sin committed is an impossible task. Adam committed one sin and was cast out of Allah’s presence without any hope of returning there.

From that moment on, Adam's race became bent toward doing what is wrong; bent away from obedience to Allah. We all as Adam's descendants have this sin nature (or this heart) that is bent away from what is right and holy. This is obvious! We do not have to teach our children to do wrong. We all have a natural pull to that which is wrong. In fact we must work very hard to try to teach our children to do right.

Now here is the point. Since we are all descendants of Adam, we have all inherited his sinful nature. But in 'Isa that blood line of Adam was cut! 'Isa was not of the blood line of Adam, for he had no earthly father. 'Isa was very different from all the other prophets. In fact, 'Isa was very different from all people who have ever been born!

We are all like Adam because we come from Adam. We come from his bloodline. Generation after generation, we all are like Adam, because we come from Adam; until we get to 'Isa. Then the line was cut! 'Isa did not come from Adam. Allah spoke and 'Isa was conceived; Allah breathed of His Spirit and 'Isa was conceived. 'Isa came from Allah!

Transition Question: "Do you know of any other prophet who is as holy as 'Isa?

2. 'ISA HAS POWER OVER DEATH

Now read Sura 3:48-54.

Qur'an, Sura 3 Al 'Imraan

48 And He (Allah) will teach him ('Isa) the Scripture, and the 'Isa taught the Truth of God wisdom, and the Tawraat (Torah) which we have in the Bible and the Injiil (Gospels).

49 And will make him a messenger unto the children of Israel saying: Lo! I come to you with a sign from the Lord. Lo! I design for you out of clay the likeness of a bird and breathe into it, and it is a bird, by Allah's will; I heal him who is born blind ['Isa heals the blind] and the leper ['Isa heals the leper] and I raise the dead ['Isa raises the dead], by Allah's will. And I announce unto you what you eat and what you store up in your houses. Surely herein truly is a sign for you, if you are to be believers.

50 And I come confirming that which was before me of Tawraat (Torah/Old Testament) and to make 'Isa came with miraculous lawful some of that which was proofs from God forbidden to you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me. [Duty to Allah is to obey 'Isa!]

51 Truly, Allah is my Lord and your Lord, so worship Him. This is the straight path.

52 But when ‘Isa came to know of their disbelief, he said, “Who will be my helpers in the cause of Allah? The disciples said: We will be Allah’s helpers. We believe Allah and bear you witness that we have surrendered. [In Arabic the disciples are literally called “muslims.” They were muslims 600 years before Mohammed was born! Literally, it means “ones who are submitted.”]

53 Our, Lord! We believe in that which you have revealed and we follow him (‘Isa) whom you have sent so write us down among those who bear witness to the truth.

54 And they (the disbelievers) schemed (plotted), and Allah schemed against them; and Allah is the best of schemers…

What to say about these verses:

Focus on verse 49 in this section. This verse tells us about the power of ‘Isa.

“In ayya (verse) 49, what did ‘Isa do?”

Allah demonstrated His power through ‘Isa. The Qur’an says that the lepers were healed and those born blind received their sight. ‘Isa even raised the dead to life again!

“What is our greatest enemy?” [Answer: death!]

‘Isa has power over our greatest enemy. No one overcomes death – but ‘Isa did!

Muslims will agree that ‘Isa did these things, but he may object that it was only by Allah’s will. Of course, everything comes from Allah and is by His will. But ‘Isa did not ask Allah to do these

things, but he himself did them. He touched the leper and the blind man and they were healed! ‘Isa Himself commanded the dead to rise and they came to live at his command!

“In ayya 50, what does ‘Isa tell us to do?”

‘Isa said that in order to do our “duty to Allah” (or “to fear Allah” depending on the translation), we must obey Him (‘Isa).

Ask: “In the Qur’an, ‘Isa is mentioned many times, but the Qur’an does not tell us what ‘Isa commanded us to do. In the Injiil [see Al ‘Imraan 3:48] we can read the

commands of ‘Isa. The Qur’an says it is your duty to Allah to obey ‘Isa. How can you obey him if you do not know what He told you to do?”

Suppose I asked you to do something for me, but I did not tell you what it

was that I wanted you to do. Would you do it?” Of course he must say no. He can’t do what you asked because he does not know what it is! In the same way, he cannot do his duty to Allah and obey ‘Isa because he does not know what ‘Isa has told him to do!

read the Injiil (Gospel/New Testament) so that you can find out what ‘Isa told you to do.

Point out that in 3:52-53, the disciples of ‘Isa are called “Muslims.” Remember that “muslim” means “one who is submitted (to God).”

Transition Question: “Do you know of any other prophet who was as powerful as ‘Isa?

3. ‘ISA KNOWS THE WAY TO HEAVEN

Qur’an, Sura 3 Al ‘Imraan

55 And remember when Allah said: O ‘Isa)! I am gathering you (‘Isa is raised to be with Allah) and causing you to ascend to Me (and am cleansing you of those who disbelieve and) am setting those who follow you

(Followers of ‘Isa) set above those who disbelieve till the those who don’t believe in Him Day of Resurrection. Then you will return to Me and I shall judge between you as to that wherein you used to differ.

What to say about this ayya:

This verse says about those who follow ‘Isa. You showed your Muslim friend in 3:50 that the Qur’an says he should obey ‘Isa. Here the Qur’an tells him that if he obeys and follows ‘Isa he will be set above those who disbelieve, not until Mohammed comes, but all the way until the Day of Resurrection! Second, we have seen from the Qur’an, in Sura 21:91, that ‘Isa is a sign for all people, including Muslims. And here we see that those who follow ‘Isa will be set above those who disbelieve, even after the days of Mohammed. Now, you need to ask a very important question.

According to ayya 55, where is ‘Isa right now?

There are only two possible answers. First, he might say, "'Isa is with Allah." Then you can ask, "Where is Allah?" Second, he can say, "'Isa is in paradise." Either way he must admit that the Qur'an says that 'Isa is in paradise with Allah. At this point you will find this example helpful:

Suppose I wanted to get from here to the capital city. Who should I choose to help me? Should I choose someone who has never been there or someone who knows the way and lives there now?

According to the Qur'an, 'Isa came from paradise and is in paradise today. Therefore 'Isa knows the way and can help us get there.

CLOSING QUESTION: "I want to go to paradise; you want to go to paradise. Isa is in paradise and knows the way to paradise. Of all the prophets, which one is best able to help us get to paradise?"

Know the "MVQ" (Most Valuable Question). Throughout this discussion and especially when you ask if there is another prophet as powerful as 'Isa, you may hear some very interesting stories or ideas that seem to contradict what you are saying. They may begin to tell you about how this prophet did this or another prophet did that. Very few of these stories will actually be in the Qur'an. Most of them come from what are called the Hadith. As we saw earlier, Muslims say that the Qur'an came to Mohammed by direct revelation through the angel Gabriel (Jabreel), whereas the Hadith are the supposed sayings and deeds of Mohammed that were passed down orally and finally compiled over 250 years after Mohammed died. To Muslims, they shed light on the Qur'an and are like a commentary on the Qur'an.

"You believe that the Qur'an is the complete and final word of Allah, don't you? So, let's focus on what the Qur'an says."

Mohammed is who he said he was in the Qur'an. Let's look at Sura Ahqaaf (The Wind Curved Sand Hills) 46:9 to see what Mohammed said about himself."

Sura 46:9 "I am no new thing among the messengers; nor do I know what will be done with me or with you, I do but follow that which is inspired in me and I am only a plain warner."

Take the time to point out the three parts to this verse:

1. He is not any different from the messengers before him. He is not the greatest.

2. He does not know what will happen to himself or his followers.

3. He is only a person who warns others; a “warner.” Then, contrast what Mohammed says with what ‘Isa says:

He who believes in Me (‘Isa) has everlasting life. John 6:47

I go to prepare a place for you. And if I go to prepare a place for you I will come again and receive you unto Myself that where I am there you may be also. I am the way …. No one comes to the Father except through Me. John 14:2-3, 6

‘Isa knows where He is going and He knows where His followers are going. They are going to paradise to be with ‘Isa! And He told His followers exactly how to get there – through faith in Him!

In the Qur’an the Bible is called “the “Scripture before” (i.e., before the Qur’an) and the Jews are called the “People of the Scripture.” First look at Sura Yunnis (Jonah) 10:94:

10:94: And if you (Mohammed) are in doubt concerning that which We reveal unto you, then question those who read the Scripture before you. Verily the Truth from your Lord has come unto you. So be not of the waverers.

Allah tells Mohammed, that if he had doubts, he should question “those who read the Scripture (that was) before you,” because the Truth is found in those Scriptures. He urges Mohammed not to be among the waverers.

At this point Muslims will usually bring up the objection that those Scriptures have been changed or

corrupted. The Qur’an does not say this. It only says that the Jews twisted the meaning of these Scriptures, not that they actually changed the Scriptures themselves. In fact the Qur’an actually affirms the truth of all the Scriptures! Point out Sura An-‘aam (Cattle) 6:115.

6:115: Perfected is the Word of the Lord in truth and justice. There is nothing that can change His words. He is the Hearer, the Knower.

So, Allah assured Mohammed that the Scripture (prior to the Qur’an) was given by Him. Allah said it is perfect and no one can change it.

Tawraat and Injiil that you are sharing with your friend have been translated from

their original languages and from the oldest manuscripts, which were in existence long before Mohammed was born. Mohammed received the “before Scriptures”, he was satisfied that they were uncorrupted.

In the Qur’an there are only a few details about the prophets like Adam, Noah (Nuh), Abraham (Ibrihim), Moses (Musa), David (Dawuud), but the Tawraat tells us much more about their lives and what they taught us. In the Qur’an there are only a few ayyaat (verses) about ‘Isa, but in the Injiil we are told about all that he did and taught and commanded us to do. As you go to the Tawraat, Zabuur, and Injiil you can hear about the wonderful things that Allah has done and taught us!”

Sura Nisaaa’ (Women) 4:136:

4:136: O you who believe! Believe in Allah and His messenger and the Scripture which He has revealed unto His messenger, and the Scripture which He revealed aforetime. Whosoever disbelieves in Allah and His angels and His Scriptures and His messengers and the Last day, he verily has wandered far astray.

According to the Qur’an, if he does not believe the “Scripture which He (Allah) revealed aforetime” that he has wandered far from Allah.

Sura Maa-‘idah (the Table Spread) 5:65-66:

where the Qur’an says that the Tawraat and the Injiil are the “before Scriptures,”? read:

Sura 5:65-66: If only the People of the Scripture (the Jews – see verse 64) would believe and ward off evil, we would remit their sins from them and surely We would bring them into Gardens of Delight. If they had observed the Tawraat (Torah) and the Injiil (Gospel) and that which was revealed unto them by their Lord, then they would have been nourished from above them and from beneath their feet.

Then beginning with Musa (Moses) and all the Nabiyyiin (Prophets), He (‘Isa) interpreted for them the things concerning Himself in all the Scriptures. Luke 24:27

“How did ‘Isa bring these two disciples to saving faith in Himself?”

"This is what is written:

the Masiih would suffer and rise from the dead the third day, and repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning at Jerusalem. Luke 24:45-47

“What else did ‘Isa do for the two disciples?”

…since the weapons of our warfare are not fleshly, but are powerful through Allah for the demolition of strongholds. We demolish arguments and every high-minded thing that is raised up against the knowledge of Allah, taking every thought captive to the obedience of ‘Isa. And we are ready to punish any disobedience, once your obedience is complete. 2 Corinthians 10:4-6

The two spiritual weapons we have are the Word of Allah (which is called the “sword of the spirit” in Ephesians 6:17) and prayer.

1. Adam and Hawwa (Eve) Genesis 2:1-3:24

⩙ Adam was in perfect relationship with Allah (God) in the Garden. He saw Allah, talked with Allah and knew what Allah was like.

⩙ Allah commanded Adam not to eat of the fruit of the tree of the knowledge of good and evil. Allah told him that in the day that he ate from it he would die.

⩙ Shaytaan (Satan) tempted Hawwa (Eve) and she ate of the forbidden fruit and she offered it to Adam and he ate of it also. Immediately they felt shame, tried to cover their nakedness and hid from Allah.

⩙ That day, Adam and Hawwa did not die physically. However, that day, they were cast out of the Garden and separated from Allah. In Romans 3:23, the Bible tells us that the penalty of sin is death. Death means separation from Allah who is our life. Physical death entered the world because of sin, but the death Adam and Hawwa experienced that day was separation from Allah. The primary penalty of sin is that it separates a person from Allah.

⩙ Adam and Hawwa’s attempt to cover their shame was useless. But Allah killed an animal and covered them in animal skin. In order for their shame to be covered, a blood sacrifice was required.

Summary: Sin produces death. Death means separation from Allah who is our life. A blood sacrifice was necessary as a covering for sin and its shame.

2. Cain and Abel Genesis 4:1-16

⩙ Cain and Abel brought offerings/sacrifices before the Lord. Cain was a farmer so he brought produce from his fields. Abel was a shepherd so he brought an animal sacrifice.

⅋ Allah was pleased with Abel's sacrifice which was a blood sacrifice. He was not pleased with Cain's bloodless offering. Allah showed that He required a blood sacrifice.

⅋ Rather than learn from this experience what kind of offering Allah required, Cain became jealous and killed his brother.

⅋ Cain's sin and rebellion brought punishment and caused him to be driven even further from the presence of the Lord.

Summary: The blood sacrifice that Abel brought established the requirement of a blood sacrifice until the coming of 'Isa (see Hebrews 12:24). Sin brings death which is separation from Allah.

3. Nuh (Noah) Genesis chapters 6-8

⅋ Once man was separated from the presence of Allah, shaytaan began to flood the earth with false ideas about who Allah is and what He requires of man. (see John 8:44 and Revelation 12:9) The wickedness of man became so great that Allah decided to destroy mankind from off the earth.

⅋ Allah chose to spare Nuh (Noah) and his family because Nuh was a just man.

⅋ Allah told Nuh to build an ark (a huge box that would float) because He was going to destroy the earth by a flood.

⅋ Nuh obeyed Allah and built the ark.

⅋ When Allah flooded the earth, Nuh and his family were lifted by the ark above the watery judgment of Allah against wicked and unbelieving mankind.

Summary: Sin brings judgment and death. Those who believe Allah and apply his appointed means of deliverance will be saved from Allah's judgment upon sin.

4. Ibrihim (Abraham) Genesis chapters 12-25

⅋ To counter the false ideas about Allah that shaytaan (Satan) had flooded the world with, Allah chose to raise up a people through whom He would reveal what He is like and what He requires of man.

⅋ Allah chose Ibrihim as the father of His people.

⅋ Allah told Ibrihim that he would give him multitudes of physical descendants and that, through his descendants, Allah would bless all the families of the earth. So Ibrihim believed Allah and followed Him to the land of Canaan.

⅋ Ibrihim and his wife Sarah had gotten very old (physically too old to have a child) and they still had no child through whom Allah could give Ibrihim many descendants. But one night, Allah took Ibrihim outside and showed him the stars in the sky and told him that the number of his descendants would be like the stars. Ibrihim believed Allah and it was counted unto him for righteousness.

⅋ When Ibrihim was 100 years old, Allah gave him a son named Isaac. This was the son that Allah had promised.

⅋ Later, Allah commanded Ibrihim to go and offer Isaac as a sacrifice to Allah. Ibrihim obeyed Allah, but before he could put the knife to Isaac the Angel of the Lord stopped him. Instead of Isaac, Allah provided a ram for the substitute sacrifice.

Summary: Allah wants us to know what He is like and what He requires of us. In Ibrihim, we see that right standing before Allah requires faith. (see Romans 4:1-5) Also, we see that Allah would not allow Ibrihim to offer his son as a sacrifice. Allah provided a substitute. But one day Allah would offer His Son Who would be the substitute for all people of faith. (see John 3:16)

5. Musa (Moses) Exodus chapters 12-20

⅋ Allah's people went and settled in Egypt. They were treated kindly there at first, but later they were made to be slaves and were treated harshly.

⅋ Allah raised up Musa (Moses) to deliver His people from their bondage in Egypt.

⅋ At Musa's command, nine terrible plagues came on Egypt, but Fir'awn (Pharaoh, king of Egypt) would not let Allah's people go.

⅋ Allah decided to send one final plague on Egypt – the first born of every creature was to die. Allah told his people that they were to sacrifice a lamb and splatter its blood on the doorposts of their houses. Allah would pass over the houses of those who believed Him and applied the lamb's blood; the firstborn there would not die, but live.

⅋ Through this last plague Allah delivered His people and caused them to pass from Egypt, through the Red Sea and into the wilderness.

⅋ Allah took His people to Mount Sinai and there he gave them His Law. As we saw, Satan had filled the minds of men with false ideas about what Allah is like and what He requires of people. The purpose of His Law was to reveal His righteousness and what He required of mankind.

⅋ Immediately after Allah gave Musa His commandments, He told Musa to build an altar so that when the people sinned they might bring a blood sacrifice as an offering for sin.

⅋ For the next 1,500 years, until ‘Isa came, every day the people of Israel saw the penalty of sin – death!

⅋ Those who would be in right standing before Allah had to bring the offering that Allah required for their sin.

Summary: In the very fabric of the existence of His people Israel, Allah wove the picture of the blood sacrifice. The Passover feast that celebrated their deliverance from bondage reminded them of the lamb that died and became the substitute for them. The constant sacrifices for sin reminded them of the penalty of sin, which was death. The sacrificial animals died in their place. The one who would be in right standing before Allah and have his sins forgiven had to believe Allah and offer the proper sacrifice for his sins.

6. Dawuud (David) 1 Samuel 16-17 and 2 Samuel 5-7

⅋ Allah chose Dawuud to be king of His people Israel, because Dawuud was a man after Allah’s own heart.

⅋ Allah enabled Dawuud to defeat Goliath and to do many other mighty feats to lift Dawuud up in the eyes of the people.

⅋ Allah told Dawuud that his throne (rule, authority) would be an everlasting throne. (2 Samuel 7:12-13 and Psalms 89:3-4)

Summary: The Messiah or Deliverer that was to come to Allah’s people would be a descendant of Dawuud. He would be the King of kings and the Lord of lords, as well as a Savior and Deliverer.

7. ‘Isa (Jesus) Matthew, Mark, Luke and John

⅋ John the Baptist came to Allah’s people telling them the Masiih (Messiah) that Allah had promised was coming and the Kingdom of Allah was at hand.

⅋ When ‘Isa came to John to be baptized, John looked at Him and said, “Behold the Lamb of Allah that takes away the sin of the world”. Remember that Allah’s people had a picture burned in their minds which is this: sin produces death, which is separation from Allah - Allah provides a substitute which is a blood sacrifice - Those who believe Allah and offer the proper offering are restored to right standing before Allah. So when John said the “Lamb of Allah” they knew he meant a sacrifice. But this one, John proclaimed could take away the sin of the whole world!

⅋ ‘Isa taught the people the truth of Allah. In Matthew chapter five he taught us that sin is not just our outward actions, but also the thoughts and intents of our hearts. As Allah told Samuel, the Lord looks at the heart.

⅋ ‘Isa lived a sinless life (Hebrews 4:15). Therefore, He did not owe the penalty of sin (Romans 6:23) that each descendant of Adam owes.

⅋ ‘Isa said that He came to pay the penalty of sin. He said, “For even the Son of Man did not come to be served, but to serve, and to give His life —a ransom for many.” Mark 10:45

⅋ When ‘Isa died on the cross, he was not dying to pay for His sin, but for our sin. Right before he died, he said, “It is finished.” John 19:30 In the original language of the New Testament, this phrase which is translated “it is finished” was one word. It was written on a bill when the final payment was made. It meant literally “paid in full.” ‘Isa was saying that as He died our sin debt was paid in full.

⅋ Allah confirmed that ‘Isa had indeed paid our penalty for sin by raising Him from the dead. (Romans 1:4 and Acts 17:31)

Summary: ‘Isa came to be the sacrifice for our sins. ‘Isa told us that He was going to die for our sins and then He died for us. Allah confirmed that He had accepted the sacrifice of ‘Isa for the penalty of sin by raising Him from the dead. After He was raised from the dead ‘Isa appeared to His disciples over a period of forty days. Then he ascended back to heaven to sit at the right hand of the Father. Before He ascended, he told His disciples to go and preach the Gospel (“good news” see also 1 Corinthians 15:1-4) to all people.

‘Isa as Savior.

Then He (‘Isa) said to them, "Go into all the world and preach the gospel to the whole creation. Whoever

believes and is baptized will be saved, but whoever does not believe will be condemned. Mark 16:15-16

For Allah loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life. John 3:16

If you confess with your mouth, "'Isa is Lord," and believe in your heart that Allah raised Him from the dead, you will be saved. Romans 10:9

Point 1: Ibrihim Offered a Qurbaan.

- Do you know the story of Hazrat2 Ibrihim when he was told to do qurbaan with his son? What did Hazrat Ibrihim do?

Answer: Ibrihim took his son to offer as a qurbaan.

- What did Allah do at the last minute?

Answer: He sent an angel to stop the qurbaan

- What test was Allah giving to Ibrihim?

Answer: To see how much Ibrihim loved Allah.

- As Ibrihim and his son walked up the mountain, what did his son ask Ibrihim?

Answer: “The fire and the wood are here, but where is the lamb for the burnt offering?” Genesis 22:7

- What did Hazrat Ibrihim say in return to his son

Answer: “Ibrihim (Abraham) answered, ‘Allah (God) Himself will provide the lamb for the burnt offering, my son.’ Then the two of them walked on together.” Genesis 22:8

Point 2: The Meaning of Qurbaan

“What is the meaning behind the practice of qurbaan?”

I have studied the Tawraat and Injiil and have come to understand what true qurbaan is and how it should be done.

- The qurbaan animal must be pure and have no blemishes. The animal represents innocence. It cannot be purchased with corrupt money or from the black market.

- The act of qurbaan is a picture of one who is innocent taking the punishment of one who is guilty. Hazrut Dawuud (David) said that the best qurbaan is one that takes place on the inside of a person. - Psalms 51:16-

17. Feeling sorry for your sin is the best qurbaan.

- The act of qurbaan is a symbol of the punishment we deserve for our sins.

- Followers of ‘Isa stopped the practice of sacrificing animals.

Does this sound to you like the correct qurbaan prayer?

2 Hazrat = a term of honor like “sir”

When we lay our hands on the animal, we should say, “Allah, I know that I am a sinner and that the required punishment is my death. Take the blood of this animal as a substitute for my punishment and forgive me and my family’s sins.”

Point 3: Isa – Qurbaan for the Whole World!

After ‘Isa died, His followers stopped doing animal qurbaan. Why was this so? Before ‘Isa died, he told his Muslim followers that Allah had decided to do qurbaan for the sins of the entire world, thus showing His love for all mankind. Just as Allah had provided the sacrifice for Ibrihim, He Himself would provide the sacrifice for all of mankind. Allah had stopped Ibrihim from sacrificing his son, but Allah did not stop the sacrifice or qurbaan of ‘Isa.

To do a qurbaan to cover the entire world, Allah decided to sacrifice the most innocent, holy, and powerful blood this world has ever seen. ‘Isa was that qurbaan who died for the sins of the whole world!

Ask: How do we know that Allah has accepted the qurbaan of ‘Isa to cover the sins of all people?

Response: God showed that He accepted the qurbaan of ‘Isa by raising Him from the dead!

He (Allah) has provided proof of this to everyone by raising Him (‘Isa) from the dead. Acts 17:31

Point 4: Eternal Life through Faith in ‘Isa

There are four things a Muslim needs to know:

First, we have sinned and cannot do enough to cover our sins. One sin put Adam out of Allah's presence in the Garden of Eden. We have sinned many times. [See: Romans 3:10-12, 3:23.]

Second, 'Isa was born without sin and never sinned. He is the very "Ruhullah" (Spirit of Allah) and "Kalamtullah" (Word of Allah). His blood is innocent because he did not inherit Adam's sin or commit any sin while alive. His blood is holy, and powerful. Allah asked Ibrihim to show his love for Allah by sacrificing his precious son. In the same way, to show His love for man, Allah decided to do qurbaan for all of mankind by sacrificing 'Isa. [See: Romans 5:6-8; 2 Corinthians 5:21; Hebrews 4:15; 1 Peter 2:22; and 1 John 3:5.]

Third, 'Isa died on the cross as the qurbaan for our sins. The Injiil tells us: "For Masiih (Christ) also suffered for sins once for all, the righteous for the unrighteous, that He might bring you to Allah (God)." 1 Peter 3:18

Fourth, If you believe in 'Isa, you will be forgiven of your sins and have eternal life. In the Injiil, are written these words, "For Allah (God) loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life." John 3:16 Through 'Isa we can go to Heaven when we die and live eternally with Allah. 'Isa knows the way and is the way. If you truly believe that Allah did qurbaan by using the blood of 'Isa to cover your sins, you can join 'Isa in heaven.

Raise your hands to Allah and say these words:

"Allah, I believe that you are One. I believe that you love all people. I understand that I am a sinner and that I deserve to be forever separated from you when I die. I thank You that you showed Your love and mercy for me by doing qurbaan for me. I believe that you used 'Isa's blood as the substitute for my blood and punishment. I believe that it is through 'Isa that I can come to you when I die."

Therefore if anyone is in Christ, there is a new creation; old things have passed away, and look, new things have come. 2 Corinthians 5:17

1. A New Confession

INJIIL STORY: Paul Believes in 'Isa - Acts 9:1-11

Saul, a chief teacher among the Jews, rejected the resurrection of 'Isa and severely persecuted those who followed 'Isa. On his way to Damascus to arrest the 'Isahi,

‘Isa appeared to Saul. Saul asked ‘Isa, “Who are you, Lord?” ‘Isa answered, “I am ‘Isa, whom you persecute.” Saul said, “What would you have me to do Lord?” ‘Isa told him to go into Damascus where he would be told what to do. There, ‘Isa sent a man named Ananias to Saul. Ananias baptized Saul in the name of ‘Isa. Saul, who later became known as Paul, began to preach the resurrection of ‘Isa and the forgiveness of sin and eternal life through faith in ‘Isa. People were amazed that this Saul, who had persecuted the ‘Isahi, was now calling them to confess ‘Isa as Lord and follow Him! Allah later used Paul to start many jamaatat (churches) and write a large part of the Injiil. Who knows how Allah might choose to use you?

Old confession: “There is no God but Allah and Mohammed is His prophet.”

New Confession: “‘Isa is Lord.”

“You are the only true Allah. If they know you, and ‘Isa Al Masiih whom you sent, they will live for ever.” John 17:3

(Peter speaking) “Allah has made this ‘Isa, whom you crucified, both Lord and Masiih!" When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles: "Brothers, what must we do?" "Repent," Peter said to them, "and be baptized, each of you, in the name of ‘Isa Al Masiih for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Acts 2:36-38

If you confess with your mouth, "‘Isa is Lord," and believe in your heart that Allah raised Him from the dead, you will be saved. Romans 10:9

‘Isa Al Masiih …There is no other name under heaven given to people by which we must be saved. Acts 4:10-12 ‘Isa told him, "I am the way, the truth, and the life. No one comes to the Father except through Me.” John 14:6

For this reason Allah also highly exalted Him and gave Him the name that is above every name, so that at the name of ‘Isa every knee should bow—of those who are in heaven and on earth and under the earth—and every tongue should confess that ‘Isa Al Masiih is Lord, to the glory of Allah the Father. Philippians 2:9-11

QUESTIONS:

- What did you learn about ‘Isa in this story?
- What was Saul’s response on the road when confronted by ‘Isahi?
- >> What does it mean to consider ‘Isa to be your “Lord?”
- What were the duties that Ananias was asked to perform?

- Describe what Paul told the people that he encountered.
- Describe ways that Allah can use you in His service.

MEMORY VERSES

If you confess with your mouth, "'Isa is Lord," and believe in your heart that Allah raised Him from the dead, you will be saved. With the heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation. For everyone who calls on the name of the Lord will be saved. Romans 10:9-10 and 13

2. A New and Certain Hope of Eternal Life

INJIIL STORY: The Good Shepherd – John 10:1-30

'Isa compares His love and care for us to that of a good shepherd. Sheep come to know the voice of their shepherd and they will not follow a strange voice. Their shepherd feeds them, cares for them and protects them from their enemies. A good shepherd will lay down his life to protect his sheep. 'Isa laid down his life for us so that we could be forgiven of our sins and have eternal life. Now our good shepherd, 'Isa, nurtures and leads us so that we can experience abundant life through Him. We must learn to hear His voice because, according to John 10:10, all the other voices are those of thieves and robbers. They only want to kill by eternal death and separation from Allah, and steal and destroy the abundant life He wants us to experience in 'Isa.

Note: Two possible stories are included here. Truth of the assurance of salvation.

INJIIL STORY: The Dying Criminal – Luke 23:32-43

When 'Isa was put to death on the cross (crucified) two criminals were crucified with him, one on either side. One mocked and ridiculed 'Isa, saying, "If you are the Masiih save yourself and us!" However, the other criminal, rebuked the first criminal. He admitted that he deserved to be there dying for his crimes, but that 'Isa had done nothing wrong. Then he looked to 'Isa for mercy and asked Him to remember him when He entered into His Kingdom. 'Isa said to him, "Today you shall be with Me in paradise." The criminal received a promise of eternal life in paradise with 'Isa. These three crosses represent all of humanity. Through 'Isa, Allah entered the human race to deliver humanity from the condemnation of sin and the power of the shaytaan. Many, like one of the criminals, reject 'Isa and die in their sin, eternally separated from Allah. But those who believe, like the good thief on the cross, are given eternal life in 'Isa.

Old Hope of Paradise: Observe the five pillars of Islam. Do good works. Then, maybe, Allah will accept you into paradise. However, only if Allah wills! One cannot know.

New Hope of Paradise: ‘Isa has died to pay the penalty of your sin. You are forgiven and made right before Allah. By faith in ‘Isa you have the sure hope of eternal life in paradise.

For Masiih also suffered for sins once for all, the righteous for the unrighteous, that He might bring you to Allah. 1 Peter 3:18

I assure you: Anyone who believes has eternal life. John 6:47

[‘Isa speaking] My sheep hear My voice, I know them, and they follow Me. I give them eternal life, and they will never perish —ever! No one will snatch them out of My hand. My Father, who has given them to Me, is greater than all. No one is able to snatch them out of the Father's hand. The Father and I are one." John 10:27-30

For I am persuaded that neither death nor life, nor angels nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will have the power to separate us from the love of Allah that is in ‘Isa Al Masiih our Lord! Romans 8:38-39

QUESTIONS:

- What did you learn about ‘Isa in this story?
- What did the two thieves on the crosses next to ‘Isa have to say?
- Why did ‘Isa tell one of the men that he would be with ‘Isa in paradise that very day?
- Follow-up: Was there anything that this man did to earn salvation?
- >> Describe in your own words why it was necessary for ‘Isa to die for your sins.
- What hope do ‘Isahi have after they die?

MEMORY VERSES:

[‘Isa speaking] My sheep hear My voice, I know them, and they follow Me. I give them eternal life, and they will never perish —ever! No one will snatch them out of My hand. John 10:27-28

3. A New Family

INJIIL STORY: The First Jamaat– Acts 2:38-47

In this section of the Injiil, we get to see the very first Jamaat of ‘Isa and what it was like. We find it was like a family who loved one another and cared for the needs of one another. They frequently gathered together to study the teachings of ‘Isa that had been preserved for them by the apostles of ‘Isa. (We have the teaching of ‘Isa preserved for us in the Injiil). They also had fellowship with one another and prayed together. They took the bread and juice of the Lord’s Supper to remember the body and blood of ‘Isa and what ‘Isa had done for them in His death on the cross. The members baptized the new believers. They were filled with joy and praised Allah together. They were obeying the command of ‘Isa to love Allah and love one another.

Old Family: You were born into a physical family.

New Family: You are now part of the family of Allah through the Jamaat of ‘Isa.

Note: This does not mean you forsake the family you were born into. But rather, it means that you have the expanded blessings of being part of Allah’s family in the world and having all the other followers of ‘Isa as brothers and sisters in Him. Sadly, friends and family may sometimes forsake the new follower of ‘Isa, but Allah gives you a wonderful promise in His Word: “Even if my father and mother abandon me, the LORD cares for me.” Psalm 27:10

For this reason I bow my knees before the Father from whom every family in heaven and on earth is named.

Ephesians 3:14-15

[‘Isa speaking] This is My command: love one another as I have loved you. John 15:12 Let brotherly love continue. Hebrews 13:1

Therefore, as we have opportunity, we must work for the good of all, especially for those who belong to the household of faith. Galatians 6:10

And be kind and compassionate to one another, forgiving one another, just as Allah also forgave you in Masiih.

Ephesians 4:32

QUESTIONS:

- Who belonged to the first jamat?

- How did the first ‘Isahi behave toward each other?
- What help did the believers give to one another?
- >> What people on earth form the family of Allah through Jamaat of ‘Isa?
- What command of ‘Isa led to this new family?
- What does this story tell you about ‘Isa?

MEMORY VERSES:

[‘Isa speaking] I give you a new commandment: love one another. Just as I have loved you, you must also love one another. By this all people will know that you are My disciples, if you have love for one another. John 13:34-35

4. A New Way to Pray

INJIIL STORY: Teach Us To Pray - Matthew 6:5-14

The disciples of ‘Isa often watched Him as He prayed. They asked Him to teach them to pray (Luke 11:1) This section of the Injiil, in the Gospel of Matthew, tells us the way ‘Isa taught us to pray. He told us that we should not be like the outwardly religious people who pray so that others would see them. He said that we should go into a secret place and pray to our Father in heaven. He also taught us not to repeat empty memorized words and phrases, but to pray from the heart like a child speaking to his Father and asking something of him. He said we don’t have to beg and plead with the Father, because He knows what we need even before we ask. Then he taught his disciples a prayer. This, of course, is not a prayer to be repeated for ‘Isa had just said not to use empty repetition. It is instead a pattern of how we should pray. Finally, he reminded us that if we expect to Allah hear us when we ask His supply, forgiveness, and help, we must be willing to forgive those who have harmed us.

Old Way To Pray: Pray five times daily, repeating memorized prayers. Answers were seldom or never seen.

New Way to Pray: Talk to Allah as a child speaks to his father, asking Him to work in your life and expecting Him to answer your prayers.

Because ‘Isa has removed our sin by His blood we can now boldly enter into the very presence of Allah. We see this in Ephesians 3:12 where Paul says: “In [‘Isa Al Masiih] we have boldness, access, and confidence through faith in Him.”

Keep asking, and it will be given to you. Keep searching, and you will find. Keep knocking, and the door will be opened to you. For everyone who asks receives, and the one who searches finds, and to the one who knocks, the door will be opened. What man among you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him! Matthew 7:7-11

I assure you: The one who believes in Me will also do the works that I do. And he will do even greater works than these, because I am going to the Father. Whatever you ask in My name, I will do it so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it. John 14:12-14

Don't worry about anything, but in everything, through prayer and petition with thanksgiving, let your requests be made known to Allah. And the peace of Allah, which surpasses every thought, will guard your hearts and your minds in ‘Isa Al Masiih. Philippians 4:6-7

Pray constantly. 1 Thessalonians 5:17

Therefore let us approach the throne of grace with boldness, so that we may receive mercy and find grace to help us at the proper time. Hebrews 4:16

QUESTIONS:

- What does this story say about prayer?
- What does this story say about the relationship between Allah and ‘Isahi?
- Is there something in this story that bothers you?
- >> How will you pray differently because of this story?

MEMORY VERSE:

[‘Isa speaking] Until now you have asked for nothing in My name. Ask and you will receive, that your joy may be complete. John 16:24

5. A New Access to Truth

INJIIL STORY: The Vine and the Branches - John 15:1-8

‘Isa compared the relationship we have with Him to the connection between a vine (or tree) and its branches.

Through ‘Isa we are connected to the very life of Allah. His life flowing through us produces the fruit of ‘Isa in our lives. Just as the branch cannot bear fruit without the vine, or tree, even so we cannot bear eternal fruit apart from ‘Isa. ‘Isa tells us how this relationship works. He said, “If you remain in Me and My words remain in you, ask whatever you want and it will be done for you. My Father is glorified by this: that you produce much fruit and prove to be My disciples. (John 15:7-8) The follower of ‘Isa needs to fill his mind and heart with the truth of the Injiil.

The words of ‘Isa remain in us through a process the Bible calls “meditation.” It simply means “to repeat over and over again,” or “to think upon,” or “to ponder”. Meditating upon the words of ‘Isa is very simple to do, but it will have a great impact upon your life. To meditate involves four simple steps. First you must hear a section of the Injiil; then you must memorize it; then you must ponder it (think upon it) over and over until ‘Isa gives you understanding; then you must do what it says. By this process of abiding in ‘Isa through prayer, and His words abiding in you through meditation, you will become a “true branch” through which ‘Isa produces eternal fruit.

The Old Access to Truth: Memorize the Qur’an and repeat the words without understanding them.

The New Access to Truth: Read and understand the Tawraat, Zabuur, Nabiyyiin (Prophets) and the Injiil.

Meditate upon the truths you learn and obey them and then see eternal fruit produced in your life.

How happy is the man who does not follow the advice of the wicked, or take the path of sinners, or join a group of mockers! Instead, his delight is in the LORD's instruction, and he meditates on it day and night. Psalms 1:1-2

So ‘Isa said to the Jews who had believed Him, "If you continue in My word, you really are My disciples. You will know the truth, and the truth will set you free." John 8:31-32

Finally brothers, whatever is true, …dwell on these things. Do what you have learned and received and heard and seen in me, and the God of peace will be with you. Philippians 4:8-9

Until I arrive, be sure to keep on reading the Scriptures in worship, and don't stop preaching and teaching. Use the gift you were given when the prophets spoke and

the group of church leaders blessed you by placing their hands on you. Remember these things and think about them, so everyone can see how well you are doing. 1 Timothy 4:13- 15 (CEV)

QUESTIONS:

- How is ‘Isa like the vine and the ‘Isahi like the branches?
- What is the fruit that ‘Isa wants the ‘Isahi to produce?
- >> Describe how you feel knowing that Allah wants us to understand His Word and apply it to our lives?
- How can an ‘Isahi fill his mind and heart with the truth of the Injiil?
- What changes in your life will you need to make to spend time understanding all of Allah’s teaching?

MEMORY VERSES:

[‘Isa said] If you remain in Me and My words remain in you, ask whatever you want and it will be done for you.

My Father is glorified by this: that you produce much fruit and prove to be My disciples. John 15:7-8

6. A New Freedom

INJIIL STORY: Stand Firm in Your Freedom

Galatians 2:16-21, 5:1-14, Philippians 3:3

Paul, the apostle of ‘Isa, had gone into a region called Galatia, preached the good news of eternal life in ‘Isa and as a result, had started several jamaatat there. He had clearly taught them that salvation and eternal life came through simple faith in ‘Isa, the sacrifice (qurbaan) for their sin, and not by religious works. Later, some false teachers had come to the churches. They told them that if they wanted to go to paradise, they needed to add to their faith in ‘Isa a strict observance of the Jewish laws. Paul wrote them a letter to teach the truth. It is the letter to the Galatians in the Injiil. He told them that their faith and hope of eternal life rested upon the fact that ‘Isa had died for their sins. The righteous anger of Allah against sin had been satisfied in ‘Isa’s sacrifice and their salvation was the

gift of His grace. He said, “I do not set aside the grace of Allah, for if righteousness comes by the law, then Masiih died in vain (for nothing).” Paul told them not to become entangled again in a yoke of bondage of religious works, or

even good works, to try to earn Allah's favor. Allah's favor rests on those who trust in 'Isa. We have been saved and set free from the penalty of sin and the bondage of works. He warned them to be careful, however, not to use their freedom as an opportunity to indulge the flesh in things such as sexual immorality, drunkenness, and greed, but rather to use their freedom to serve 'Isa and to love one another.

Old Bondage: Strictly observe the five pillars of Islam, try to do good works and hope that somehow it will be enough and Allah will be pleased with you.

New Freedom: Trust in 'Isa and put no hope at all in your good works, knowing that eternal life in paradise is a gift from Him. You are free! Rejoice in your freedom in 'Isa and use it to serve Him and to love you brothers and sisters in 'Isa.

For we are the circumcision, the ones who serve by the Spirit of Allah, boast in 'Isa Al Masiih, and do not put confidence in the flesh. Philippians 3:3

Rejoice in the Lord always. I will say it again: Rejoice! Philippians 4:4

For it is Allah's will that you, by doing good, silence the ignorance of foolish people. As Allah's slaves, [live] as free people, but don't use your freedom as a way to conceal evil. 1 Peter 2:15-16

QUESTIONS:

- What did you learn about Allah, His Spirit, and 'Isa in this story?
- Can anything substitute for what 'Isa did by dying on the cross for your sins?
- What does this story say about meaningless rituals?
- >>Does freedom have limits for the 'Isahi?
- What meaningless rituals do you perform that you should stop?

MEMORY VERSES:

Masiih has liberated us into freedom. Therefore stand firm and don't submit again to a yoke of slavery. For you are called to freedom, brothers; only don't use this freedom as an opportunity for the flesh, but serve one another through love. Galatians 5:1 and 13

7. A New Relationship to God

INJIIL STORY: A Rushing Mighty Wind – Acts 2:1-41

The night before ‘Isa was crucified he told His disciples, “I will ask the Father, and He will give you another Counselor to be with you forever. He is the Spirit of truth. … I will not leave you as orphans; I am coming to you. In a little while the world will see Me no longer, but you will see Me. Because I live, you will live too. In that day you will know that I am in My Father, you are in Me, and I am in you.” (John 14:16-20) When the Romans soldiers took ‘Isa to crucify Him, His disciples ran away. While he was buried in the tomb, they hid in fear. After ‘Isa rose from the dead, He appeared to the ‘Isahi. He reminded them that when He ascended back to the Father in paradise, He would send another Helper to live in them – the Holy Spirit of Allah. To His fearful disciples, He said, “You shall receive power after the Holy Spirit has come upon you and you shall be witnesses to Me … to the ends of the earth.” (KJV) Then the Holy Spirit came upon them like a mighty rushing wind. They were never the same after that. They suddenly became bold and fearless witnesses of ‘Isa, who spread the Gospel of ‘Isa throughout the world.

Old Relationship: Allah is a distant presence, unknowable to men. A man can not have a close relationship with Allah.

New Relationship: ‘Isa dwells in you through the Holy Spirit of Allah. He is your Comforter, Friend, and Helper as you serve Him each day.

"Repent," Peter said to them, "and be baptized, each of you, in the name of ‘Isa Al Masiih for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Acts 2:38

In Him you also, when you heard the word of truth, the gospel of your salvation— in Him when you believed— were sealed with the promised Holy Spirit. Ephesians 1:13

[‘Isa said] Nevertheless, I am telling you the truth. It is for your benefit that I go away, because if I don't go away the Counselor will not come to you. If I go, I will send Him to you. John 16:7

I will never leave you or forsake you. Hebrews 13:5b

There is a friend that stays closer than a brother. Proverbs 18:24b

QUESTIONS:

- What is the meaning of this story?
- >>Who is the Holy Spirit and what does He do?
- What promises does this story talk about that are available to all ‘Isahi?

- >>What difference does it make to know Allah on a personal basis?
- Where is your Jerusalem, Judea, Samaria, and the ends of the earth?
- What is a witness?
- Under Who's power and authority can you be a witness for our Lord?
- Is there anything that you need to change in order to obey the teachings in this story?

MEMORY VERSE:

Don't you know that you are Allah's sanctuary and that the Spirit of Allah lives in you? 1 Corinthians 3:16

8. A New Purpose in Life

INJIIL STORY: Fishing for Men - Luke 5:1-11

Peter was a fisherman. One day 'Isa came where Peter fished, got into his boat and asked Peter if he would put his boat out a little way from the shore so that 'Isa could teach the crowds that pressed around Him. After he had finished teaching the people, 'Isa asked Peter to launch his boat out into the deep water and drop his nets to catch fish. Peter told 'Isa he had been fishing all night and had caught nothing. But because 'Isa asked him, Peter and his partners went back out fishing. When they let down their nets, they caught so many fish that their nets were breaking and their boats were about to sink. When they got back to shore, Peter fell down at 'Isa's feet and said, "Go away from me, because I'm a sinful man, Lord!" 'Isa told Peter, "Don't be afraid. From now on you will be catching people." (Luke 5:8, 11) At 'Isa's call, Peter left all he had and followed 'Isa. Peter's life was never the same! After 'Isa was raised from the dead and ascended in heaven, Peter was used powerfully by Allah to proclaim the good news of salvation in 'Isa and to bring many to salvation in 'Isa. Peter's life made an incredible eternal impact on this world! Allah can also use you to bring many to faith in 'Isa.

Old Purpose in Life: Try to do enough good works to go to paradise and then hope you will make it. Do your best to survive from day-to-day.

New Purpose in Life: You are called to worship Allah, grow as a disciple of 'Isa, and make new disciples.

Your life now takes on eternal significance.

Then ‘Isa came near and said to them, "All authority has been given to Me in heaven and on earth. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age." Matthew 28:18-20

Whatever you do, do it enthusiastically, as something done for the Lord and not for men, knowing that you will receive the reward of an inheritance from the Lord—you serve the Lord Masiih. Colossians 3:23-24

Now brothers, I want to clarify for you the gospel I proclaimed to you; you received it and have taken your stand on it. You are also saved by it, if you hold to the message I proclaimed to you—unless you believed to no purpose. For I passed on to you as most important what I also received: that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures. 1 Corinthians 15:1-4

QUESTIONS:

- What did ‘Isa do before calling Peter to following Him?
- What was Peter’s response when ‘Isa called him to be a disciple?
- >>Does ‘Isa still call people to follow Him? If so, how or through whom does He work?
- What change in lifestyle does this story call you to obey and change?

MEMORY VERSE:

Therefore, we are ambassadors for Masiih; certain that Allah is appealing through us, we plead on Masiih’s behalf, "Be reconciled to Allah." He made the One who did not know sin to be sin for us, so that we might become the righteousness of Allah in Him. 2 Corinthians 5:20-21

9. A New Hope of Reward

INJIIL STORY: The Faithful Servants – Luke 19:11-27

Isa told this story to show us what we can expect when the Day of Judgment comes. Read these two verses and then tell the story.

[Allah] has set a day on which He is going to judge the world in righteousness by the Man He has appointed.

He has provided proof of this to everyone by raising Him from the dead." Acts 17:31

For we must all appear before the judgment seat of Christ, so that each may be repaid for what he has done in the body, whether good or bad. 2 Corinthians 5:10

A wealthy man traveled to a far country. He called in his servants and distributed his goods to them and told them to do his business while he was gone. He gave to some more than others, in the same way that we all have different levels of wealth, abilities and opportunities. When he returned, he called his servants in to give an account. Those who faithfully sought to do his business received great rewards. The master did not rebuke the servant with five talents for not making ten. ‘Isa holds you accountable only for what he has given you, not what he has given another. Each faithful servant of ‘Isa can look forward to hearing these blessed words, “Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things. Share your master's joy!” (Matthew 25:23)

Old Hope of Reward: Will I even enter paradise? Will there be any eternal rewards for me?

New Hope of Reward: ‘Isa has already secured for me my entry into paradise. Now by His Spirit, He will help me to serve Him and then eternally reward my faithful service to Him.

But Allah … made us alive with the Masiih … so that in the coming ages He might display the immeasurable riches of His grace in [His] kindness to us in ‘Isa Al Masiih. Ephesians 2:4-7

[‘Isa said] Blessed are you when they insult you and persecute you and falsely say every kind of evil against you because of Me. Matthew 5:11

[‘Isa said] Look! I am coming quickly, and My reward is with Me to repay each person according to what he has done. Revelation 22:12

QUESTIONS:

- What is the purpose of this parable told by ‘Isa?
- Are good works necessary for salvation? (Optional: If possible, how many good works would it take for an ‘Isahi to achieve the perfection required for access to paradise?)

- If ‘Isahi receive eternal life as a free gift, why should they do any good works at all?
- What does it mean to be an ‘Isahi that is found faithful when “working with a few things?”
- What responsibilities has the Lord entrusted you to oversee?
- What changes do you need to make in your lifestyle to become faithful today?

MEMORY VERSE:

Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things.

Share your master's joy! Matthew 25:23

10. A New Resistance

INJIIL STORY: Counting the Costs – Luke 14:25-33

Because he healed the sick, taught with authority and spoke of eternal life and rewards, great crowds followed ‘Isa everywhere He went. But ‘Isa did not deceive anyone about the cost of following Him. One day he stopped, turned to the crowd and said, “If anyone comes to Me and does not hate his own father and mother, wife and children, brothers and sisters—yes, and even his own life—he cannot be My disciple.” (Luke 14:26) What an astounding statement! Of course He did not literally mean we were to hate our family. The Injiil itself commands you to honor your father and mother, and love your wife like ‘Isa has loved us. What ‘Isa meant was that we must love Him supremely. If we have to choose between family and ‘Isa we must choose ‘Isa. To come and follow ‘Isa is to choose Him above all else. The cost of following ‘Isa is often very high. Consider these Scriptures:

[‘Isa said] If you were of the world, the world would love [you as] its own. However, because you are not of the world, but I have chosen you out of it, the world hates you. Remember the word I spoke to you: “A slave is not greater than his master.” If they persecuted Me, they will also persecute you. If they kept My word, they will also keep yours. John 15:19-20

In fact, all those who want to live a godly life in Masiih ‘Isa will be persecuted. 2 Timothy 3:12

Old Resistance: There was little or no resistance. There is an old proverb that says, “Let sleeping dogs lie.” Before you came to ‘Isa and began to tell of the good news of eternal life in ‘Isa, shaytaan left you alone for you caused his kingdom no harm.

New Resistance: Because you now belong to ‘Isa and seek to tell others about Him, shaytaan attacks you through those that belong to shaytaan.

‘Isa told the crowd that followed Him that they should consider the costs of following Him. One would not begin to build a house if he knew he did not have enough money to finish it. Neither should we follow after ‘Isa, unless we are willing to accept the cost. This is very hard to hear, but listen to the good news of the verses that follow:

The Spirit Himself testifies together with our spirit that we are God's children, and if children, also heirs—heirs of God and co-heirs with Christ—seeing that we suffer with Him so that we may also be glorified with Him. For I consider that the sufferings of this present time are not worth comparing with the glory that is going to be revealed to us. Romans 8:16-18

For our momentary light affliction is producing for us an absolutely incomparable eternal weight of glory. So we do not focus on what is seen, but on what is unseen; for what is seen is temporary, but what is unseen is eternal. 2 Corinthians 4:17-18

So He [‘Isa] said to them, " I assure you: There is no one who has left a house, wife or brothers, parents or children because of the kingdom of God, who will not receive many times more at this time, and eternal life in the age to come." Luke 18:29-30

QUESTIONS:

- What does being an ‘Isahi require?
- Who is the true family of ‘Isa?
- >> What changes do you need to make to put your love for ‘Isa above all other priorities?
- What is the reward for being a faithful follower of ‘Isa?

MEMORY VERSE:

[‘Isa said] Blessed are you when they insult you and persecute you and falsely say every kind of evil against you because of Me. Be glad and rejoice, because your reward is great in heaven. For that is how they persecuted the prophets who were before you. Matthew 5:11-12

Seven Questions to ask about each story from the Book of Acts

1. What did Allah do?
2. How did the ‘Isahi respond?
3. How did those who were not followers of ‘Isa respond?
4. Was the Jamaat (Church) of ‘Isa helped or hurt?
5. What do you like about this story?
6. What troubles you about this story?
7. Through this story, what is Allah telling you to do?

Stories from the Book of Acts

1. Acts 1:1-11

‘Isa appears to His followers and tells them to wait for the Holy Spirit to come and empower them to be His witnesses. Their witness of ‘Isa will begin where they are, in Jerusalem, but will expand throughout the world. Then, He ascends into heaven.

2. Acts 2:1-41

The Holy Spirit comes upon the disciples and they preach with power and in languages they do not know. Peter preaches and 3,000 people believe in ‘Isa and are baptized in one day.

3. Acts 2:41-47

The first jamaat is formed and we can see what it is like.

4. Acts 3

A lame man is healed and Peter uses the opportunity to tell the good news of the forgiveness of sins and eternal life in ‘Isa. The new Jamaat has little money and no buildings but it has great power through the Holy Spirit dwelling in them.

5. Acts 4

The religious leaders in Jerusalem, who rejected ‘Isa, begin to stand up against the preaching of the good news of ‘Isa.

6. Acts 5:1-16

Isa purifies His Jamaat of the sin of hypocrisy (pretending to be what you are not in order to receive the honor of men).

7. Acts 5:17-42

Persecution from the religious leaders begins to rise up against the new jamaat in Jerusalem.

8. Acts 6:1-7

Having first failed to corrupt the new Jamaat (Acts 5:1-6), shaytaan attempts to cause divisions among them. The young Jamaat finds a way to deal with its problems.

9. Acts 6:8-7:60

Stephen becomes the first martyr of the jamat. A martyr is one who is killed directly because of his faith in ‘Isa.

10. Acts 8

Persecution of the followers of ‘Isa becomes intense, so many of them begin to go and proclaim the good news of ‘Isa in other places, just as ‘Isa had said in Acts 1:8. Philip leads a non-Israelite to faith in ‘Isa and baptizes him.

11. Acts 9

Saul the chief persecutor of the Jamaat of ‘Isa is confronted by ‘Isa and comes to faith in Him. His name is changed to Paul (Acts 13:9) and He becomes the main agent for taking the good news of ‘Isa to the Gentiles (non-Jews).

12. Acts 10

Peter is commanded by Allah to take the good news of ‘Isa to a Gentile named Cornelius. Cornelius and his household believe in ‘Isa and are baptized. The door is thus opened to take the good news of ‘Isa into the whole world.

DEALING WITH COMMON OBJECTIONS

Objection #1: “The Bible has been changed.”

You will hear this objection over and over again as you work with Muslims, but there is an effective answer found in the Qur’an itself. Simply ask your Muslim friend to turn to Sura 6:115.

Sura 6:115 Perfected is the Word of the Lord in truth and justice. There is nothing that can change His words. He is the hearer and the knower.

There is really no effective response to this. The Qur'an confirms that the Tawraat and Injiil are the words of the Lord. Allah taught them directly to 'Isa - Sura 3:50. If the Jews would have observed the Tawraat and the Injiil they would have had their sins forgiven and been brought to heaven (Gardens of Delight) – Sura 5:65-66. So either the Muslim must admit that the Qur'an is wrong and the Tawraat and Injiil have been changed, or that that Qur'an is true and the Tawraat and Injiil have not been changed.

You can also have him turn to Sura 10:94.

Sura 10:94 If you are in doubt concerning that which We reveal unto you, then question those who read the Scripture before you. Verily the Truth from the Lord has come unto you so be not of the waverers.

The "before Scriptures" were to be searched out because the Truth was found in them. The Tawraat and Injiil (Bible) that we read today are translated from manuscripts dating from before the time of Mohammed. So if they were true and uncorrupted in Mohammed's day, and nothing can change Allah's words then they must be true and uncorrupted today as well.

Objection #2: "But 'Isa is not the 'Son of Allah'."

Sura 21:91 We breathed into her (Maryam) of our Spirit and made her and her son a token (sign) for all peoples.

Sura 3:45 O Maryam! Lo! Allah gives you glad tidings of a word from Him whose name is the 'Isa Al Masiih.

Question #1: A Muslim boy goes to school on the first day. What two questions do they ask him?

Expected Answer: What is your name; what is your father's name?

Question #2: If 'Isa went to school the first day, He would say, "My name is 'Isa." What would He say that His father's name is?

Expected Answer: [no answer!]

Of course, he will have no answer! The only answer he can give is that Allah is 'Isa's Father and he will probably not say that.

The angel said to her (Maryam), "the Holy Spirit shall come upon you, and the power of the Highest shall overshadow you, therefore, also that Holy One who is to be born of you will be called the Son of Allah." Luke 1:35

In the beginning was the Word and the Word was with Allah and the Word was Allah … and the Word became flesh (human) and dwelt among us. John 1:1, 14

The problem is that when a Muslim hears the term “son of Allah.” He hears this: “Allah had sexual relations with Maryam and had a son.” That, of course, is not what the Bible teaches.

Explain to him that Allah designed the world so that no woman would every spontaneously have a child. Her seed must be acted upon from the outside. In every case but one that outside action was the seed of a man. ‘Isa’s birth was not spontaneous either. Maryam’s seed was acted upon from the outside. Allah spoke and Maryam conceived. Allah breathed of His Spirit and Maryam conceived. ‘Isa came from Allah, therefore the Injiil says that ‘Isa is the Son of Allah.

Objection #3: “But, ‘Isa didn’t die on the cross.”

Muslims commonly believe that ‘Isa didn’t die on the cross. They have been taught that somehow Allah blinded those who tried to crucify ‘Isa and put someone else in his place who looked like ‘Isa. It is critical that we do our best to answer this objection because the fact that ‘Isa died is at the very core of the Gospel. It is important to note that the Qur’an does not state that ‘Isa did not die! Here is the passage in the Qur’an the Muslims use to prove ‘Isa didn’t die.

Sura 4:157 And because of their (the people of the Scripture - Jews) saying: “We slew the Messiah ‘Isa, the son of Maryam, Allah’s messenger – They slew him not nor crucified, but it appeared so unto them; Lo! Those who disagree concerning it are in doubt thereof; they have no knowledge thereof except pursuit of a conjecture; they slew him not for certain.

Point out to him that this passage does not say that ‘Isa did not die. It only says that the Jews did not kill him. The Injiil agrees! The Jews did not crucify ‘Isa. They did not have the authority to crucify Him. They were under Roman occupation and Roman authority. They could have killed Him, but not legally. They had to turn ‘Isa over to the Romans and hope that the Romans would crucify ‘Isa for them. And the Romans, not the Jews, did crucify Him! The next verse in the Qur’an (4:158) states that Allah took ‘Isa up to Himself. The Injiil agrees, but goes on to explain that ‘Isa was resurrected after He died.

But the Qur’an also seems to indicate that ‘Isa died. From Sura 3:55, ask if your Muslim friend knows the Arabic word for “death.” If he has the Arabic Qur’an, ask him to read verse 55.

Phonetically, it would sound like this:

3:55: Iz qa_lalla_hu ya_ 'isa_ inni mutawaffika wa ra_fi'uka ilayya wa mutahhiruka minal lazina kafaru_ wa ja_'ilul lazinattaba'u_ka fauqal lazina kafaru_ ila_ yaumil qiya_mah(ti), summa ilayya marji'ukum fa ahkumu bainakum fima_ kuntum fihi takhtalifu_n(a).

Ask what the Arabic word, “mutawaffika” means. The root of the word is “tawaffa”. It is most often translated “to die” in the Qur’an. He should answer, “to die” or “death.”

“Does ayya 55 say that Allah would cause ‘Isa to die then raise him?”

Notice that 4:157 says that, “those who disagree are in doubt thereof….” At best 4:157 is unclear as to whether ‘Isa died, and 3:55 seems to indicate that he did. Remember that the Qur’an says, “If you are in doubt concerning that which We reveal unto you question those who read the Scripture (that was).” If a Muslim doubts or does not understand if ‘Isa died, he should listen to what the “before Scriptures” (Injiil) say! And the before Scriptures are very clear – ‘Isa died!

Objection #4: “Mohammed is the greatest prophet.” “Where does it say that in the Qur’an?”

The Qur’an does not say that Mohammed is the greatest prophet. It does say that he is the “seal of the prophets” in Sura 33:40, seal means only the last, not the greatest.

Then ask him to read Sura 46:9 and Sura 3:144.

Sura 46:9 I am no new thing among the messengers, nor know I what will be done with me or with you … I am but a plain warner.

Sura 3:144 Mohammed is but a messenger, messengers (the like of whom) have passed away before him.

We see in these passages that neither Mohammed nor his followers claimed that he was the greatest prophet.

Then you can ask this question: “What is the greatest question in life?” Of course the greatest question in all of life is, “What will happen to me when I die?” We see from Sura 46:9 that Mohammed did not claim to have a certain answer to that question, for himself or for his followers.

Read passages such as John 6:47 and especially John 14:1-6. Here we see that ‘Isa did claim to have a certain answer to life’s greatest question. The greatest

prophet should have the answer to life's greatest question!

Objection #5: "Mohammed has superseded 'Isa."

Sura 21:91 And she who was chaste (Maryam), therefore We breathed into her of our Spirit and made her and her son a token for all peoples.

Sura 3:55 I am setting those who follow you (Isa) above those who disbelieve until the day of resurrection.

The Qur'an says that 'Isa is to be followed and honored, not only until Mohammed comes, but all the way until the final day of resurrection!

In a similar way to this, Muslims will say that the Qur'an has superseded the Tawraat and Injiil. They were to be read until the Qur'an came, but now that we have the Qur'an they are no longer necessary, like a student uses the seventh grade textbook until he goes to the eighth grade, then he sets it aside and uses the eighth grade textbook.

Again, challenge you to show you where the Qur'an says this. What the Qur'an actually says is to believe the before Scriptures (Sura 4:136); to clear up doubts by consulting the before Scriptures (Sura 10:94); and to obey those before Scriptures so that you can have forgiveness of sin and a home in heaven (Sura 3:50 and 5:65-66).

Objection #6: "One can only really understand the Qur'an if he understands Arabic."

Sura Shuuraa (Counsel) 42:7

42:7 "And thus We have inspired in you a lecture in Arabic that you may warn the mother-town (Mecca) and those around it of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them shall be in the Flame."

It is clear that the purpose of the words of Mohammed being in Arabic was because the hearers spoke Arabic. It was so that they would understand him. It was not so that they would receive some blessing for simply hearing the words in a language they did not understand! Mohammed said that he was a "plain warner" in Sura 46:9. What good is a warner unless you can understand what he says?

late Saudi Arabian King Fahd, during his lifetime, invested

millions of dollars in having the Qur'an translated into the languages of the Muslim people so that they can read it and understand what it says. Why did he do that if the Qur'an can only be understood if you read it in Arabic?

Objection #7: “Ibrihim (Abraham) offered Ishmael as a sacrifice, not Isaac.”

This is the commonly held belief among Muslims, but the Qur’an does not say this. Ask your Muslim friend to read Sura 37:100-113. Then ask him if the Qur’an says the name of the son that Ibrihim (Abraham) offered. It does not! You might possibly come across a translation that has Ishmael in parenthesis. Explain to your Muslim friend that a parenthesis means that the word or name is not in the original text. This is someone’s interpretation that has been added to the text!

When he agrees that the Qur’an does not say which son Ibrihim offered, ask him to read Sura 10:94. Then ask him what Sura 10:94 tells him to do if he does not understand something in the Qur’an. Of course, it tells him to find out what the before Scriptures say!

Then ask him if you can show him what the Tawraat says. You may have to first deal with the issue of the Tawraat being changed, if he brings this up. Then ask him to read Genesis 22:1-18. There in the Tawraat he will see that it clearly states that the son offered was Isaac

Objection #8: “But, I have no doubts about what is in the Qur’an or what it says.”

“Do you know for sure that you are going to paradise when you die?”

“Did you know that the Injiil (the before Scriptures) tells us that we can know we are

going to paradise?”

I have written these things to you who believe in the name of the Son of Allah, so that you may know that you have eternal life. 1 John 5:13

“Do you know the things that ‘Isa commanded you to do?”

In Sura 3:50, the Qur’an says that it is our duty to Allah to obey ‘Isa. The Qur’an does not tell us what those commands of ‘Isa are. But the Injiil does tell us what ‘Isa commanded us to do.

So, you have doubts about whether you will go to paradise when you die and you have doubts about how to fulfill your duty to Allah. The Qur’an tells you what to do if you have doubts about what is revealed in the Qur’an. In Sura 10:94 it tells you to go to the “before Scriptures” and find out what they say.

Marriages of Muhammad

The Prophet of Islam proposed marriage to his cousin Fakhitah bint Abu Talib, also known as Umm Hani, but after her father declined the proposal for being an illiterate shepherd, he married at the age of 25 to Khadijah, a wealthy 40-year-old Christian businesswoman [Sahih al-Bukhari -6982]. She had been widowed twice and had two sons at that time: Hind ibn Abi Halah and Halah ibn Abi Halah.

After the deaths of Khadijah and the Prophet's influential uncle Abu Talib, staying in Mecca no longer seemed safe for him. He then migrated to Medina with his companions, where he gained influence for various reasons.

Just 15 days after Khadijah's death, he married Hafsa, and within another 15 days, he married Aisha, who was 6 years old.

■Wives of Prophet Muhammad:

1. **Khadijah** – Sahih Bukhari 4:55:642, 5:58:164; Sahih Muslim 31:5974
2. **Sawda** – Sahih Muslim 8:3451; Sahih Bukhari 1:4:148, 3:47:766
3. **Aisha (9 years old at consummation)** – Sahih Muslim 8:3310; Sahih Bukhari 4:55:623. It is essential to note that when Muhammad was 53, he married Aisha at age 6, and their marriage was consummated when she was 9. Aisha narrated: "When I was playing with dolls, a man came and took me away."
4. **Umm Salama** – Sahih Muslim 8:3443, 2:3539-3544
5. **Hafsa** – Sahih Bukhari 5:59:342, 7:62:119; Sahih Muslim 9:3511; Muwatta Malik 42.19.14
6. **Zainab bint Jahsh (the teenage wife of Muhammad's adopted son Zayd, whom he married after a Quranic revelation permitting it)** – al-Tabari vol.39 p.180-182; Sahih Bukhari 9:93:517, 3:47:755; Sahih Muslim 8:3332, 8:3240; Abu Dawud 3:4880

7. **Juwairiyah (a war captive)** – Sahih Muslim 19:4292; Abu Dawud 29:3920
8. **Umm Habiba** – al-Tabari vol.9 p.133; Sahih Bukhari 7:62:38
9. **Safiyyah (a Jewish woman)** – After the conquest of Khaybar, where all Jewish men were killed and their women and children were distributed among the Muslim warriors, Muhammad took Safiyyah as his share and later married her. It is noteworthy that after executing her husband Kinana and all Khaybar men, he consummated the marriage with Safiyyah that very night. – Sirat e Rasulullah, Ibn Hisham, page 766; al-Tabari vol.39 p.185; Sahih Bukhari 1:8:367, 3:34:437
10. **Maimuna bint Harith** – Sahih Muslim 8:3284, 5:59:559
11. **Fatimah Al-Aliyah bint Jabwan Al-Dhabiyah** – al-Tabari vol.9 p.39, vol.39 p.187, vol.9 p.139
12. **Qutaylah bint Qays** – al-Tabari vol.9 p.138-139
13. **Sana bint Sufyan** – al-Tabari vol.39 p.188
14. **Zaynab bint Khozayma (a war captive)** – al-Tabari vol.7 p.150, footnotes 215-216; vol.39 p.163-164
15. **Sharaf bint Khalifah** – al-Tabari vol.9 p.138
16. **Ghaziyyah bint Jabir** – al-Tabari vol.9 p.139

These women remained married to the Prophet at different times. Additionally, he divorced women shortly after marriage for various reasons:

■Divorced Wives (20+):

1. Asma' bint Noman – al-Tabari vol.9 p.137, vol.10 p.185 and footnote 1131 p.185
2. Mulaykah bint Dawud – al-Tabari vol.8 p.189
3. al-Shanba' bint 'Amr – al-Tabari vol.9 p.136
4. al-Aliyyah – al-Tabari vol.9 p.138
5. Amrah bint Yazid – al-Tabari vol.39 p.188; *Women in Islam* – Anne Sofie Roald p.22
6. Khawla bint Khudhayl

7. Layla bint Al-Qutaym
8. Umm Habib bint Al-Abbas
9. Shama al-Nasat bint Rifa
10. Umrah bint Rifa
11. Bint Jandub ibn Damrah
12. Jamrah bint Al-Harith
13. Al-Sabnah bint Amr

■Sex Slaves:

Apart from these marriages, the Prophet also had his own slave concubines:

1. **Mariyah (an Egyptian Christian concubine gifted by the ruler of Egypt, Muqawqis)** – al-Tabari vol.9 p.141; Sahih Muslim vol.4, footnote 2835, p.1351; al-Tabari vol.9 p.39, vol.39 p.194, vol.39 p.22. She gave birth to Muhammad's only son, Ibrahim, who died in infancy.
2. **Raihana (a war captive from the Banu Qurayza tribe)** – al-Tabari vol.8 p.39, vol.9 p.137,141, vol.39 p.164-165; Ibn Ishaq p.461-70
3. **Khawlah bint al-Hudayl** – al-Tabari vol.9 p.139, vol.39 p.166
4. Tukana Al-Quraziya/ **Tuqana Al-Quraziyyah**

In total, Muhammad had 136 (Nikah/sex) marriages of four different types including Heba (Hibah) and Muta (Mut'a).

Again 13 of his wives had 97 female servants whom according to Islam sex is permissible and are blessings of Allah.

The woman with whom the Prophet wanted to have Nikah but were not able:

1 **Fakita bint Abi Talib** (Umme Hani)
2 **Izza bint Abi Sufyan**
3 **Durrah bint Abi Salama**
4 **Umama bint Hamza**
5 **Safiya bint Bashshamah**
6 **Habiba bint Sahi**
7 **Al Ansariya**
8 **Durrah bint Amir**
9 **Khawla bint Hakim**

Marriage in heaven with Muhammad which he told to Ayesha as stated in Tabrāni, Mu'jamul Kabeer No:8006, al-Suyuti (6/395), Ibn Kathir, Qisas al-Anbiya [Cairo: Dar al-Kutub, 1968/1388], p. 381- as cited in Aliah Schleifer's Mary The Blessed Virgin of Islam [Fons Vitae; ISBN: 1887752021; July 1, 1998], p. 64;

- Mary the daughter of Imrān (Mother of Jesus)
- Kaltham bint Amram (sister of Moses)
- Āsiya wife of Pharaoh of Egypt

Ask all your questions in discord Channel of Christian Prince and Rob Christian Discord. Full time voice over support.

Learn Bible with animation from YouTube Bible Project

Share the book with Muslims. Copyright free and non offensive.

Now that you overthrown devil's deception, it's time to open the Bible. To better understand you should check the references of the verse and may read commentary. A translation might not have all the references of a verse so you have to check online or use ChatGPT to mention all the references of a verse from all bible translations. If you don't understand a verse you can ask ChatGPT app to explain the context of it according to most Christian scholars. First learn how to attain salvation and then how you can earn 5 crowns of heaven. Later you can check the old testament for research.

Research Guidelines (click to go to the link):

Read the book "Let The Stones Speak" by Dan Gibson (free) to know where the original Kaaba was.Watch Robert Breaker to know entire christian theology. Watch RockIslandBooks. Know Bible's deep meaning.

Know how Islam originated from polytheism: The Unbelievable Origins of Islam: From Stone-Preaching-Polytheism to Allah

The Original Kaaba & The Other Kaabas: The Houses of Gods Made of Stone Above Wells

Muhammad's Incorporation of Satan's Handiwork

Watch visual history of Islam with reference on “Nabi Asli” YouTube channel. Watch lives of **Sam Shamoun**, Ahmed Exmuslim, **Rob Christian, Adam Seeker**, Godlogic Apologetic, David Wood, **CIRA International**, Dan Gibson, Jay Smith, Hatun Tash, Arul Velusamy. The Archive, Thomas Alexander, Nabi Asli, Testify, Reasoned Answers, Inspiring Philosophy, Doug Batchelor, RockIslandBook. **https://answeringislam.net/**

The Archive**,** Acts 71 Polemics